The Ideological Contextual Knowledge of Da'wah Discourse and The Institutionalization of Da'wat[1]

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ROR ID: https://ror.org/037vvf096

Citation

Doğanay, T. C. (2025). The ideological contextual knowledge of da'wah discourse and the institutionalization of da'wat, *Artuklu Kaime*. 15, 61-78.

Abstract

This study examines the historical and ideological context of Da'wah discourse, addressing its role in the social and political transformations of Islam. Da'wah discourse, shaped by the expansion of the Islamic world and socio-economic changes, has provided an ideological framework that strengthens the unity and resilience of Muslim societies. The concept of Da'wah, developed through the Prophet Muhammad's mission, evolved into influential discourse and organizational forms at an international level in the modern era. Organizations such as Rabitat al-Alam al-Islami and Jamaat-e-Islami have deepened the social and political representation of Da'wah discourse, creating a multidimensional platform for identity and solidarity among Muslim communities. In this context, the study analyzes the historical process that defines the modern ideological and cognitive coordinates of Da'wah discourse.

Keywords: Political and Social Science, Ideology, Islamism, Discourse

Highlights

- Da'wah discourse serves as a strategic tool for fostering unity and resilience in Muslim communities amid socio-political change.
- Modern Da'wah organizations like Rabitat al-Alam al-Islami and Jamaat-e-Islami play key roles in shaping Muslim identity and political engagement.
- Understanding the historical and ideological evolution of Da'wah can inform contemporary efforts to strengthen transnational Islamic solidarity.

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[1] This study was produced from the doctoral thesis named "Discourse of El-Dave in Turkish Political Life: A Qualitative Analysis on the Election Declarations of the Political Parties Belonging to the National View Movement".

Dava Söyleminin İdeolojik Bağlam Bilgisi ve Davetin Kurumsallaşması[2]

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Öz

Bu çalışma, dava söyleminin tarihsel ve ideolojik bağlamını inceleyerek, İslam'ın sosyal ve siyasal dönüşümlerindeki rolünü ele almaktadır. Dava söylemi, İslam coğrafyasının genişlemesi ve siyasi-ekonomik değişimlerle şekillenmiş, Müslüman toplumların birliğini ve direncini pekiştiren bir ideolojik çerçeve sunmuştur. Hz. Peygamber'in risaletiyle gelişen dava anlayışı, modern dönemde uluslararası düzeyde etkili söylem ve örgütlenme biçimlerine evrilmiştir. Rabitat al-Alam al-İslami ve Cemaat-i İslami gibi teşkilatlar, dava söyleminin sosyal ve siyasal temsilini derinleştirerek, Müslüman toplumlar için çok boyutlu bir kimlik ve dayanışma zemini oluşturmuştur. Araştırma bu bağlamda, dava söyleminin modern ideolojik bilişsel koordinatı belirleyen tarihsel süreci analiz etmektedir.

Anahtar Kelimeler: Siyaset ve Sosyal Bilimler, İdeoloji, İslamcılık, Söylem

Öne Çıkanlar

- Dava söylemi, sosyo-politik değişimler karşısında Müslüman topluluklarda birlik ve direnci güçlendiren stratejik bir araç olarak hizmet etmektedir.
- Rabitat al-Alam al-İslami ve Cemaat-i İslami gibi modern dava teşkilatları, Müslüman kimliğinin ve siyasi katılımın şekillenmesinde önemli roller üstlenmektedir.
- Dava söyleminin tarihsel ve ideolojik evrimini anlamak, çağdaş İslamî dayanışmayı güçlendirme çabalarına yön verebilir.

Atıf Bilgisi

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[2] Bu çalışma, "Türk Siyasal Hayatında Dava Söylemi: Milli Görüş Hareketine Mensup Siyasi Partilerin Seçim Beyannameleri Üzerine Nitel Bir Analiz" adlı doktora tezinden üretilmiştir.

Introduction

The Da'wah discourse represents a level of consciousness with a foundational, constructive, and organizing mission, enabling Muslims to reorganize themselves politically, socially, and economically both within and beyond the Islamic world while preserving their intellectual and historical identity. In this context, it is understood that the intellectual and historical ruptures and continuities of Da'wah discourse occur within specific categories. The continuity of Da'wah discourse is evident in the category of meaning, where the Qur'an and Hadith, as the primary sources of faith, worship, morality, and principles in Islam, reinforce adherence to Islam and its teachings. However, ruptures associated with modernization and political orientations are observed in the intellectual and historical categories. These ruptures are characterized by the evolution from the ideal of a universal Islamic order to the construction of local-cultural and religious de facto political structures, the organization of related ideological movements, and the formation of various stages among Islamic societies.

This study examines the Da'wah discourse, which holds a unique place within the experiences of Muslim societies formed at different times. The primary research question is, "What is Da'wah?" With the engagement of Islam's role in shaping social conditions and consciousness, the inquiry extends to, "What does Da'wah mean?" The investigation of the ontology and etymology of the concept of Da'wah reveals the term Da'wat as the primary representation of Da'wah discourse, even though its relationship to discourse was not initially established. In this context, the Qur'an and Hadith are analyzed as the objects of study in the category where the continuity of Da'wah discourse is observed, providing an analysis of the concept of Da'wah and intellectual contextual knowledge.

