

Islamic Da'wah Methodology in Tackling Islamic Identity Absence among Jordanian Youth

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ABSTRACT

This study aims to provide Islamic Da'wah methodology to enable Jordanian Muslim youth to attain the Islamic identity, through demonstrating the importance of Da'wah as a key element in solving humans' problems, analyzing youth reality in Jordan and types of youth behaviours in the society, and through identifying Islamic identity and reasons behind its absence among Jordanian youth.

Explaining in practical steps the Da'wah methodology in tackling Islamic identity absence among Jordanian youth, and the role that should be played by different sectors in the society to help in that are discussed.

A survey was prepared and distributed to 280 Jordanian youth in order to examine the extent of Islamic Identity absence, and to determine who youth mainly blame their religious shortcoming. The results of the survey concluded that the main shortages among youth are in terms of reciting Qur'an, private study of Islam and knowledge about Amman Message. Jordanian Youth mainly blame their selves and mass media for their religious shortcoming, and seem to be tolerant and respect humanity and those from other faiths.

This study is unprecedented because it deals with the Islamic identity within a majority Muslim country unlike most studies that deal with the issue from a Muslims' minority perspective and their challenges in preserving their identity in a multicultural, multi-ethnic society with a majority non-Muslim population.

Keywords: Da'wah, Islamic Identity, Jordanian Youth.

1. INTRODUCTION

All praise be to Allah, the Rabb (the Only God, Cherisher and Sustainer) of the Worlds. May the peace and blessings of Allah be upon our prophet, Muhammad, his family, his companions, and those who follow his guidance until the Day of Judgment.

In today's contemporary Muslim society, where Jordan is a good example, one of the problems which youth are facing today is the absence of Islamic identity. In order to understand this problem among youth, its causes and solutions will be analyzed through a special survey that covers several Islamic perspectives. The youth population in question is Muslims between 18-30 years old. The goal of this research is to provide Islamic Da'wah methodology to enable Jordanian Muslim youth to attain the Islamic identity.

The problems of Jordan's youth have been discussed

on many levels of society in particular; The Jordan Youth Forum I (2003), The Jordan Youth Forum II (2004), and *Shabab Kulna Al Urdun* (2006; All Jordan Youth). As a participant in these forums, I was able to identify the problems of youth and attempt to prioritize and rank based on my perception of the severity of each youth problem individually and as a whole. In particular, being a participant amongst 700 distinctive youth at the *Shabab Kulna Al Urdun* (2006; All Jordan Youth) it was notable that the challenge of the absence of Islamic identity did not take priority amongst the fifteen priorities that the youth came to consensus on. In addition my experience traveling overseas, my feeling towards the duty of Da'wah, as well as being youth myself, gave me the motivation to research such a topic that many youth are unaware of. Therefore one of the many important problems facing youth in Jordan today is the absence of the Islamic and identity.

As a Da'i or a caller to Islam, one has to have a very clear target of who you are preaching to. In this research the target is Jordanian Muslim youth between the age of eighteen and thirty actively practicing Islam and those

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who are non-practicing. In the tradition of the Prophets and in particular Prophet Mohammed (Peace and blessings be upon him), the elite of the targeted groups were usually the focal point (Zin, 1991; Islahi, 1987), therefore the elite of the Jordanian Muslim youth will be the focal point for calling to Islam in this research.

So what is youth reality in this contemporary life? What are the reasons of Islamic identity absence among youth? What are the appropriate Da'wah methods to help youth attain Islamic identity? And what are the fruits and results of attaining the Islamic identity? These are the questions that will be handled in this research.

We ask Allah for sincerity, and to keep our work for the sake of Him only and to teach us what benefit us and to benefit us from what we learn. Ameen.

Islamic Identity Survey Analysis

In order to discuss identity, it is important to provide a working definition. Identity is first the cognitive knowledge that one belongs to a group, secondly the evaluative assumptions about the negative and positive value connotations of group membership, and thirdly the emotions one has towards one's group and others who stand in particular relation to it.⁽¹⁾ To be more specific, the Islamic identity entails regular religious practice, an adherence to Islamic values in day-to-day life, private study of Islam and solidarity

towards fellow Muslims.⁽²⁾

To measure the Islamic identity extent among Jordanian youth, a survey was prepared and distributed to a random sample of 280 youth ages between 18-30 years old, all university students. Three variables were taken in to consideration: Gender (35.4% males, 64.6% females), Faculty (39.3% scientific, 60.7% humanities), and Residency (71.4% Amman, 28.6% other governorates). Residency is an interesting variable because Amman is the capital of Jordan, and it seems to have most of the attractive places and the busy life. Effects of modernity, civil society, and globalization can be viewed easily in Amman when compared to other governorates.

The survey consists of five sections. Four sections cover the main pillars of the Islamic identity definition which are: regular religious practice, an adherence to Islamic values in day-to-day life, private study of Islam and solidarity towards fellow Muslims. The fifth section is about some common elements of religious shortcomings.

The results of the survey concluded that the main shortages among youth are in terms of reciting Qur'an, private study of Islam and knowledge about Amman Message⁽³⁾. Jordanian Youth mainly blame their selves and mass media for their religious shortcoming, and seem to be tolerant and respect humanity and those from other faiths.

Table 1. First Section of the Survey: Regular Religious Practices

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|---|------------------------|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q1. I pray | daily 5 prayers | 53.5 | 58.0 | 61.8 | 52.9 | 54.5 | 61.3 | 56.4 |
| | daily some prayers | 22.2 | 23.2 | 20.9 | 24.1 | 26.0 | 15.0 | 22.9 |
| | only Friday | 14.1 | 0.6 | 6.4 | 4.7 | 3.5 | 10.0 | 5.4 |
| | I don't pray | 10.1 | 18.2 | 10.9 | 18.2 | 16.0 | 13.8 | 15.4 |
| Q2. I fast Ramadan | the whole month | 92.9 | 97.2 | 95.5 | 95.9 | 94.5 | 98.8 | 95.7 |
| | some days in the month | 6.1 | 2.8 | 3.6 | 4.1 | 5.0 | 1.3 | 3.9 |
| | I don't fast | 1.0 | 0.0 | 0.9 | 0.0 | 0.5 | 0.0 | 0.4 |
| Q3. I recite Qur'an | daily to every 3 days | 19.2 | 19.9 | 20.9 | 18.8 | 18.0 | 23.8 | 19.6 |
| | weekly | 29.3 | 21.0 | 26.4 | 22.4 | 23.0 | 26.3 | 23.9 |
| | monthly | 9.1 | 13.3 | 9.1 | 13.5 | 14.5 | 5.0 | 11.8 |
| | only in Ramadan | 42.4 | 45.9 | 43.6 | 45.3 | 44.5 | 45.0 | 44.6 |
| Q4. I keep up morning and night supplications | Always | 15.2 | 16.6 | 15.5 | 16.5 | 14.5 | 20.0 | 16.1 |
| | Sometimes | 49.5 | 53.6 | 51.8 | 52.4 | 52.0 | 52.5 | 52.1 |
| | Rarely | 35.4 | 29.8 | 32.7 | 31.2 | 33.5 | 27.5 | 31.8 |

