

Positive Qualities of Callers to Allah Almighty in Light of the Holy Quran: An Analytical Study

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Abstract

In our contemporary reality, the callers to Allah Almighty are the means of salvation. To them is attributed the merit of conveying the call to Allah to His creation. The research aims to highlight the positive qualities of the callers to Allah Almighty, as outlined in the verses of the Holy Quran. It seeks to elucidate how these qualities can be leveraged in the call to Allah Almighty, activating the role of the callers through a modern and contemporary vision grounded in the Arabic language as the language of the Holy Quran. The research methodology relies on the analytical inductive approach, analyzing the statements presented in the verses of the Holy Quran and deriving meanings that contribute to our research. The research plan is built upon mastering the Arabic language as the language of the Holy Quran, the trustworthiness of the preacher in presenting Islamic and scientific issues to the audience, the positivity of the preacher towards those invited, and finally, effective planning by the preacher for the success of the call. The research concludes that the Arabic language is the origin of contemporary languages, the verses of the Holy Quran came in the Arabic language to affirm its strength and soundness. The callers to Allah play an effective role in revitalizing the call by focusing on learning and teaching Arabic to both Arabic speakers and non-Arabic

speakers as much as possible. Proficiency in the Arabic language enhances the credibility and scholarly status of the callers in front of those invited, making them a trusted source for everyone. The callers must adhere to trustworthiness in presenting intellectual and scientific issues, and plan effectively for the success of their call. This is a duty and a necessity for conveying the call to the largest possible audience in our current world.

Keywords: Positive Qualities, Callers to Allah Almighty, Holy Quran, Analytical Study.

Introduction

In the introduction, it is possible to start by defining the term "As-Sifah" (quality) meaning "the noun indicating some states of the self, such as tall, short, intelligent, foolish, and others. It is the indicative sign necessary for the described entity known by it. Some have said that it refers to an additional meaning on the self that is sensed, such as white or rational like knowledge" (Al-Jurjani, 1983, Abdur-Raouf Al-Minawi, 1990). Therefore, the term "As-Sifah"(quality), is an additional word on the human, is applied to describe qualities such as height, shortness, intelligence, trustworthiness, knowledge, positivity, dedication to serving others, and other qualities that each person possesses according to their personality and abilities.

As for the term "Al Ijbiyah" (positivity,) it originates from the root "W-J-B," and it is a singular noun, a feminine noun from the root "Ijāb." It means "everything that results from successful, acceptable, and fortunate matters. His thoughts were mostly positive, leading to positive outcomes" (Ahmed Mokhtar, 2008). Positivity refers to useful and acceptable matters in a person's life that constitute success, benefiting the individuals within the society in which they live.

Based on the above, we can formulate a general definition for the term "As-Sifat Al Ijbiyah" (positive qualities) as a compound term consisting of two words "positive qualities." These are the qualities that the callers to Allah Almighty possess, whether they are innate or acquired attributes. The caller is an individual who interacts with the members of society in building, guiding, clarifying, and engaging in social interaction to construct the community in all its aspects.

First Section: Mastery of the Arabic Language as the Language of the Holy Quran.

One of the qualities that the callers to Allah Almighty should possess is mastery of the Arabic language, as it is the language of the Holy Quran. Those who study the Quran perceive, with keen insight, the Quran's care and emphasis on the Arabic language. We read the term "Arabiyan" (Arabic) in verses such as: {إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ} " Verily, We have sent it down as an Arabic Qur'ān in order that you may understand. " (Yusuf: 2), and {وَكَذَلِكَ أَنْزَلْنَاهُ} {قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا} " And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings). " (Taha: 113), and {قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ} " An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him. " (Az-Zumar: 28), and {كِتَابٍ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ} " A Book whereof the Verses are explained in detail — a Qur'ān in Arabic for a people who know. " (Fussilat: 3), and {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا} " And thus We have revealed to you (O Muḥammad) a Qur'ān in Arabic that you may warn the Mother of the Towns (Makkah) and all around it " (Ash-Shura: 7), among other Quranic verses speaking about the Arabic nature of the Holy Quran.