Additionally, this study adopts a qualitative method based on discourse analysis to examine the historical and ideological context of Da'wah discourse. It explores how discourse is shaped, gains meaning, and becomes institutionalized through social and political transformations. Drawing on the approaches of theorists such as Teun A. van Dijk, Norman Fairclough, and Michel Foucault, the study identifies the ideological positioning and content of Da'wah discourse. A contextual analysis is conducted using texts, historical documents, and discourse practices that shape Da'wah discourse. Additionally, fundamental Islamic sources such as the Qur'an and Hadith are considered primary reference points for understanding the continuity and transformation of the discourse. Beyond discourse analysis, the study also examines how the ideological structure of the discourse has been constructed throughout history and how it has been utilized by different actors, taking cognitive, social, and political contexts into account.[3]

According to Dijk (2003: 7-10), the reproduction of ideologies takes place through daily social practices. Among all practices that can produce intellectual or behavioral outcomes, discourse plays a decisive role in the production of ideologies. Ideology is produced and distributed within society depending on the use of language. The determinative aspect of discourse lies in its ability to directly influence meaning and context, and at times alter meaning independently of contextual information. According to Hall (2009: 15), meaning and interpretation are directly related to context, that is, to historical conditions. According to Fairclough (2001: 71-72), in the relationship between an ideology and language, the roles of individuals as subjects of ideologies, within the context of social cognition and practices, are specifically encoded through representations, as noted by Dijk. These codes structurally permeate the ideological structure of discourse. Meaning, context, representation, and text—embodying all these elements—are the components of analysis for this ideological structure.

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3   Dominique Lecourt, *Bilim Felsefesi*, çev. Işık Ergüden (Ankara: Dost Yayınevi, 2013), 10-12.

According to Dijk (2008: 234), while there may be an articulation between discourse and ideology, discourse itself may not necessarily be ideologically based. The ideological structure referred here involves the internal dimensions of cognitive comprehension. To interpret the ideological structure of discourse, it is essential to identify representations, clarify meaning and contextual knowledge, and determine the ideological direction. This is because discourse selects the most suitable primary pathway among complex cognitive patterns based on its purpose.

Teun V. Dijk's definition of discourse is particularly illuminating at this point. Although a universally accepted definition of discourse is not yet sufficient, within a generalizable framework, discourse can be defined as a way of using language; it is interpreted by focusing on who uses the language and how, in the context of the associated background information. According to Dijk (2008: 115-118), for this interpretation to be possible, it is necessary to analytically link interactions, belief systems, and their transformations. The constructive and constitutive aspect of discourse depends on the degree of its power. Analyzing this is possible through the examination of the ideological structure, as discourse represents the materialized space of all significant agendas in social and political life through language. In this context, Teun V. Dijk emphasizes that discourse is not merely about syntax; it also concerns social and political movements. For this reason, social phenomena such as ideology, identity, domination, power, class, hegemony, and authority are topics of interest for discourse. As Dijk (2005) states, discourse should directly focus on the establishment of asymmetrical social and political power relations, the construction and normalization of these interconnected structures, their political legitimization, the establishment of authority, and consequently, the dynamics of power struggles.

Meaning is the most complex and significant aspect of ideological discourse and discourse integrity. It is related to the contextual knowledge of discourse and produces various representations. Chilton (2005: 23) states that fixing meaning is quite challenging because it is linked to knowledge and expectations. From the moment discourse is produced, it inherently interacts with the limitless knowledge of individuals, influencing meanings.

Saussure (1998: 53-66) emphasizes the potential for discourse to detach from its context due to disruptions and the impact of radical historical change. At the center of this impact lies the notion that practices of meaning-making contribute to the construction of subjects and realities within social and political domains (Saussure, 1998: 74). However, contextual knowledge enables meaning to be identified within a framework.

Teun V. Dijk argues that discourse should be defined not only in terms of the political and social context in which it occurs but also as a cognitive/mental representation or model. According to Dijk (2005: 78), while these mental models are individually related to the use of language, they can construct general knowledge about social and political reality. What Dijk particularly emphasizes in this context is the constructive role of discourse through historical dimensions and previously conveyed information. Therefore, to understand, describe, and explain a discourse, it is necessary to uncover its context. The fundamental assumption supporting this necessity of context is the social and cultural sharing of all meanings represented in social memory. Identifying this requires broadly defining the process of contextualization.

Fairclough states that discourse developed as a response to traditional methodological approaches in social science. The first factor that surpasses this traditionalism in addressing social and political practices in the context of language is the acceptance of the relationship that the text establishes with social and political life and with discourse (Blackledge, 2005: 361).

Teun V. Dijk (2001: 108) emphasizes that the most critical component in establishing, affirming, and legitimizing power relations is the text. Through text, ideological positions cannot be denied; rather, they are defined and defended.

Discourse, through the mediation of language, may or may not be synchronous within the text. According to Wodak, this is due to the changing social and political spheres of action that are interconnected and influential. These spheres of action are encompassed by the text. Weiss and Wodak (2005: 123-127) establish specific levels for interpreting discourse integrity as coherently as possible.

The first level involves shared aspects within immediate language and text. The second concerns the similarities or differences between expressions, texts, genres, and discourses. The third considers the variables within the external situation/context as disruptions. The fourth level involves the socio-cultural and historical contexts embedded within discourse.

Chilton (2005) highlights a fundamental distinction when defining discourse. According to Chilton, discourse is conceptualized as the use of language or language in use, thus pointing to a clear differentiation between language and discourse. Today, social and political studies often focus on multilingualism, demonstrating that language use establishes belief systems, constructs thought systems, builds socio-cultural structures, and regulates the hierarchy of asymmetric power relations within societies.

Turning to the theoretical background, Gramsci (1986) explained the hierarchy of power relations through ideology in Marxist political theory, emphasizing the constructive role of discourse in the struggle for hegemony. This implies that attitudes and behaviors toward language cannot be limited to language as a mere communication tool (Blackledge, 2005: 134).

The connection between language and ideology is also closely related to the creation of new domains by nation-state ideologies. The perceived natural bond between language and nation creates new contexts that allow discourse to be articulated with different ideologies. Hegemony, national consciousness, and identity construction can thus be linked to discourse. The construction of national identities emphasizes the importance of a shared sense of belonging, and more specifically, the underlying reason for political organizations aligning with nation-state ideology lies in the use of language within the relationship between discourse and ideology (Blackledge, 2005: 41).