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|--|------------------------|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q5. I pray and fast voluntary prayers and fasting | Always | 6.1 | 3.9 | 0.9 | 7.1 | 4.5 | 5.0 | 4.6 |
| | Sometimes | 33.3 | 35.9 | 38.2 | 32.9 | 36.0 | 32.5 | 35.0 |
| | Rarely | 60.6 | 60.2 | 60.9 | 60.0 | 59.5 | 62.5 | 60.4 |
| Q6. I give charity | Always | 18.2 | 11.0 | 12.7 | 14.1 | 14.5 | 11.3 | 13.6 |
| | Sometimes | 62.6 | 55.8 | 62.7 | 55.3 | 57.0 | 61.3 | 58.2 |
| | Rarely | 19.2 | 33.1 | 24.5 | 30.6 | 28.5 | 27.5 | 28.2 |
| Q7. I made Hajj | Once | 6.1 | 1.1 | 1.8 | 3.5 | 3.5 | 1.3 | 2.9 |
| | More than once | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| | Not yet & I wish | 88.9 | 97.8 | 95.5 | 94.1 | 94.5 | 95.0 | 94.6 |
| | Not yet & I don't care | 5.1 | 1.1 | 2.7 | 2.4 | 2.0 | 3.8 | 2.5 |
| Q8. I made Umra | Once | 18.2 | 9.4 | 12.7 | 12.4 | 13.5 | 10.0 | 12.5 |
| | More than once | 12.1 | 8.3 | 9.1 | 10.0 | 12.5 | 2.5 | 9.6 |
| | Not yet & I wish | 63.6 | 79.6 | 74.5 | 73.5 | 71.5 | 80 | 73.9 |
| | Not yet & I don't care | 6.1 | 2.8 | 3.6 | 4.1 | 2.5 | 7.5 | 3.9 |
| Q9. My clothing complies with Islamic legal limits | complies very well | 41.4 | 16.6 | 32.7 | 20.6 | 21.5 | 35.0 | 25.4 |
| | to a limit | 54.5 | 67.4 | 58.2 | 65.9 | 64.5 | 58.8 | 62.9 |
| | does not comply | 4.0 | 16.0 | 9.1 | 13.5 | 14.0 | 6.3 | 11.8 |
| Q10. I am satisfied with my religious commitment | 100% | 1.0 | 3.3 | 1.8 | 2.9 | 1.5 | 5.0 | 2.5 |
| | 75% | 30.3 | 27.6 | 25.5 | 30.6 | 28.5 | 28.8 | 28.6 |
| | 50% | 21.2 | 28.2 | 32.7 | 21.2 | 27.5 | 21.3 | 25.7 |
| | 25% | 17.2 | 16.0 | 18.2 | 15.3 | 16.5 | 16.3 | 16.4 |
| | Not satisfied | 30.3 | 24.9 | 21.8 | 30.0 | 26.0 | 28.8 | 26.8 |

Table 2. Second Section of the Survey: Adherence to Islamic Values in Day-to-Day Life

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|--|--------------|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q11. The extent of my obedience to my parents | High | 64.6 | 51.9 | 60.9 | 53.5 | 58.5 | 51.3 | 56.4 |
| | Middle | 32.3 | 45.3 | 34.5 | 44.7 | 39.0 | 45.0 | 40.7 |
| | Low | 3.0 | 2.8 | 4.5 | 1.8 | 2.5 | 3.8 | 2.9 |
| Q12. The extent of my connections to my relatives | High | 35.4 | 28.7 | 30.0 | 31.8 | 31.0 | 31.3 | 31.1 |
| | Middle | 53.5 | 60.2 | 57.3 | 58.2 | 57.5 | 58.8 | 57.9 |
| | Low | 11.1 | 11.0 | 12.7 | 10.0 | 11.5 | 10.0 | 11.1 |
| Q13. I am concerned with conserving the environment | Always | 42.4 | 49.2 | 47.3 | 46.5 | 45.0 | 51.3 | 46.8 |
| | Sometimes | 51.5 | 49.7 | 48.2 | 51.8 | 52.0 | 46.3 | 50.4 |
| | Rarely | 6.1 | 1.1 | 4.5 | 1.8 | 3.0 | 2.5 | 2.9 |
| Q14. I smoke | Yes | 31.3 | 2.2 | 10.9 | 13.5 | 11.0 | 16.3 | 12.5 |
| | No | 55.6 | 91.7 | 82.7 | 76.5 | 80.0 | 76.3 | 78.9 |
| | Occasionally | 13.1 | 6.1 | 6.4 | 10.0 | 9.0 | 7.5 | 8.6 |
| Q15. In general, the extent of my commitment to Islamic values in my daily life is | High | 22.2 | 28.2 | 26.4 | 25.9 | 24.5 | 30.0 | 26.1 |
| | Middle | 70.7 | 67.4 | 69.1 | 68.2 | 69.5 | 66.3 | 68.6 |
| | Low | 7.1 | 4.4 | 4.5 | 5.9 | 6.0 | 3.8 | 5.4 |

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|---|----------------|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q16. The extent of my satisfaction to my commitment to Islamic values | Very satisfied | 12.1 | 10.5 | 8.2 | 12.9 | 10.5 | 12.5 | 11.1 |
| | Satisfied | 67.7 | 60.8 | 70.9 | 58.2 | 61.5 | 67.5 | 63.2 |
| | Not satisfied | 20.2 | 28.7 | 20.9 | 28.8 | 28.0 | 20.0 | 25.7 |