Imam At-Tabari states: "The Book of Allah, which He revealed to our Prophet Muhammad, peace be upon him, is in the language of Muhammad, peace be upon him. Since the language of Muhammad, peace be upon him, is Arabic, it is evident that the Quran is Arabic. This also signifies the eloquence of our Lord's revelation. Allah, the Exalted, says: "Verily, We have sent it down as an Arabic Qur'ān in order that you may understand. " (Yusuf: 2)" (Al-Tabari, 2000). Regarding the Arabic of the Holy Quran and the importance of mastering the Arabic language as it is the language in which it was revealed and the language of the people to whom the Quran was sent, we find a remarkable statement in the book of Al-Umm by Imam Ash-Shafi'i. He said, "He (Allah) established His argument by making His book Arabic, as we have mentioned in every verse. He emphasized this by negating any praise for it in any language other than Arabic in two verses from His book. Allah, the Blessed and Exalted, says: {وَلَقَدْ نَعْلَمُ} "And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muḥammad H)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. " (An-Nahl: 103). And He says: {وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَعْجَمِيًّا وَعَرَبِيًّا} "And if We had sent this as a Qur'ān in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" (Fussilat: 44). Ash-Shafi'i says, 'And we recognized His favor by what He specifically favored us with from our place. So, He said: {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ} "Verily, there has come to you a Messenger (Muḥammad H) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad H) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he H is) full of pity, kind, and merciful. " (At-Tawbah: 128). And He says: {هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ} "He it is Who sent, among the unlettered ones, a Messenger (Muḥammad H) from among themselves, reciting to them His Verses, purifying them (from disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muḥammad). And verily, they had been before in manifest error;" (Al-Jumu'ah: 2). And among the blessings Allah granted His Prophet is when He said: {وَإِنَّهُ لَذِكْرٌ لَكَ يَا مُحَمَّدُ وَإِنَّهُ لَذِكْرٌ لَكَ يَا قَوْمَكَ} "And verily, this (the Qur'ān) is indeed a Reminder for you (O Muḥammad H) and your people (Quraish people, or your followers)," (Az-Zukhruf: 44). So, He specifically associated His people with the remembrance in His book. And He said: {وَإَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} "And warn your tribe (O Muḥammad) of near kindred (Ash-Shu'ara: 214). And He said: {لَتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا} 'That you may warn the Mother of Cities and those around it' (Ash-Shura: 7). And the Mother of Cities is Mecca, which is His Prophet's city and the city of his people. So, He made them special in His book, included them with the general warners, and decreed that they be warned with their Arabic tongue, the language of His people, particularly" (Ash-Shafi'i, 1940).

As the importance of the Arabic language for the callers to Allah Almighty, we find that scholars of interpretation (Tafsir) have stipulated that anyone who undertakes the interpretation of the Quran must have a complete knowledge of the rules and foundations of the Arabic language. It is not possible to interpret the Quranic text without referring to the rules and evidences of the Arabic language. Therefore, we see that Imam As-Suyuti placed the seventy-eighth type in knowing the conditions and etiquettes of the interpreter, and at the forefront of these sciences, he placed the first science as the science of language. Thus, he

considers fifteen sciences for those who undertake the interpretation of the Quran, and he places at the beginning of them the sciences of the Arabic language and its derivatives:

"One of them is language because through it, the explanation of the meanings of words and their indications is understood according to the context. Mujahid said: It is not permissible for anyone who believes in Allah and the Last Day to speak about the Book of Allah if he is not knowledgeable about the Arabic language. The second is grammar..." (As-Suyuti, 1974).

And all of the above is confirmed by the statement of Dr. Mana' Al-Qattan when he says, "Knowledge of the Arabic language and its branches is essential because the Quran was revealed in the Arabic language, and its understanding depends on explaining the meanings of words and their indications according to the context" (Al-Qattan, 2000).

The Arabic language is a crucial foundation for the success of those who call to Allah Almighty. Through it and by mastering it, the preacher can stand on solid ground in his call to Allah. Through it, the preacher becomes a highly trusted figure among those he invites. The Arabic language allows the preacher to gain acceptance and confidence from those he calls to, among other qualities and advantages associated with learning, mastering, understanding, teaching, and using the Arabic language.

The second Section: The Trustworthiness of the Caller in Presenting Islamic and Scientific Issues to the Audience

One of the positive qualities of those who call to Allah is their trustworthiness in presenting intellectual and scientific issues to the minds of their listeners. The listener has the right and the duty to expect thorough preparation from the preacher, whether the topic is a Friday sermon, a general or specific issue open for discussion, or any other matter that requires attention and care from those who call to Allah.