According to Althusser (2000: 43), ideology materializes through language, producing its own content and form. This process fully manifests in the establishment and institutionalization of the political realm through subjects constructed as a result of cognitive processes.

Foucault (2014: 61-63), in his conceptualization of the subject, also addresses language and ideology within the dynamics that produce power in modern societies. Foucault defined discourse as a modern process that, through knowledge, objectifies the subject, enabling power to transcend society and political institutionalization, thus generating political identity. However, in societies where nation-state ideology has not taken root, a sense of belonging may fall under the hegemony of a different ideological language that transcends the identities offered. In Islamic societies, especially after World War II, the structural transformations of political institutions are often linked to this factor, as seen in the perceived clash of civilizations. The strong consciousness of Muslim identity, surpassing the offered national identity, reflects a discourse representing a broader domain (Mayr, 1998: 10-11).

Richardson addresses two perspectives on the characterization of Islamic societies as the "other" in contrast to the West (Blackledge, 2005: 41). The first is that Western societies are not defined by national identities, which separates Muslims from the "us" of Western

societies. The second is the difference in values and beliefs of Islam, which shapes the moral perceptions of Muslims, creating a distinction on a conscious level.

In this context, the ideological positioning of discourse, as Fairclough (2015: 121-124) suggests, occurs through the encapsulation of language and the systematic embedding of ideology into textual forms. In Western countries, the practices of Muslim Pakistani or Bangladeshi communities, such as speaking minority languages, maintaining ethnic clothing traditions, arranging marriages in accordance with their values, regularly attending Friday prayers, or attempting to establish structures for Islamic education, are often reduced to oppositional stances in the public sphere. According to Adrian Blackledge, this situation can be explained through the ideological positioning of discourse.

Fairclough (1995) offers another explanation for the ideological positioning of discourse, describing it in terms of textual chains. This refers to the intertwining of different contexts, the diversification of fields of action, and the transformation and displacement of texts, resulting in the stabilization of meanings. However, Fairclough argues that language is inherently social. Political and social groups possess specific meanings, as well as representations of these meanings, that constitute their beliefs and values. Therefore, ideologies materialize through language as a practical activity that defines situations. In this sense, language is both political and social.

In the context of discourse, language, according to Fairclough (1995; 2001; 2015), involves power struggles. The use of language is determined by society and is directly connected to social cognition and practices. The use of language that materializes ideology allows the ideological positioning of discourse to be interpreted. This structure, which also constitutes the order of discourse, is related to the political domain. Power struggles can be seen as asymmetrical power relations. In this context, discourse, in terms of social cognition and practices, is a product of contexts and situations where representations become distinct.

Situations are concepts shaped by common sense and experienced in connection with social and political realities (Blackledge, 2005: 66). In the context of practices where social and political actions are carried out, discourse integrity and ideology cannot be fixed, as they are influenced by situations and cognition (Laclau & Mouffe, 1992: 37). They are always shaped by beliefs and attitudes. When considering the discursive reproduction of language and ideology, it is expected that individuals act in ways aligned with social and political realities.

Situations and cognition, related to the organizing function of discourse, can be defined as a set of learned tendencies and behaviors. They represent a culturally instilled way of being, particularly in the context of legitimizing political identities, where situations and social cognition also serve as the drivers of a dynamic tension.

Throughout history, the expansion of the Islamic world and the impact of economic and political changes have also driven transformations within Islamic societies. Political organizational forms linked to structural changes in political systems during the modernization process brought traditional political thought and culture into social memory while introducing new political and social institutions in the nineteenth century.

It has been observed that in various periods and regions, under different modern political orientations, Da'wah in the Islamic world has enabled Muslims to reorganize themselves in political, social, and economic spheres and to preserve their identity in the face of intellectual and historical "others." If this is not a form of consciousness, then what is it? In this context, under the topics addressing Da'wah, the question "What is Da'wah?" has been explored through the lens of "What does Da'wah mean?" in relation to Islam's role in shaping social conditions and political identity/consciousness.

As a result of investigating the etymology of the concept of Da'wah, two primary concepts have been identified in Islam that determine the actions of a Muslim both individually and socially. These concepts, which influence the motives of Da'wah discourse through their intellectual and historical roots, are "da'wat and dai." In particular, the concept of da'wat, both in terms of its origin and its contextual knowledge, provides a restrictive analytical framework for understanding the situational and multi-dimensional representations of Da'wah discourse within and in opposition to nation-state ideology since the 20th century. In this context, the Qur'an and Hadiths have been considered the primary objects of analysis for examining the concept of Da'wah through the lens of da'wat.

3.1. The Etymology of Da'wah

Da've is the Arabic equivalent of the word dava, which it closely resembles. The plural forms of da've are deavi and deava. The term da've corresponds to the concept of dava and means "motto" and "ideal" (Yavuz, 1994: 12). Defined in a sentence as "a path to follow, an ideal, and a principle," the word da've originates from the same root as the word da'wat. In the dictionary, da'wat also means "to invite/call, to address, to pray or curse, to complain, to supplicate," which constitutes the central meaning of the concept of dava (Çağrıcı, 1994: 16).

According to the Encyclopedia of Islam (Yavuz, 1994: 12), there are three verses in the Qur'an where the word dava (da've, الدعوى) is mentioned. These verses are Al-A'raf 7/5, Yunus 10:10, and Al-Anbiya 21/15.

Al-A'raf, Verse 5: "They had no cry except to say, 'Indeed, we were wrongdoers.'" Yunus, Verse 10: "Their call therein will be, 'Exalted are You, O Allah,' and their greeting therein will be, 'Peace.' And the last of their call will be, 'Praise to Allah, Lord of the worlds.'" Al-Anbiya, Verse 15: "And that cry of theirs ceased not until We made them as a mown field, like the fire."