Table 3. Third Section of the Survey: Private Study of Islam

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total | |
|--|---|-----------------|---------|------------------|------|--------------------|--------|-------|------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | | |
| Q.17 My knowledge of history and Islamic civilization | High | 23.2 | 6.1 | 14.5 | 10.6 | 9.0 | 20.0 | 12.1 | |
| | Middle | 65.7 | 72.9 | 71.8 | 69.4 | 74.0 | 61.3 | 70.4 | |
| | Low | 11.1 | 21.0 | 13.6 | 20.0 | 17.0 | 18.8 | 17.5 | |
| Q.18 My knowledge about Amman Message | High | 8.1 | 3.3 | 7.3 | 3.5 | 3.5 | 8.8 | 5.0 | |
| | Middle | 26.3 | 28.2 | 22.7 | 30.6 | 24.0 | 36.3 | 27.5 | |
| | Low | 65.7 | 68.5 | 70.0 | 65.9 | 72.5 | 55.0 | 67.5 | |
| Q.19 Number of hours I spend in: | Viewing religious programs on television | Many | 10.1 | 6.6 | 7.3 | 8.2 | 7.5 | 8.8 | 7.9 |
| | | Several | 49.5 | 49.2 | 49.1 | 49.4 | 50.0 | 47.5 | 49.3 |
| | | Few | 40.4 | 44.2 | 43.6 | 42.4 | 42.5 | 43.8 | 42.9 |
| | Listening to religious programs on radio | Many | 6.1 | 3.9 | 4.5 | 4.7 | 6.0 | 1.3 | 4.6 |
| | | Several | 37.4 | 34.8 | 32.7 | 37.6 | 33.0 | 42.5 | 35.7 |
| | | Few | 56.6 | 61.3 | 62.7 | 57.6 | 61.0 | 56.3 | 59.6 |
| | Reading religious books | Many | 7.1 | 7.2 | 6.4 | 7.6 | 6.5 | 8.8 | 7.1 |
| | | Several | 35.4 | 39.2 | 34.5 | 40.0 | 39.0 | 35.0 | 37.9 |
| | | Few | 57.6 | 53.6 | 59.1 | 52.4 | 54.5 | 56.3 | 55.0 |
| Personal attendance to religious lectures | Many | 9.1 | 6.1 | 6.4 | 7.6 | 7.5 | 6.3 | 7.1 | |
| | Several | 35.4 | 28.2 | 30.9 | 30.6 | 29.0 | 35.0 | 30.7 | |
| | Few | 55.6 | 65.7 | 62.7 | 61.8 | 63.5 | 58.8 | 62.1 | |
| Q.20 I pass on religious advice that I hear or read to my colleagues and relatives | Always | 34.3 | 38.1 | 41.8 | 33.5 | 34.0 | 43.8 | 36.8 | |
| | Sometimes | 51.5 | 52.5 | 49.1 | 54.1 | 56.0 | 42.5 | 52.1 | |
| | Rarely | 14.1 | 9.4 | 9.1 | 12.4 | 10.0 | 13.8 | 11.1 | |
| Q.21 I try my best to apply what I hear or read to change myself for the better | Always | 49.5 | 50.8 | 57.3 | 45.9 | 49.0 | 53.8 | 50.4 | |
| | Sometimes | 41.4 | 45.3 | 35.5 | 49.4 | 45.0 | 41.3 | 43.9 | |
| | Rarely | 9.1 | 3.9 | 7.3 | 4.7 | 6.0 | 5.0 | 5.7 | |
| Q.22 My concern with the appearance and voice of the scholar who gives lectures | I care very much and I am skeptical to whom I want to listen to according to his/her appearance | 22.2 | 17.7 | 17.3 | 20.6 | 22.0 | 12.5 | 19.3 | |
| | I care, but not very much as long as he/she gives useful talks, I listen to him/her and to everyone | 77.8 | 82.3 | 82.7 | 79.4 | 78.0 | 87.5 | 80.7 | |

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|--|--|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q.23 When I receive offensive and insulting Email regarding religion | I feel angry and nervous and I send it to my friends in order to warn them and let them be cautious of such Email | 32.3 | 37.0 | 34.5 | 35.9 | 34.5 | 37.5 | 35.4 |
| | I feel angry and nervous but I delete the Email immediately and conceal the topic from the point of view of killing falsehood by not mentioning it | 60.6 | 60.8 | 62.7 | 59.4 | 61.5 | 58.8 | 60.7 |
| | I don't care or move a wink | 7.1 | 2.2 | 2.7 | 4.7 | 4.0 | 3.8 | 3.9 |
| Q.24 The extent of my awareness with these terms: westernization, globalization, missionary, secularization, orientalism, colonization | High | 49.5 | 36.5 | 44.5 | 38.8 | 43.0 | 36.3 | 41.1 |
| | Middle | 48.5 | 55.2 | 52.7 | 52.9 | 53.0 | 52.5 | 52.9 |
| | Low | 2.0 | 8.3 | 2.7 | 8.2 | 4.0 | 11.3 | 6.1 |

Table 4. Forth Section of the Survey: Solidarity Towards Fellow Muslims

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|---|---|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| Q.25 The extent of my feelings towards brotherhood/sisterhood in Islam and that Muslims are all brothers and sisters whatever their nationality, citizenship and appearance are | High | 71.7 | 70.7 | 72.7 | 70.0 | 72.5 | 67.5 | 71.1 |
| | Middle | 24.2 | 26.0 | 24.5 | 25.9 | 25.0 | 26.3 | 25.4 |
| | Low | 4.0 | 3.3 | 2.7 | 4.1 | 2.5 | 6.3 | 3.6 |
| Q.26 I make invocations (<i>du'aa</i>) for Muslims everywhere | Always | 37.4 | 41.4 | 39.1 | 40.6 | 35.0 | 52.5 | 40.0 |
| | Sometimes | 48.5 | 48.1 | 47.3 | 48.8 | 52.0 | 38.8 | 48.2 |
| | Rarely | 14.1 | 10.5 | 13.6 | 10.6 | 13.0 | 8.8 | 11.8 |
| Q.27 My invocations regarding non-Muslims | Asking Allah to punish them all | 16.2 | 9.4 | 15.5 | 9.4 | 12.0 | 11.3 | 11.8 |
| | Asking Allah to guide them all | 55.6 | 59.7 | 51.8 | 62.4 | 56.0 | 63.8 | 58.2 |
| | I am conscious and I differentiate well that many non-Muslims are fair and just when they deal with | 28.3 | 30.9 | 32.7 | 28.2 | 32.0 | 25.0 | 30.0 |