Trustworthiness is a trait mentioned in the Quran when describing the prophets and messengers. For example, in Surah Ash-Shu'ara, Allah describes His messengers by saying, {إِنِّي} "I am a trustworthy Messenger to you" (Quran 26:107). Similarly, Prophet Yussuf {وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَشْتَخِطُّهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ} And the king said: "Bring him to me that I may attach him to my person". Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." (Sūrat Yūsuf:54). Furthermore, in the story of Sulaiman, an Ifrit (powerful jinn) declared his trustworthiness when he said, "A 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." (Sūrat An-Naml:39). Above all, we are familiar with the description of Prophet Muhammad (peace be upon him) as "As-Sadiq" (the Truthful) and "Al-Amin" (the Trustworthy), titles given to him even by his enemies in Quraysh despite their hostility and disbelief in him as the Messenger of Allah.

Being trustworthy means having integrity (Amim, 2003).

The term "trustworthiness" mentioned in Surah Al-Ahzab refers to "everything that a person is entrusted with, whether it is a matter of command or prohibition, or an affair related to religion or worldly matters. The entire Shar' (religious law) is a trust. Every obligation imposed on the worshipers, such as prayers, zakat, fasting, and repayment of debt, is a trust. Deposits are the most emphasized, and the most emphasized among them is keeping secrets. Thus, trustworthiness is presented in all its aspects" (Mujir Ad-Din al-Maqdisi, 2009; AZ-Zuhayli, 1422 AH).

Here, the term "trustworthiness" is a general and inclusive term for everything entrusted to humans in their worldly lives. The Quranic commands are a trust, the prohibitions in the

Quran are a trust, the religious obligations are a trust, fulfilling financial and moral responsibilities to their owners is a trust, and delivering the preacher's message is a trust. The audience also holds a trust in their proper preparation for the topic of the sermon or discussion, as well as the topic of the conversation with them.

Trustworthiness encompasses the rights related to the obligations imposed by Allah and the rights of the people, whether they are actions, words, or beliefs. The generality of the ruling does not negate the specificity of the cause. Narrations indicate the generality of the concept, as reported from Ibn Abbas, and Ubay Ibn Mas'ud (Al-Alousi, 1415 AH).

How beautifully Sheikh Al-Ghazali expressed about trustworthiness: "Islam expects its followers to have an alert conscience, safeguarding the rights of both Allah and people, diligently preserving deeds from negligence and neglect. Consequently, it is obligatory for a Muslim to be trustworthy. In the sight of Islamic law, trustworthiness is broad in meaning, symbolizing various concepts. It encompasses the individual's sense of responsibility in every matter entrusted to them, realizing firmly that they are accountable to their Lord, as articulated in the authentic Hadith: "The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." (Al-Bukhari, 5200; Al-Ghazali, 1987).

Preserving physical and moral trusts is one of the most important duties of those who call to Allah. They: "take care of the great trust, ensuring that their natural disposition does not deviate from its uprightness, remaining established with their trusts as witnesses to the presence of the Creator and His Oneness. Then come all other trusts, whether personal, communal, or national... The Muslim nation is responsible for its general trusts and is accountable for its covenant with Allah, along with the consequences that follow from this covenant. The life of the nation can only be upright if the trusts are fulfilled and the covenants are maintained." (At-Tuwaijri, n.d).

Calling to Allah places a heavy responsibility on the shoulders of the preachers, necessitating a profound awareness of those invited, whether they are Muslims or non-Muslims. This involves elucidating their intellectual, cultural, religious issues, and everything concerning society as a whole. Success is a success for everyone, and failure is the downfall for all.

The Third Section: Positivity of the Caller towards those Called

The callers to Allah, Almighty, are not isolated from society; rather, they are a tool that moves society and the spokesperson for its movements and stillness, day and night. This is not far from our minds and eyes, and our contemporary reality is the greatest evidence of that. The scholars of our esteemed Al-Azhar, as a living example, bear witness to the validity of our statement. The scholars of Al-Azhar are the ones who incited Arab nations against colonial occupiers, leading their countries forward towards progress and prosperity in various forms and colors.

The callers to Allah, Almighty, are characterized by positivity in their words, actions, and behavior. Positivity is an inherent quality for them, shared with the prophets and messengers. For example, we read about Prophet Musa, peace be upon him, *وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ* "And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our

flocks) until the shepherds take (their flocks). And our father is a very old man." " (Surah Al-Qasas: 23). Contemplating on this blessed verse, one can say that the positivity of Prophet Musa, peace be upon him, is evident in him initiating the conversation with the girls without waiting for them to ask for his help. He voluntarily offered assistance because that is the habit of a positive person – always taking the initiative to rush towards goodness for others, without waiting to be asked.