As seen in these verses, the relationship between the words dava and da'wat is quite close. In the verses where the word dava appears, meanings associated with da'wat —such as "complaining, supplicating, praying, or cursing"— are also encountered.

Beyond its dictionary meanings, the concept of dava is also recognized as a jurisprudential term. Its acceptance as a jurisprudential term narrows its broad lexical meanings, presenting it as a concept that conveys an intellectual and practical call within the scope of Islam's prescriptive rulings on individual and social life, emphasizing the integration of religious knowledge and understanding with practice. The primary reference source for this call is the religion of Islam and the ideal Islamic way of life that serves as a model (Köksal & Dönmez, 2012: 201-210).

The ideal societal way of life modeled on Islamic living is referred to as the "Asr-ı Saadet" period, attributed to the era of the Prophet Muhammad, and is idealized as such. The Qur'an and the life of the Prophet Muhammad are regarded as the sources of this ideal Islamic lifestyle (Özen, 2003: 146).

In the Sunnah of the Prophet Muhammad, dava as a jurisprudential term refers to "one person demanding their rightful claim from another." This definition commonly highlights the connection between the jurisprudential concept and Islamic rulings. This association stems from the use of the term fiqh in relation to Islamic rulings since the eighth century, as a science that examines knowledge based on the Qur'an and Hadith. However, beyond meanings articulated through social practices, the word fiqh in its lexical sense means "to know something, to understand it well and completely, to comprehend it deeply," and as a concept, it signifies "living and upholding the religion of Islam in its entirety, grounded in the Qur'an and Hadith" (Öz, 2016: 197-198).

After the death of the Prophet Muhammad, the cessation of revelation, the inability to subject ijtihad regarding legal-practical matters to the supervision of revelation, and the increase in intercultural interactions among Muslims, leading to greater diversity in Islamic lifestyles (Köksal & Dönmez, 2012: 201, 205, 209), gave rise to the categories of thought and practice in Islamic understanding and living.

The intellectual and historical roots, disruptions, and continuities of Da'wah discourse have also been shaped within these categories. As an anecdotal note, in the modern era, Da'wah, as a discourse integrated with Islamist ideology, has progressed within two streams: intellectual/thought and practical/action, which are distinct yet allow for intersections.

From an intellectual perspective, Da'wah is evaluated within the framework of the relationship between God and humanity, while from a practical standpoint, it is considered on the plane of mindset, where human actions, seen as purposeful and for which individuals are held accountable, are central. This is reflected in the verse: "On that Day no soul will be wronged at all, and you will only be recompensed for what you used to do." (Surah Yasin, 36/54). Ultimately, in the context of action, Da'wah refers to a discourse characterized by actions performed purposefully and for which individuals are held accountable, based on Islamic references. The most general definition of Da'wah as a concept can be expressed as "the struggle and ideal of living and promoting the religion of Islam fully for the sake of Allah, based on the Qur'an and Hadith". As both a discourse and a concept, the primary term defining Da'wah is da'wat. Based on the Qur'an, the term da'wat, which corresponds to the "Islamic mission" of spreading Islam and the word of Allah by Muslims tasked with its propagation, specifically refers to "a call or proclamation to Islam and the implementation of its principles". As a verb, da'wat in Arabic means "to invite or call out". However, fundamentally, the word da'wat shares the same root as da've, and it carries overlapping meanings with the words dava and motto. In this context, the importance of the concept of da'wat lies in its ability to transcend the conceptualization of Da'wah discourse, providing it with strength and awareness.

3.2. Da'wat in the Context of the Sources of Da'wah

The term da'wat, which signifies "a call to Islam and adherence to its principles," also encompasses related concepts such as tabligh (proclamation), irshad (guidance), amr bi'l-ma'ruf (enjoining good), and nahy ani'l-munkar (forbidding evil), according to the Encyclopedia of Islam (Çağrıcı, 1994: 16). These terms, in their lexical meanings, convey the idea of inviting to Islam in terms of both application and purpose.

"What is the matter with you that you do not believe in Allah, while the Messenger is calling you to have faith in your Lord? And He has already taken your covenant, if you should [truly] be believers." (Surah Hadid, 57/8).

"O our people! Respond to the caller of Allah and believe in him. He will forgive you your sins and protect you from a painful punishment." (Surah Ahqaf, 46/31).

As stated in Surah Ahqaf, the Qur'an describes the Prophet Muhammad as the "caller to Allah" (da'iyallah), and the responsibility of da'wat assigned to him is expressed not only with the command "call" (ud'u) but also through terms like "proclaim" (balligh), "remind" (dhakkir), and "warn" (andhir) (Çağrıcı, 1994: 16). The Prophet Muhammad, described with the attribute of dai, is also guided in the methodology of da'wat. As mentioned in Surah Nahl (16/125), "Call to the way of your Lord with wisdom and good instruction, and argue with them in the best manner," the task of i'la-yi kalimatullah (spreading monotheism) is explicitly outlined as the first phase of jihad.

One of the most significant aspects of the Prophet Muhammad's da'wat activities was expanding its scope systematically and logically, starting with those closest to him and using

methods that addressed the problems of life. In delivering the divine message, the Prophet was initially surrounded by a circle of believers. With the contributions of those around him, the presence of an expanding Muslim community eventually led to the establishment of an Islamic state capable of upholding the rule of Islam.

Historically, as noted by Çağrıcı (1994: 17), the methods of da'wat employed by the Prophet can be seen to consist of four phases: preparation (including his spiritual and moral readiness before prophethood), organizational structuring, mass mobilization, and state-building. As evident in the initial phases of da'wat and the Prophet's proclamation, the ontology of da'wah is inherently political.

Thus, as the Messenger of Allah and the leader of the Islamic state, the Prophet Muhammad initiated the universal mission of da'wat by sending letters of invitation to leaders of other nations, such as the Byzantine Emperor Heraclius, the Coptic ruler of Egypt Muqawqis, and the Persian King Khosrow (Önkal, 2010: 21). These letters marked the beginning of the global da'wat efforts, which would expand rapidly in the subsequent centuries.