| Questions | Options | % within Gender | | % within Faculty | | % within Residency | | Total |
|---|---|-----------------|---------|------------------|------|--------------------|--------|-------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | |
| | Muslims and not all of them are enemies, so I ask Allah to guide those and punish those who deserve | | | | | | | |
| Q.28 The extent of my respect for humanity & to those from other faiths | High | 45.5 | 52.5 | 45.5 | 52.9 | 49.5 | 51.3 | 50.0 |
| | Middle | 47.5 | 42.5 | 48.2 | 41.8 | 44.5 | 43.8 | 44.3 |
| | Low | 7.1 | 5.0 | 6.4 | 5.3 | 6.0 | 5.0 | 5.7 |

Table 5. Fifth Section of the Survey: Common Elements of Religious Shortcomings

| Questions | Check Box | % within Gender | | % within Faculty | | % within Residency | | Total | |
|--|--|-----------------|---------|------------------|------|--------------------|--------|-------|------|
| | | Males | Females | Sci* | Hum* | Amman | Other* | | |
| Q.29 I blame my religious shortcomings on: | Myself | Not selected | 18.2 | 14.9 | 13.6 | 17.6 | 13.5 | 22.5 | 16.1 |
| | | selected | 81.8 | 85.1 | 86.4 | 82.4 | 86.5 | 77.5 | 83.9 |
| | My family | Not selected | 78.8 | 70.2 | 79.1 | 69.4 | 72.5 | 75.0 | 73.2 |
| | | selected | 21.2 | 29.8 | 20.9 | 30.6 | 27.5 | 25.0 | 26.8 |
| | My friends | Not selected | 76.8 | 84.0 | 82.7 | 80.6 | 80.5 | 83.8 | 81.4 |
| | | selected | 23.2 | 16.0 | 17.3 | 19.4 | 19.5 | 16.3 | 18.6 |
| | My school and university | Not selected | 71.7 | 69.6 | 73.6 | 68.2 | 71.0 | 68.8 | 70.4 |
| | | selected | 28.3 | 30.4 | 26.4 | 31.8 | 29.0 | 31.3 | 29.6 |
| | Mass media | Not selected | 59.6 | 60.8 | 56.4 | 62.9 | 61.5 | 57.5 | 60.4 |
| | | selected | 40.4 | 39.2 | 43.6 | 37.1 | 38.5 | 42.5 | 39.6 |
| | Shari'ah scholars | Not selected | 81.8 | 87.8 | 87.3 | 84.7 | 86.5 | 83.8 | 85.7 |
| | | selected | 18.2 | 12.2 | 12.7 | 15.3 | 13.5 | 16.3 | 14.3 |
| | internal government policies | Not selected | 68.7 | 80.1 | 70.0 | 80.0 | 77.0 | 73.8 | 76.1 |
| | | selected | 31.3 | 19.9 | 30.0 | 20.0 | 23.0 | 26.3 | 23.9 |
| | external government policies | Not selected | 76.8 | 90.6 | 83.6 | 87.1 | 86.5 | 83.8 | 85.7 |
| | | selected | 23.2 | 9.4 | 16.4 | 12.9 | 13.5 | 16.3 | 14.3 |
| | I don't think there are any shortages regarding religion | Not selected | 96.0 | 96.1 | 95.5 | 96.5 | 96.5 | 95.0 | 96.1 |
| | | selected | 4.0 | 3.9 | 4.5 | 3.5 | 3.5 | 5.0 | 3.9 |

Youth Reality in This Contemporary Life

In a world full of temptations and seduction, Muslim youth are encountering many problems and challenges which make the Muslims confused.

Many youth cannot differentiate between what is good and what is not in this time of globalization, alienation, lack of identity, westernization, and blind imitation. This confusion is in areas such as; what sect he must follow, permissible versus non-permissible. This confusion can lead this section of the youth to heedlessness, while those that are alienated and blindly imitating are already heedless.

On the other hand, we find youth who are extremists in their view to life, although they are an exception. (They can be, for example, noticed in part by their asking to Allah to punish all non-Muslims). Those extremists refuse dialogue, misunderstand texts, and believe they have the only correct vision; they could be dangerous when it comes to their ideas that affect the society as a whole. The issue becomes acute when such a person develops the tendency to coerce others out of lack of knowledge, not necessarily physically but by accusing them of innovation, laxity, disbelief, and deviation. Another characteristic of extremism manifests itself in a

perpetual commitment to excessiveness. A further characteristic of extremism is the out-of-time and out-of-place religious excessiveness and overburdening of others. The last characteristic of extremism manifests itself in harshness in the treatment of people, roughness in the manner of approach, and crudeness in calling people to Islam, all of which are contrary to the teachings of the Qur'an and Sunnah⁽⁴⁾.

The dangers of extremism for youth are many. Extremists can affect the opinions of many youth who are still lacking knowledge and ignorant of many things in Islamic teachings especially reactionary youth and those youth affected by media. Extremists also spread their negative and bad thoughts.

There are also some youth that do not participate in politics or any other activities because they prejudice everything and deem it useless or vain, and there is no need to do anything, as a result they are very negative. Due to their negativity, it keeps making them afraid from the government and suspicious that they will be questioned by the security authorities. Recall the youth who don't care or blink a wink when receiving offensive and insulting Email regarding religion (in the survey).

Another group of youth is the flunky impressionable (*Emma'ah*)⁽⁵⁾ youth. They run after whims and follow their desires and the West. Impressionable youth have forgotten their identity this is especially clear when they travel outside Muslim countries where they imitate blindly and take off everything that reminds them of their traditions and customs. Eventually, they are not aware of what they are doing because they sway and do not have firm, stable belief and values, they lack knowledge. Impressionable youth are clearly not proud of being Arab or Muslim.