In the aforementioned context, At-Tantawi mentions the positivity of Prophet Musa with the daughters of Shu'aib, stating: "He did so out of a desire for goodness and to provide relief to those in need. The meaning is that he arrived at the water, and a multitude of people had crowded around it, equal in number. He noticed the two weak women behind them, with their sheep, waiting for their turn. His determination did not falter in that opportunity for the sake of Allah's religion, despite the fatigue and hunger. Instead, he, with the strength of his heart and the strength of his arms, showed mercy to them and provided assistance" (Tantawi, n.d).

This is the positivity required from the callers to Allah – constructive, positive, and following the guidance of the Prophet Muhammad, peace be upon him. Isn't he the one who encouraged Zaid bin Thabit to learn Syriac, saying: "I am writing to a people, and I fear that they may exceed or fall short. Learn Syriac." He learned it in seventeen days (Hameed al-Kasai, 1988).

"In this era, a foreign language has become a necessary component of culture for the alert, active Muslim who understands the requirements of contemporary Islamic life in general. What about the callers to Allah? They are more deserving of this task. For the conscious Muslim, guided by the principles of his great religion, has the best incentive to master a foreign language..." (Al-Hashimi, 2002).

This perpetual and consistent positivity is the characteristic of a Muslim. What about the callers to Allah, especially those about whom Allah said:

{ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ } " And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." " (Surah Fussilat: 33).

Positive examples in the Quran are numerous and extend beyond the prophets and messengers. They include positive traits exhibited by individual humans, such as the positive behavior of the believing man from the town mentioned in Surah Yaseen, the positivity of the ant in Surah An-Naml, and the positivity of the hoopoe of Sulaiman mentioned in Surah An-Naml as well. Additionally, the Quran highlights the positive aspects of the entire Muslim community by emphasizing cooperation, mutual support, brotherhood, and other good terms found in its verses.

The Fourth Section: Effective Planning by the Caller for the Success of the Invitation

One of the most crucial positive qualities for those calling to Allah to succeed in their mission within their communities is effective planning to convey their message to the invitees. We have witnessed and observed many preachers who possess knowledge not found in others among the scholars of the nation. However, their message did not reach the level achieved by others due to poor planning and a lack of focus on their mission. Their aim was merely to speak, without concern for how to convey this speech to their invitees and convince them of its significance and impact – a matter that did not interest or concern them at all. On the

contrary, others with limited knowledge surpassed them because they possessed effective planning and thorough preparation to deliver the desired idea to their invitees.

Effective planning and successful preparation: " are essential in the field of religious calling. Just as economic experts plan for the success of their economic ideas, similar to politicians, cultural figures, and others in various fields of art, those engaged in religious calling, who are passionate and dedicated to it, must plan and prepare for it. This is to ensure that they guide their invitees safely and convey the invitation of their Lord, the Almighty, as stated by Allah: " Say (O Muḥammad): "This is my way; I invite to Allāh (i.e. to the Oneness of Allāh —Islāmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e to the Oneness of Allāh— Islāmic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)." " (Yusuf: 108) (Saeed, 2014).

Therefore, calling to Allah is a significant task for the preachers, and effective preparation for the subject of their call is crucial. An example from the Quran illustrating this is found in the story of Prophet Yusuf. This Surah is filled with instances of planning and preparation in various aspects, providing valuable lessons for those who call to Allah. Preachers should read, contemplate, and reflect on its meanings. The desired benefit can be achieved by understanding and applying the principles found in it.

In any undertaking or idea that comes to mind, it is imperative to plan meticulously, taking into consideration the purpose, beginning, completion, positive and negative aspects. Otherwise, it might be a random act that could succeed or fail. The likelihood of failure is greater, and even if it succeeds, it might be only temporary or incomplete.

Regarding the value of effective planning for the success of the caller's invitation, we can derive key elements of successful planning and its implementation from the story of Prophet (Yusuf), as summarized in the following passage:

"We can extract the features of successful and effective planning, along with the methods of execution, to achieve the desired objectives. Every plan is aimed at something greater, and it should be a beacon that illuminates the path. Allah affirms this truth when He says, 'Indeed, I am a guardian, knowing.' This is not a mere claim; it is a realistic fact, a truth, and a trust in bearing responsibility – something proven in reality.