The activity of da'wat is not exclusive to Islam. Communicating the belief in the Creator in every realm constitutes the essence of da'wat. As in Islam, all prophets were sent to call their tribes and nations to believe in and worship Allah.

The Qur'an refers to the invitations of the prophets as follows: "We sent Noah to his people, and he said, 'O my people, worship Allah; you have no deity other than Him...'" (Al-A'raf 7/59). "And to 'Ad [We sent] their brother Hud. He said, 'O my people, worship Allah; you have no deity other than Him...'" (Hud 11:50). "And to Thamud [We sent] their brother Salih. He said, 'O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord...'" (Al-A'raf 7/73). "And to Midian [We sent] their brother Shu'ayb. He said, 'O my people, worship Allah; you have no deity other than Him...'" (Al-A'raf 7/85). For the final prophet, Muhammad, the Qur'an states:

"O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner, and one who invites to Allah, by His permission, and an illuminating lamp." (Al-Ahzab 33/45-46). "Call [people] to your Lord..." (Al-Hajj 22/67). According to these verses, the final prophet and the first caller of Islam, Prophet Muhammad, was explicitly tasked with da'wat in the Qur'an. It is known that the Prophet began delivering his message with the command found in the first two verses of Surah Al-Muddaththir, marking the initiation of his da'wat. The Qur'an provides explicit verses outlining the audience and attributes of da'wat. As stated in Surah Al-An'am (6/19): "This Qur'an has been revealed to me that I may warn you and whomever it reaches." Accordingly, the audience of da'wat includes everyone who encounters the Qur'an and the Messenger of Allah, without distinction, targeting all of humanity as the objective of the call (Önkal, 2010: 24).

Additionally, in Islam, the responsibility of da'wat is not limited to the Prophet Muhammad; the entire ummah is accountable for carrying out this duty (Yılmaz, 1996: 332). The content of da'wat presented by Muslims to its audience consists of the principles of Islam. Although da'wat does not involve coercion in its essence, it includes enjoining good and forbidding evil. Those invited to Islam are not obligated to accept the invitation; however, for those who willingly choose to accept it, the principles of Islam become binding and obligatory. Therefore, religious knowledge and practice carry an inherent commitment to adherence to rules from social and political perspectives.

"Let there be a group among you who call to goodness, enjoin what is right, and forbid what is wrong. It is they who will be successful" (Surah Al-Imran, 3/104).

The association of Islam with peace and tolerance is reflected in its designation as dinü'd-da've, meaning "the religion of invitation." Since the spread of Islam and the implementation of its principles are tied to da'wat activities, da'wat has been considered a personal and communal duty for Muslims in practice, beginning with the Asr-ı Saadet for the sake of i'la-yi kalimatullah (Çağrıcı, 1994: 17).

The Prophet Muhammad began his da'wat by presenting it to his first wife, Khadijah, those living with him, and Ali. The success of his da'wat was greatly influenced not only by his character but also by his sincere faith and devotion to Islam. As his tribe also participated in the da'wat, the activity expanded beyond Mecca and its surroundings. In the 8th year of the Hijra, the Prophet sent letters inviting neighboring tribes and state leaders to Islam. Declaring that faith compelled by force and coercion is invalid in Islam, he rejected propagations that incite hatred and animosity as part of da'wat activities (Aksu, 2008: 11).

The most important aspect of the Prophet's perspective on da'wat to be understood is that Islam's tolerant nature is an essential part of da'wat. In the Prophet's hadiths, the significance of da'wat is highlighted in warnings about what the ummah should avoid.

"Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and transgressed. They would not prevent one another from committing evil deeds. How wretched was what they used to do!" (Surah Al-Ma'idah, 5/78-79).

"Yes, either you prevent the oppressor and bring them to the truth, or this situation will also happen to you." In this hadith, the Prophet Muhammad warns his ummah by attributing the reason for the division and cursing of the Children of Israel to their failure to refrain from prohibitions they witnessed and experienced. Regarding da'wat, apart from the verse in Surah Al-Ma'idah, no other hadith reference from the Prophet is evident. However, adhering to the Prophet's Sunnah is entirely part of da'wat.

3.3. Da'wat Activites and Role of the Dai

Muslims have expanded the scope of Da'wat activities throughout history, facilitating the spread of Islam and establishing it as the "dinü-d da'wat," or the religion of invitation.

The recognition of regions such as Persia, Khorasan, Transoxiana, Egypt, Libya, North Africa, Andalusia, and Anatolia—and from Anatolia to Eastern Europe—as part of Islam's vast geography has been achieved through Da'wat activities (Mantran, 1981).

As the scope of Da'wat expanded, the spread of Islam to Far Eastern countries like China, Indonesia, Malaysia, and the Philippines, as well as to East African nations like Abyssinia and Somalia, was significantly influenced by Muslim traders engaged in commerce within the growing Islamic geography. Additionally, in the early periods of Islam, those who carried the practice of Da'wat included not only merchants but also pilgrims, Sufis in contemplation of Islamic living, and even Muslim captives in wars.

The role of Sufis in Da'wat activities, as mystical figures of Islam embodying the principle "Existence as it exists is the Truth" (Vücud min haysü hüve vücud el-Hak), holds particular importance. As highlighted in Konevi's works on Sufism, the goals include purifying the heart, perfecting morality, acquiring good traits, and reaching the truth through spiritual struggle (Demirli, 2008: 422).

The early Sufis, who are described as embodying the "lived form of the Qur'an" or perceiving "the unity of existence" (wahdat al-wujud) as expressed in the notion "the existence of the entire universe is one; there is no existence apart from the Truth" (Altıntaş, 1986: 102), are noted to have emerged from among the nomadic Turks. It is said that virtuous

individuals living a Sufi-like life, known as "dervishes," enlightened people wherever they traveled. These activities, which date back to the ninth century, are widely believed to have found fertile ground in the regions of Turkistan, Persia, and North Africa.