Prophet Muhammad (P.B.U.H.) said: **"Do not be flunky saying if people do good, we will do good and if they do bad, we will do bad, but be firm if people do good, you do good and if they do bad, do not make injustice"**.⁽⁶⁾

Youth, in general except those who Allah guides, do not value their time or understand their religion properly. Those youth that are guided are the hope and require the skills, institutions, support and organized group effort with moderation to actively lead and respond to the lost youth around them. They can awaken those who are sleeping so we can be amongst the best nation⁽⁷⁾. Allah says in the Holy Qur'an: "You are the best of peoples,

evolved for mankind. You enjoin what is right, forbid what is wrong, and believe in Allah..." (Qur'an 3:110).

Reasons of Islamic Identity Absence among Youth

There are several external reasons that are the main factors for the absence of Islamic identity among youth. There is a risk that globalization could become the only thinking model which brains and souls must adapt, in addition to the concentration on media for demonstrating the only culture-style that brings all identities together by melding them into the preconceived culture-style.⁽⁸⁾ As well, globalization institutions can play a critical role in a nation's future and present by establishing policies whereby poor countries become inactive and disabled, living on loans and bursaries that the controlling global institutions provide with a frame work of conditions set by them. Globalization sometimes leads to loneliness by decreasing the social relations and the family bonds, which are fundamental to one's Islamic identity.⁽⁹⁾

Kaya⁽¹⁰⁾ concluded that globalization has resulted in the reality of unsustainable development, over consumption of life sustaining resources, impacts on environment, ecology and culture, impacts on indigenous communities, and a sharper contrast between the rich and the poor.

Another reason for the absence of Islamic identity is the abundance of Christian missionary movements that seek to bring doubt and suspicion to Islam, without a real interest in entering the religion being preached, namely Christianity, but rather to encourage Muslims to leave Islam.⁽¹¹⁾ The missionaries are very active in education, medical services and social services in order to vigorously lead Muslims astray. Missionaries and Orientalists make it easy for colonialist aspirations of control to become a reality, in terms of language, education curricula, and law while promoting secularism in society and individual life.⁽¹²⁾ Muslim youth are susceptible to the missionaries' work and readily consume colonial ideals.

As a society, there is a general sentiment of pessimism and frustration because of the wars through many years, occupation of lands and unjust policies towards many nations⁽¹³⁾. These general societal sentiments can lead youth to follow a path of extremism, becoming negatively reactionary or becoming apathetic.

Internal reasons for an absence of Islamic identity among youth from within the Muslim society are several. Most importantly are; a lack of Islamic knowledge and

ignorance of the value of Islamic studies, not acknowledging the high status of those who study and preach Islam as well as taking Islam for granted as we are born Muslim while thinking that we will enter paradise simply due to considering ourselves Muslims.

The previous reasons lead to a lack of good Islamic role models for the youth to follow and learn from, in terms of moderation and tolerance. In turn, there are also insufficiencies in Islamic educational curricula that are taught in schools and universities. Some preachers may be lacking some skills to present Islam to youth properly. Also, the faculties of Shari'ah (Islamic Studies) in certain people's perspectives are not highly esteemed and therefore they do not appreciate the value of specializing in Islamic studies, and this is all out of ignorance.

Reasons of the individual internal absence of Islamic identity can be understood best through Maslow's

Hierarchy of Needs that is often depicted as a pyramid consisting of five levels (see figure 1). The basic concept is that the higher needs in this hierarchy only come into focus once all the needs that are lower down in the pyramid are mainly or entirely satisfied.⁽¹⁴⁾ Therefore keeping youth busy looking for their primary needs, like food and shelter you are preventing them from focusing on their higher needs and development. Youth are not all truly hungry and yet are consumed with thoughts of consumption without valuing higher intellectual thought processes and needs. The continuation of which leads to morally and intellectually stunted adults that are still unable to get past their primary needs and effectively contemplate their Islamic identity. As a society we also delay primary needs such as marriage which also is an actor in preventing the pursuit of higher personal ideals and Islamic identity.

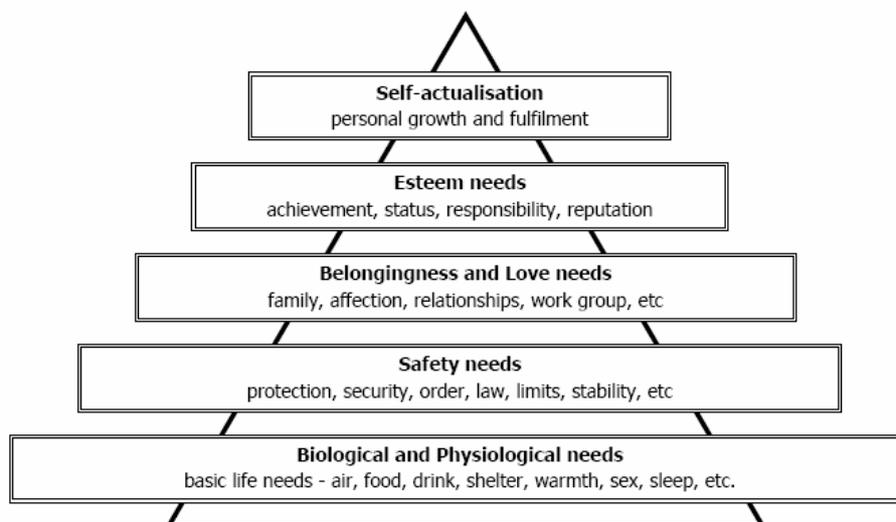


Figure 1: Maslow's Hierarchy of Needs.

Source: Introduction to Business Management, P.57

Da'wah Methods to Help Youth Attain Islamic Identity

According to English dictionaries, method means a particular way of doing something. El-Zain⁽¹⁵⁾ takes the term "method" to mean a technique or process of or for doing something⁽¹⁶⁾. Further on, the author distinguishes between "method" and "way": "Method indicates the way of shaping the operation, or the way of usage and application of an action. But method may fail when it is used to perform an action; it may change and it needs a

creative mind to use it. As a result, thinking of method is far loftier than thinking of a way, because a way may be derived by a creative mind, and yet may be used by an ordinary mind. But to construct a method a mind of genius is needed, although its application may be carried out by an ordinary mind".⁽¹⁷⁾

Likewise, he adds "thinking of means is similar to thinking of methods. The means consists of the material devices and instruments which are used to perform an action. All methods fail if the wrong means are used".⁽¹⁸⁾

Although this tells us how to distinguish method, way and means, what is meant by Da'wah methodology in this context is in wider meaning including method, means, plan, etc., anything connected with the systematic propagation of the Da'wah.