One of the most important factors leading to successful planning includes

1. **Realism of the Plan:** The plan should be realistic in terms of its objectives and the methods it follows, aligning with the conditions, possibilities, economic and social systems of the society. It should also ensure people's participation in its preparation and implementation willingly.
2. **Coherence of the Plan:** There must be harmony and coherence between the means and objectives of the plan, including factors for success, to avoid bottlenecks in certain sectors.
3. **Cost Efficiency:** The plan should aim for cost-effective preparation, execution, and realization, ensuring economic efficiency in the use of resources and following the most suitable ways to achieve it.
4. **Flexibility of the Plan:** The plan should be flexible enough to adapt to different conditions that may arise due to economic changes during its execution.

5. **Supervision and Monitoring:** Continuous monitoring and supervision during execution are crucial for evaluating performance, ensuring accountability, facing various problems, overcoming obstacles, and learning from experiences to benefit future plans" (Al-Huqra, n.d).

This is the approach of effective planning by the caller to Allah, exemplified by the persona of Prophet Yusuf, which is urgently needed in our contemporary reality to ensure the success of our invitation.

"Observing the current state of religious activities, one can notice a lack of planning in the field of da'wah, leading to the waste of many efforts by preachers and weakening the impact of their da'wah activities. Many programs are implemented without comprehensive planning, and undoubtedly, one of the essential characteristics required in a caller to Allah is insight, encompassing not only knowledge of the da'wah topic but also a broad understanding. This includes the comprehensive understanding of the goals and purposes of their da'wah, awareness of the legitimate means to achieve these goals, and the ability to anticipate obstacles and challenges....". (Al-Khalidi, n.d)

We are in dire need of such opportunities available to all of us, and we will be held accountable for them before Allah. Indeed, Allah speaks the truth when He says in Surah Yusuf, "Certainly, in their stories, there is a lesson for people of understanding". Also planning, as a da'wah method.

We can highlight the significant contributions that effective planning by the callers to Allah can make to uplift and enhance da'wah activities, achieving their goals by the permission of Allah and through the sincere efforts of dedicated preachers. Dr. Yahya bin Ubaid Al-Khalidi outlines some of these positive aspects as follows:

1. Planning helps define the goals of the preachers and the objectives of da'wah programs and projects.
2. Planning assists in choosing appropriate da'wah methods tailored to the capabilities and resources of each preacher.
3. Good planning makes it easier to anticipate obstacles that may arise during the implementation of da'wah programs.
4. Planning contributes to prioritizing tasks for those involved in and responsible for da'wah programs.
5. Planning helps save financial expenses and human efforts by placing them where they are most needed, avoiding waste due to weak or nonexistent planning.
6. Planning enables the preacher to evaluate and commit to specific timeframes for the execution of their activities.
7. Planning facilitates the renewal of da'wah methods and means....etc. (Al-Khalidi, n.d, at my disposal).

These are some of the key positive aspects of effective planning in da'wah efforts. If preachers adhere to these principles and work on their development, it will contribute to the advancement of da'wah activities and their elevation. Furthermore, the advancement of da'wah corresponds to the advancement of various aspects of life in different fields.

The most Important Results

This research has several results, including

First: The Arabic language is the origin of contemporary languages, as indicated by the strength and integrity of the verses of the Quran. The few non-Arabic words in the Quran became Arabic through usage by Arabs.

Second: Preachers have an effective role in promoting the call to Allah by focusing on learning and teaching Arabic to children and non-Arabic speakers as much as possible.

Third: The preacher should care for those being called to Islam and not make the call solely about worldly gain. The call should encompass all aspects of worldly and spiritual life.

Fourth: Mastery of Arabic by preachers enhances their credibility and status among those they call to Islam, making them trusted sources for everyone. The contemporary reality is the greatest evidence of our statement: a preacher who masters the Arabic language and another one does not distinguish between its subject and object.

Fifth: It is the duty of preachers to present intellectual and scientific issues with positivity towards those they call, while planning effectively for the success of their call. It is incumbent upon preachers to convey the call to as many people as possible in our current world and to present Islam positively to others.

Sixthly: This research contributes to community participation regarding inviting people to Allah Almighty by highlighting the positive attributes that benefit the entire community, both Muslims and non-Muslims alike.

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