In addition to the presence of Islam in the ancestral homelands of Turks, such as Bukhara, Samarkand, and Tashkent, the Sufi lives of figures like Ahmed Yesevi, Abd al-Qadir Gilani, Jalal al-Din Rumi, and Yunus Emre are historical realities (Çağrıcı, 1994: 16-19). In Iran and among the Ottomans, Mansur, or Mansur al-Hallaj (d. 858), known as Hallaj-i Mansur, was a prominent Sufi recognized for his state of istiğrak (absorption in the essence) and istihlâk (self-effacement in purpose). He traveled through Khorasan, Transoxiana, Turkistan, Turfan, and Kashmir, engaging in Da'wat while adhering to Islamic creeds, hadiths, and the Sunnah (Altıntaş, 1986: 73). The name "Mansur," meaning "the victorious," signifies that his mission had achieved success (Uludağ, 1997: 377). Indeed, the greatest honor for the spread of Islam from Central Asia to Anatolia and the Balkans belongs to this group.

The widespread expansion of the Islamic world significantly influenced the course of history both economically and politically. Islamic states took great care to establish a systematic and fair order for trade. Privileges such as tax exemptions appeared attractive, and with the establishment of political stability through principles of just governance, from the twelfth century onward, various cities within Islamic states became centers of cultural interaction (Mantran, 1981). In these cities, activities essential to commerce, such as procurement, import, export, transportation, and storage, necessitated collaboration among merchants, even those of different faiths. Particularly in the early periods of Islamic expansion, professional organizations created by the economic reflections of social solidarity among Muslims who shared common sects and similar physical living conditions became religious and cultural hubs of cooperation. It was observed that merchants of other religions, upon witnessing the unified bonds among Muslims, primarily their Islamic faith, often converted to Islam (Altıntaş, 1986: 102). Muslim merchants played a crucial role in Da'wat activities, leveraging their commercial immunity and sharp intellect. During the Mamluk period, the influence of "Karimi" merchants in spreading Islam was noted in regions such as Sudan, Abyssinia, Sumatra, Java, Malacca, Trinidad, Brunei, Northern Kashmir, Tibet, the Philippines, and Sind. Another significant aspect of this influence was the construction of inns by merchants. These inns, sometimes used as madrasas, mosques, or masjids, were supported by merchants and included establishments like Mihmandarriye and Harrubi. The presence of dervishes in such inns further facilitated the establishment of an extensive network of propagation (Çetin, 2004: 76-80).

Pilgrims traveling long distances and staying at various accommodations on their way to perform Hajj have also played a role in Da'wat activities. In 1382, Ibn Khaldun, who left Tunis for Hajj, first traveled to Cairo, where he was appointed as the Maliki Chief Judge and a lecturer at Zahiriyya-Barkuqiyya. He also became the head of the Baybars Khanqah. On the Hajj route, many scholars who contributed to Islamic thought, like Ibn Khaldun, taught hadith, conducted lessons in fiqh and hadith, and engaged in Da'wat activities in khanqahs (Öz, 2016: 197-198). Hajj is one of the most important elements that strengthens and facilitates the work of the dai (inviter) in Islam. It allows people to come together and build connections in a single place without discrimination based on language, color, or race.

The bond-building nature of Islam stems from its characteristic as the "tolerant true religion." The absence of any intermediary between Allah and His servant in Islam influenced the establishment of Islamic institutions on a foundation of tolerance. Unlike missionary and clergy classes in Christianity, which often pursued organized movements with political and economic aims, Da'wat in Islam has been carried out as an individual responsibility. Nevertheless, there were cases where individuals, known as du'at (plural of dai), were trained specifically for Da'wat activities. The transformation of Da'wat into an organizing political

value and its integration into the Da'wah discourse began during the historical processes in which Muslim communities transitioned into statehood (Çağrıcı, 1994: 17).

During the Umayyad and Abbasid periods, various Shia factions such as the Hashimites, Fatimids, Ismailis, Qarmatians, Batinites, and Druze referred to their uprising activities as Da'wat. This drew Da'wat into the realm of political struggle, transforming it into a center of power (Çağrıcı, 1994: 19).

After the Prophet Muhammad, who is known as the "caller to Allah" (Da'iyallah), the title of dai was first associated with Mus'ab bin Umayr when the Prophet sent him to Medina to carry out Da'wat. Mus'ab bin Umayr is regarded as the first dai (Cebeci, 2017: 108). During the early period of the Prophet's mission, Mus'ab bin Umayr was among the first group to migrate to Abyssinia. Later, he was appointed by the Prophet at the request of the people of Medina, becoming the first teacher in Islamic history (Algül, 2006: 226).

The recognition of Mus'ab bin Umayr as a teacher and his acceptance as a dai reflects the historical connection between education and the role of the dai. The Suffa, considered the first institution of Da'wat, symbolizes the Prophet's methodology, the tolerance of Islam, and the dedication of the mission.

After the Prophet's migration to Medina, while constructing the Prophet's Mosque (Masjid al-Nabawi), he built a shaded area as shelter for homeless and poor companions. Those who accepted Islam and migrated to Medina in need of assistance were accommodated there. The Prophet personally tended to the needs of the Ahl al-Suffa in the evenings and supported them in becoming self-sufficient. Over time, the Suffa evolved into an educational institution where the Ashab al-Suffa spent their time listening to the Prophet and learning the principles of Islam. Eventually, members of the Ahl al-Suffa were sent to regions where Da'wat activities were needed (Baktır, 2009: 469-470).