There are many necessary targets of preaching in order for youth to attain Islamic identity. There are of course the youth themselves, then the organizations that build the infrastructure that make the preaching effective and possible and finally there is the Muslim society itself. Those calling to Islam must ask Allah sincerely to guide the Muslim society to the right path.

In order to target the youth we must look at narrowing the target to a powerful and effective minority, namely the elite. The elite of the youth are those who are active in terms of academics and extracurricular activities, as well as being open-minded and moderate. These youth are the leaders in their peer groups as well being the potential leaders of the future. The concept is to teach them how to focus themselves and attain an Islamic identity as well as teaching them to call their peers to attain an Islamic identity.

The youth elite must be introduced to what an Islamic identity means and the importance of it. A thorough knowledge of the challenges around them must be presented and understood by them. This can be done by recruiting the appropriate youth from universities and holding several intensive seminar sessions. In Jordan, there is governmental concern for youth through his Majesty's role which can be used to an advantage through agencies such as: All Jordan Youth Commission, King Abdullah II Fund for Development, The Higher Council for Youth, and Amman Message.

Intellectual, emotional and experimental methods should be used to promote the Islamic identity.⁽¹⁹⁾ The new youth callers, with their new found Islamic identity should be encouraged to be more optimistic, do their best and trust in Allah. As well as we should be presenting and promoting effective and relevant role models for them. All this should be done using wisdom and good preaching, while emphasizing the importance of preaching Islam and not simply internalizing their Islamic identity.

Teaching the youth about the need for moderation is one of the most significant issues they must learn and practice⁽²⁰⁾. As preachers we must consider reforming our societies and our Muslim brotherhood and sisterhood and take their hands to the right path that we ask Allah to

guide us to. Youth must feel the importance of the religion in human life, and must not take Islam for granted because they were born Muslims, simply look to recently reverted Muslims and their appreciation for our religion.

As Muslims, belonging to one Ummah, we should foster brotherly and sisterly feeling and understanding with one another. We have to remember that Allah tells us that we, "*the Believers are but a single brotherhood*" (Surat Al-Ḥujurāt: 10). His Messenger (P.B.U.H.) stresses that every Muslim is a brother of another Muslim.⁽²¹⁾ We should foster strong brotherly relations with our fellow Muslims as it is a sign of faith. Allah's Messenger (P.B.U.H.) says:

"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Judgment, and whoever screened a Muslim, Allah will screen him on the Day of Judgment."⁽²²⁾

Allah commands Muslims to be friends and protectors to one another. Muslims have to turn to Him, to His Messenger (P.B.U.H.) and to the believers for fellowship and protection, if they want to succeed. Allah forbids Muslims to take those who make Islam a mockery as friends and protectors. Allah says:

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"Your (real) friends are (no less than) Allah, His Messenger (P.B.U.H.) and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger and the (fellowship) of believers it is the fellowship of Allah that must certainly triumph. O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport whether among those who received the Scripture before you or among those who reject faith: but fear Allah if you have faith (indeed)". (Surat Al-Mā'idah: 55-57)

To be successful in the universal duty to invite all mankind to Islam, there should be unity, cooperation, coordination, linkages and mutual understanding between and among Da'wah organizations and the callers. As brothers and sisters in Islam, Muslims should help, cooperate, and understand one another in order to carry their preaching activities easily and more effectively.

Abu Musa Al-Ash'ari narrated that when Allah's Messenger (P.B.U.H.) sent him and Muadh Bin Jabal to Yemen, he said to them, **"Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them. Give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds). And you should both work in cooperation and mutual understanding and obey each other."**⁽²³⁾

By showing youth the importance of classical Arabic rather than slang⁽²⁴⁾, there will be a greater appreciation and understanding of the Qur'an and Islamic literature. If you look to non-Arab Muslims and their struggle to simply learn the Arabic alphabet because it is the language of the Qur'an, one will feel that all Muslims should have a greater appreciation and pride for the Arabic language⁽²⁵⁾.

There are several other important points that must be stressed when teaching youth about Islam:

1. Showing them how easy the Islamic teachings are, although it may be difficult in the beginning, they will taste the sweetness of faith.

2. Showing them the wisdom of Islamic legislations and explaining to them the scientific miracles of the Qur'an and Sunnah because some are in awe of the materialistic life of the West⁽²⁶⁾. It is worthy to encourage youth to read the publications of the Japanese scholar "Toshihiko Izutsu" and his efforts regarding semantics of the Qur'an, and the personal relation between God and man in the Qur'anic worldview (weltanschauung)⁽²⁷⁾.

3. Using similes and parables can enhance their understanding of the Islamic teachings. For example:

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"Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (24) It brings forth its fruit at all

times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. (25)". Sūrat Ibrāhīm

Abu Uthman says: "I was once sitting under a tree with Salman. He caught hold of a dry branch of the tree and shook it till all its leaves fell off. He then said to me, "O, Abu Uthman! Will you not ask me why I am doing this?" "Do tell me," I entreated. He said, "The Apostle of Allah had done exactly like this before me, while I was with him under a tree. He caught a dry branch of it and shook it, till all its leaves fell off". At this he said: '**O, Salman! Will you not ask me why I am doing this?**' I replied: 'Do tell me why you are doing this?' He remarked: **"Verily when a Muslim takes ablution properly and then observes his prayer five times a day, his sins fall off just as these leaves have fallen off."** He then recited the following verse of the Holy Qur'an:

"Establish prayer at the two ends of the day, and at the approaches of the night. Verily, good deeds annul ill deeds. This is a reminder for the mindful."

Narrated Ka'b: The Prophet (P.B.U.H.) said, **"The example of a believer is that of a fresh tender plant, which the wind bends sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly."**⁽²⁸⁾

4. Indicating to Muslim youth how much of a negative image the West sees in them, when they imitate them. Many in the West like to see the teachings of Islam, which some Muslim youth are usually running away from, and vice versa; how much respect Muslims can gain by following the teachings of Islam.⁽²⁹⁾ What do Muslims want more than gaining Allah's love and his Prophet's (P.B.U.H.)! Allah gives them strength and power so they can become self confident because they trust Allah and so they can gain happiness and inner peace.