3.4. Da'wat Institutions from the Ninth Century to the Ottoman Empire

By the ninth century, the concept of dai had evolved from representing an individual responsibility for Da'wat activities to referring to a trained and qualified individual responsible for conducting these activities methodically (Öz, 1993: 420)

The education of du'at (plural of dai) was deemed essential to ensure they could answer all questions related to Islam and be sufficiently knowledgeable to avoid embarrassment. Du'at were trained in the Qur'an, tafsir and ta'wil, fiqh, all branches of hadith, Da'wat theory, debate methods, religious stories, as well as subjects like logic and physics.

From the twelfth and thirteenth centuries onward, increased emphasis was placed on the training of du'at in every era, underscoring the importance of their Islamic education.

Du'at, who were selected based on specific qualifications and entrusted with Da'wat activities, operated within a hierarchical system led by a supreme leader known as "al-dai al-kabir" (the great dai). In this system, du'at acted on behalf of the imam and were known by titles such as dai-i akbar, dai' al-du'at, dai' al-balag, dai-i mutlaq, and dai-i mahsur. They adhered to the Da'wat hierarchy and methods referred to as al-balag al-akbar (the great proclamation) (Öz, 1993: 420; Rahman, 2003: 157).

When compared in this context, Sufism has, by its origins, represented dedication to Da'wat. Sufis remained loyal to the concept of suffa found in the phrase Ahl al-Suffa, which refers to the companions of the Prophet associated with Suffa. Placing importance on purity and cleanliness, which symbolize being at the forefront of worship before Allah, became a condition for intellectual and practical unity among Sufis. However, Da'wat activities among Sufis did not engage in the struggle of the self nafs.

By the 17th and 18th centuries, propagation activities in the Islamic world were institutionalized and organized.

The Ottoman Empire, in response to Christian missionary activities in Africa, established an organization in Istanbul in the 1870s with the goal of carrying out Islamic Da'wat on the African continent, starting from Uganda. Although this initiative was unsuccessful due to the Ottoman-Russian War of 1878, the organized propagation institution initiated by the Ottomans was re-established in 1910 through the efforts of Rashid Rida (Çağrıcı, 1994: 17). It is also noted by Merad (1993: 67) that a Da'wat institution was founded on Al-Roda Island in Cairo in 1912, likely the same institution as the one established by Rashid Rida.

The institution established in Cairo under the name Dar al-Da'wat wa'l-Irshad aimed to spread Islam among non-Muslims and to promote a comprehensive understanding of Islam among Muslims.

Institutions like Dar al-Da'wat wa'l-Irshad, which trained du'at (callers), continued to be established in the following years. India became home to the most widespread Da'wat institutions. Among them were Anjuman-i Hamiyyat-i Islam in Ajmer (1910) (Kurtuluş, 1994: 385), Anjuman-i Tabligh-i Islam in Hyderabad (1918) (Konukçu, 1998: 31), as well as Madrasah-i Ilahiyyat in Kanpur, Anjuman-i Ishaat wa Ta'lim-i Islam in Punjab, and Anjuman-i Hidayat-i Islam in Delhi, all of which were prominent Da'wat institutions established during the 1910s (Çağrıcı, 1994: 17-18).

3.5. Major Da'wat Institutions of the Modern Era and Their Impact on Da'wah Dicourse

As noted, it can be said that Da'wah discourse (al-Da'wat) has conceptually expanded in the context of Da'wat from its historical origins. The intellectual essence of Da'wah has been defined as the effort to ensure the full practice and promotion of Islam with ease, based on the principles of the Qur'an and Hadith.

The achievement of Islamic unity and the expansion of its domain through guidance have been regarded as the practical definition of Da'wah, based on the application of the Prophet Muhammad's Da'wat methodology and the demonstration of his prophethood as evidence. The lives of the Prophet's companions were adopted as a critical model of life, and the social and political meanings of Da'wah were articulated in practical terms throughout history.

Following the Prophet Muhammad's death, Da'wah came to define the effort to unite Muslims justly as the Islamic world and the domain of Da'wat expanded. The process of educating Muslims to answer all questions about Islam and be sufficiently informed to avoid embarrassment enabled the consciousness of Da'wah to be transmitted across generations.

In the twentieth century, Da'wat institutions became platforms for Da'wah discourse. Due to intellectual disruptions, Islamic thought came to be represented by schools and leading figures rather than a centralized authority.

Modern resources and opportunities facilitated the establishment of institutions, some of which were integrated into universities and became renowned faculties in the field of Islamic studies. Prominent Da'wat institutions include Jami'ah al-Azhar in Cairo, Jami'ah Umm al-Qura in Mecca, Jami'ah al-Islamiyyah in Medina, and the Kulliyat al-Da'wat wa Usul al-Din within Jami'ah Muhammad bin Saud in Riyadh (Çağrıcı, 1994: 18).

In addition to inviting others to Islam and teaching its principles, the experience of resisting Western colonialism in the Islamic world during the eighteenth century brought about diverse experiences, institutional structures, and socio-political formations. On a broader scale, Da'wat institutions became associated with the organization of Da'wah

movements. However, as Islamic thought became integrated into different social and political processes, Da'wah movements and discourses evolved into political movements with a contextual political orientation linked to modernity.

The Jamaat-e-Islami organization, as noted, is an institution linked to Da'wat and Da'wah movements. Founded in 1941 in the Indian-Pakistani subcontinent, it is one of the significant Da'wat institutions of the Islamic mission. Jamaat-e-Islami was established in Lahore in response to Maududi's call to initiate an "Islamic awakening" (al-Sahwah al-Islamiyyah) in India. One of the most valuable contributions of Jamaat-e-Islami has been its effective use of a new language and style among Muslims. Concepts such as "Islamic ideology, Islamic state, Islamic constitution, and the economic and political system of Islam" were thereby transformed into strong intellectual emphases, expanding Da'wah discourse onto a broader platform (Ahsan, 1993: 291-293).

Established in 1962, Rabitat al-Alam al-Islami (The Muslim World League) is recognized today as a significant Da'wat institution. It was founded in response to the political and social developments within the Islamic world at the time. The organization was created to institutionalize an anti-communist stance and to call for the cessation of rising nationalist movements in Islamic countries (Aksu, 2008: 19).

From the 1950s onward, particularly in the second half of the 20th century, Islamic thinkers and Islamist political leaders argued for the failure of nationalist and socialist ideologies. They believed that the historical crises faced by Muslim societies and the issues hindering their contemporary prosperity stemmed from alternative political ideologies such as nationalism and socialism, which were embedded in the codes of secularism, and the failures of these ideologies (Edwards, 2005: 58).

Nevertheless, as with all other Da'wat institutions throughout history, the primary goal of Rabitat al-Alam al-Islami has remained the promotion of Islamic unity and the expansion of the Da'wat domain.

As noted, in the modern era, Da'wah has come to symbolize the protection of Islamic unity against the colonialism of Western imperial powers and the missionary initiatives of Christians aimed at Islamic societies. Over time, Da'wah evolved into a motivation for organizing against ideologies that could erode Islamic thought. In recent history, it has been shaped by concerns over societal and political corruption and the belief that Muslims were falling into misguidance.

Thus, within Da'wat institutions, the perspective that the contextual problems of modern life could be resolved through Islam has produced multi-dimensional and situational representations of Da'wah.

Conclusion

Discourse essentially represents the reality of the world individuals inhabit through the interpretation of language in social and political contexts (Wodak, 2001: 65; Durna & Kubilay, 2010: 489). In this context, following the research process, the understanding of Da'wah discourse as a consciousness level enabling Muslim societies to organize and preserve themselves becomes highly significant. According to Dijk (2008: 115-118), discourse can be analyzed through the relationships between belief and thought systems and their transformations. Theoretically, discourse constructs and establishes social and political reality. Dijk highlights the constructive mission of discourse through its intellectual and historical dimensions. Consequently, the necessity arises to interpret the contextual processes of all meanings represented and shared in social memory.

Saussure (1998: 74) indicates that discourse can undergo ruptures, detach from its context, and be radically influenced by historical processes, thereby transforming meanings through language and reconstructing reality in social and political spheres. From this theoretical perspective, it has been understood that revealing the intellectual and historical roots of Da'wah discourse also uncovers its contextual frameworks. At this point, the question arises: "What are the intellectual and historical roots of Da'wah discourse?" The search for an answer to this question has presented an outline of representations classified as empirical and practical findings, as well as the contextual knowledge of Da'wah discourse.

As noted, fundamental questions such as "What is Da'wah?" and "What does Da'wah mean?" have been used to establish an initial conceptual framework providing intellectual and historical contextual knowledge. As Weiss & Wodak (2005: 124-127) assert, the inclusion of specific levels within the discourse integrity of a text makes it an appealing object of analysis. From the initial investigation of its etymology, followed by an examination of the Qur'an and Hadith, it has become evident that the concept of Da'wat is the most significant element transforming Da'wah into a discourse. Through this concept, the sources of Da'wah have been explored in the first section, where the foundational concepts of Islamic thought, as related to Da'wah discourse, have been identified within the category of meaning.

Following the exploration of the concept of Da'wah, the fundamental research question becomes: "What is Da'wah discourse?" The origins of Da'wah discourse trace back to the universal ideal of an Islamic order during the Prophet Muhammad's time. The responsibility of inviting others to Islam and the Prophet's mission can be dated back to the seventh century. The first instance of Da'wah discourse can be identified in the Prophet Muhammad's lifetime, where the Islamic state invited other states to Islam (İnalcık & Lowry etc. 1999: 260). This finding provides an initial answer to the question of what Da'wah discourse is: it is not merely social but also political, with a constructive and organizing mission in establishing the ontological domain of Islam and politics through the political organization of state order.

Through a radical rupture in its historical trajectory, the mission of Da'wah discourse transitioned from a universal Islamic order to the formation of local-cultural and religious de facto domains. This finding indicates that Da'wah discourse can be contextualized in relation to the modernization process.

Makale Bilgileri

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	Bu çalışma, "Türk Siyasal Hayatında Dava Söylemi: Milli Görüş Hareketine Mensup Siyasi Partilerin Seçim Beyannameleri Üzerine Nitel Bir Analiz" adlı doktora tezinden üretilmiştir. Çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.
Benzerlik Taraması	Yapıldı – iThenticate
Etik Bildirim	Çalışma etik kurul izni gerektirmemektedir.
Yazar Katkıları	Makale tek kişi tarafından kaleme alınmıştır.
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
Finansman	Bu araştırmayı desteklemek için dış fon kullanılmamıştır.
Telif Hakkı & Lisans	Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler ve çalışmaları CC BY-NC 4.0 lisansı altında yayımlanmaktadır.
Yapay Zekâ Beyanı	Bu çalışmanın hazırlanmasında yapay zekâ araçlarından faydalanılmamıştır.

Article Information

Evaluation	Two Outside Referees / Double-Sided Blinding
Ethical Statement	This study was produced from the doctoral thesis named "Discourse of El-Dave in Turkish Political Life: A Qualitative Analysis on the Election Declarations of the Political Parties Belonging to the National View Movement". It is hereby declared that scientific and ethical principles were followed during the preparation process of study and that all studies utilized were indicated in the bibliography.
Similarity Scanning	Done – iThenticate
Ethical Statement	The study does not require ethics comittee approval.
Author Contributions	This study was written by a single author.
Conflict of Interest	No conflict of interest declared.
Funding	No external funding was used to support this research.
Copyright & License	Authors own the copyright of their work published in the journal and their work is published under the CC BY-NC 4.0 license.
Artificial Intelligence Statement	No artificial intelligence tools were used in the preparation of this study.

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