It is worthy mentioning my personal experience of this. While hiking in a western country a few years ago, I encountered a Western man, who was obviously a non-Muslim; he greeted me saying "Hello". I replied "Hello". Then he quickly questioned, "Are you Muslim?" I said, "Yes". So he took off his hat and tipped it down as a respectful greeting. I was astonished and I told him "Thank you" and continued hiking. I felt sure that this respect he showed was not for me personally, but it was

for my Hijab. It is respect for us being Muslims, all praise be to Allah.

5. Worshiping Allah doesn't take much time. Everything youth do with intention is worship. "We also have to remind ourselves that Islam encompasses all aspects of life as worship, not just the obligatory acts. So when you are cleaning the house, for instance, or reflecting on the wonders of creation, these are all acts of worship that we are rewarded for if we have the intention to serve Allah and live according to His way."⁽³⁰⁾

6. Encouraging youth so that they can practice Islam and live their lives at the same time. There are many pleasures in Islam. For example, Islamic songs (*Nashīds*) which instills Islamic identity in youth, like the songs of Yusuf Islam, Sami Yusuf, Dawud Wharmsby, "Native Deen" band⁽³¹⁾...etc.

7. Preachers and youth must ask Allah to be steadfast and for sincerity, as well as they must recite Qur'an on a regular basis, and try their best to understand and memorize its contents.⁽³²⁾ Youth must purify their hearts, before it becomes hard and they must take advantage of their age to be among the seven that Allah shades on the Day of Judgment⁽³³⁾. Youth must leave arrogance and listen to the scholars, and not to care about the scholar's appearance or voice. Knowledge is lost by arrogance and shyness.

8. Encouraging Muslim women to study the lives of the wives of the Prophet (P.B.U.H.), as exemplary models of Muslim women, and to apply the Islamic teachings regarding women.⁽³⁴⁾

9. Emphasizing the importance of a full knowledge of Islamic history because history does matter⁽³⁵⁾. It has been said that he who controls the past controls the future. Our view of history shapes the way we view the present, and therefore it dictates what answers we offer for existing problems.⁽³⁶⁾

It is a shame on Muslims every time they ask non-Muslims to stop labeling them as terrorists or other negative concepts. Non-Muslims are not encouraged to enter Islam or "return to their origin"⁽³⁷⁾ because Muslims are not showing them the beauty of the Islamic teachings. We should take into consideration that not all Muslims are presenting negative images of Islam, as well as, not all non-Muslims are labeling Muslims negatively. We must believe that Allah guides whomever He wants, but Muslims should do their duty to be the best nation plus witness before mankind.

Therefore, non-Muslims have a duty in not

generalizing, and Muslims have a duty in practicing Islam as best as they can, so they do not give excuses for non-Muslims to misunderstand the right path and follow it.

All tools should be employed to facilitate learning and teaching Islamic identity.⁽³⁸⁾ A major and far-reaching tool is the media. The media should be used to show and call to moderation and tolerance. The voice of moderation must be louder than the voice of extremism. The individual caller, youth and society must take advantage from all the available means, tools or ways to spread Islamic thought such as TV, radio, internet, books, magazines, etc⁽³⁹⁾.

The role of family in instilling concepts of Islamic identity in children and to nurture it in youth is significant. Parents should be the best friends to their sons and daughters, and to assist them in choosing their friends.

Educational curricula at schools and universities need many modifications. The most important modification is in terms of combining practical and theory when promoting Islamic identity. Specific mandatory courses that focus on the history and teachings of Islam must be taught using modern methodologies to attract the youth's attention and interest.⁽⁴⁰⁾

Purification of one's heart and soul, knowing the devil's steps and ways in deviating youth from the straight path, and topics related to pleasures of Paradise are essential topics which should be focused upon in the educational materials and scholars' lectures⁽⁴¹⁾.

Scholars should focus on calling youth to have hope in Allah as well as fearing Him, and stressing that the doors of repentance are always open, as Allah is the Most Merciful. On the other hand, youth should know that the punishment of Allah is severe so they do not postpone their repentance.

Special intensive activities such as camps can be very useful in building the Islamic brotherhood and sisterhood.⁽⁴²⁾ Intensive camps, for short periods, enable a reinvigoration of faith and permit attendees to practice their skills in calling to Islam and most importantly enable youth to live their Islamic identity fully.

On a larger scale there must be a call for dialogue, nationally and internationally⁽⁴³⁾. The call for dialogue and the dialogue itself must incorporate all levels; youth, civil society, private sector or governmental. The call should emphasize the Islamic identity, especially in youth, as well as, other Islamic principles; respecting humanity, building bridges and mutual understanding

with people from other faiths⁽⁴⁴⁾. Calling others to Islam must be done in groups through established institutions, such as Shari'ah colleges, universities, and ministries of Islamic affairs. It is also necessary to establish new institutions such as non-governmental and non-profit organizations and societies. All institutions, whether pre-existing or newly established must adopt the moderate path⁽⁴⁵⁾. All efforts must be united from all institutions.

2. CONCLUSION AND RECOMMENDATIONS

Tackling the absence of Islamic identity in Jordan's youth requires a multifaceted, dynamic process. The caller to Islam must be aware of the general types of youth there are; extremists, impressionable, apathetic and those guided. In addition, the solutions must incorporate the individual, the Muslim community and the greater society in general. These internal and external factors should be linked and functioning in a cooperative long term, committed manner. The largest number of youth can be affected by involving the government and the private sector to develop the appropriate youth directed programs specifically aimed at the attainment of Islamic identity.

Specifically, the most important solutions in youth attainment of the Islamic identity are the implementation of initiatives to promote Islamic brotherhood and sisterhood, promoting ideals of moderation like that presented in the Amman Message, and A Common Word⁽⁴⁶⁾, providing appropriate educational curricula that

instill Islamic identity in youth and all media forms should be taken into consideration. The efforts from all fronts should be sincere and for the sake of Allah alone.

The fruits and results of attaining the Islamic identity are many. On a personal level, attaining an Islamic identity will allow one to feel personal satisfaction, achieve Allah's love and that of the Prophet's (Peace and Blessings Be Upon Him). An Islamic identity also can help individuals achieve inner peace and relaxation. On the level of the Muslim Ummah, individuals that have attained the Islamic identity will contribute to a stronger, more productive Ummah. On a global scale including all of humanity, the attainment of Islamic identity can lead to peace and prosperity for the whole world, Allah willing.

Potential long term outcomes of the solutions described in assisting Jordanian Muslim youth in the attainment of the Islamic identity could lead to many consequences. The most important of these possible outcomes may be the installation of the Islamic identity in Jordanian Muslim adults that will be the power figures and leaders of the future. These Muslim adults, with the Islamic identity, will act as the role models for the next generation of Jordanian Muslim youth and hopefully international Muslim youth as well. The solutions outlined in the research will enable the Muslim adults to fulfill the necessary requirement of their Islamic faith through their Islamic identity of making Da'wah according to the Sunnah of the Prophet (Peace and Blessing Be Upon Him).

May Allah be pleased with us and guide all to His path. Ameen.

NOTES

- (1) Jacobson, Islam in Transition: Religion and Identity among British Pakistani Youth. P.10.
- (2) Ibid. P.11.
- (3) The Amman Message seeks to reveal a message of tolerance and humanity; rejecting extremism as a deviation from Islamic beliefs; thus, stressing the true values of Islam and promoting a proper understanding of the faith which honors all human beings and provides common ground among different faiths and peoples. See the official website: www.ammanmessage.com
- (4) See also Ghazi Bin Talal (Ed.), True Islam and the Islamic Consensus on the Message of Amman.
- (5) Al-Qaradawi, Islamic Awakening between Rejection & Extremism. P.9-13.
- (6) Emma'ah: those that are easily swayed and do not have firm, stable belief and values.
- (7) Al-Tirmidhī: 1930.
- (8) Mashhour, Al-Dawah Al-Fardiyah. P.9-10.
- (9) Helmi, Hadarat Al-'Asr...Al-Wajh Al-Akhar. P.80-81. Imran, Al-Haweyyah Al-Islamiyah fi Mowajahet Tahaddiyat Al-'awlamah. See also: Mohammadi and Ahsan, Globalization or Recolonisation. And Friedman, The World is Flat.
- (10) Kaya, Preparing Muslim Young People to Meet Challenges of the Globalized World.
- (11) Ghadi, Al-Thaqafa Al-Islamiya. P.74-75.
- (12) Ghadi, Al-Thaqafa Al-Islamiya. P.61-89. See also: Al-Majali, Islamic Culture and Thought. P.144-150.
- (13) See: Abu-Nimer, Al-la 'Unf wa Sun' Al-Salam fi Al-

- Islam.
- (14) Cronje, Du Toit, et al. Introduction to Business Management. P.156-157.
See also: Al-Barghuthi, Raw'at Al-Tawāzun fil Islam. P.68-69.
- (15) The Qualities of a Missionary Thinker, as cited in Zin, P.48.
- (16) The Qualities of a Missionary Thinker, P.86.
- (17) Ibid. P.88.
- (18) Ibid. P.89.
- (19) Al-Bayanoni, Al-Madkhal ela 'Ilm Al-Dawah. P.204-219.
- (20) See: Abu-Afifah and Hashim (Eds.), Proceedings of the symposium: Al-Wasatiyyah bayna Al-Tanzir wa Al-Tatbiq.
- (21) Mababaya, Da'wah According to the Qur'an and the Sunnah, P.66-68.
- (22) Al-Bukhārī: 622.
- (23) Al-Bukhārī: 145.
- (24) See Dr. Khalid Al-Karaki's letter to the faculty members at the University of Jordan (April 9, 2009). Events and News, The official website of The University of Jordan: www.ju.edu.jo.
- (25) See: Abu-Taleb, 'Allamatni Al-Hayāt.
- (26) See: Mahmoud, Al-Qur'an Ka'in Hayy, P.89-111. And for further reading about Qur'anic Miracles, check the Electronic Encyclopedia of Qur'anic Miracles: www.55a.net
See: Izutsu, God and Man in the Qur'an.
- (27) Al-Bukhārī: 546.
- (28) See also: Arnold, The Preaching of Islam.
- (29) Wadvalla, Da'wah to Non-Practicing Muslim Youth.
- (30) See McIntosh, Native Deen Muslim's Rap, and the official website of Native Deen: www.nativedeen.com.
- (31) See Al-Shbool, Al-Tarīqah Al-Lāmi'ah fī Khuttat Hifz Al-Qur'an li Tālib Al-Jāmi'ah.
- (32) Narrated Abu Hurayrah: The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (Al-Bukhari: 629).
- (33) See Abd Al-Rahmān, Nisā' Al-Nabby. And Mardini, Nisā' Hawl Al-Rasūl Salla Allah 'Alaihi wa Sallam.
- (34) See Mu'ssasat Abdel Hamīd Shūman, Tahaddiyāt Al-Tarīkh wa Al-Mustaqbal.
- (35) See Al-Sayūfī, Tārīkh Al-Khulafā' .see also Al-Suwaidan, Palestine Illustrated History. And Al-Maglūth, Atlas Tārīkh Al-Anbiyā' wa Al-Rusul and Al-Atlas Al-Tārīkhī li Sīrat Al-Rasūl Salla Allah 'Alayhi wa Sallam.
- (36) Al-Faruqi, Islamic Da'wah Its Nature and Demands. P.6.
- (37) Saqr, How to Call People to Islam. P.55-66.
- (38) See: Osho, Islamic Concept of Mass Media for the Promotion of Human Civilization.
- (39) See: Al-Tamimi, Al-Manhaj Al-Tarbawi Al-Islami fi Tashkil Al-Huwiyyah Al-Islamiyyah.
- (40) See Al-Ghazali, Ihya' 'Ulum Al-Din. Al-Jawziyyah, Madaarij Al-Saalikeen. And Al-Qurtubi, Al-Tadhkirah fi Ahwal Al-Mawta wa Umur Al-Aakhirah. Al-Haj, Haqa'iq Al-Iman bil Mala'ikah wal Jan.
- (41) Husain, Youth and the Emerging Islamic Identity.
- (42) See Abu Dhabi Declaration for Cultural Engagement.
- (43) For further reading about the researcher's participation in the Middle East Partnership Initiative (MEPI), check: <https://mepialumni.state.gov/root/mepi/home/faces--stories2/faces--stories>.
- (44) Henzel-Thomas, The Challenge of Pluralism and The Middle Way of Islam.
- (45) See the official website: www.acommonword.com

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