



The Methodology of the Prophet ﷺ In Calling To Allah

(طرق دعوة النبي محمد ﷺ الى ربه)

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Abstract :

The Prophet's call to Islam which started from his immediate family and relatives and then extended onto and went beyond the whole of Arabian Peninsula continued throughout his life with enormous achievement. The methods he implemented in his invitation to Islam were consistent, reasonable, systematic, and realistic and they yielded success. Following this path, the Prophet established around him a group of believers and then created the community who would spread his call onto other lands. He sent letters of invitation to the heads of neighboring states as the Messenger of Allah, and thus he began to spread his call at a universal level, which accelerated in an unprecedented fashion over

the following centuries. This article is an effort to highlight the call of Muhammad (ﷺ) to Allah and its impact upon a muslim's life.

" أدع الى سبيل ربك بالحكمة والموعظة الحسنة. وجادلهم بالتى هى أحسن ان ربك

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هو أعلم بمن ضل عن سبيله وهو أعلم بالمهتدين¹

"Invite to the Way of your Lord (Allah) with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."

Tabligh and Da'wah are Islamic terms used for missionary activities carried out by the Prophet ﷺ. It will be appropriate to explain the meanings of these terms due to their significance. The dictionary defines the word "Tabligh" as "preaching²" or "to convey³". As a term "preaching" means to spread good or virtue. It particularly refers to conveying religious precepts to people or nations and calls upon them to embrace the message of truth. The Qur'an has also given some synonyms of the word "Tabligh" such as Inzar⁴ meaning to warn, Da'wah⁵ to hail or call and "Tadkhir⁶" which means "to remind or instruct⁷". The Da'wah and its derivatives are used to denote a variety of meanings. Lexicographers have provided details of such meaning in their books. Some of these meanings are given below:

1. To Call (النداء) i.e. some one called some body: فلاناً يقال دعا فلان or the Mu'adhdhin called the people to prayer (دعى المؤذن الى الصلوة)⁸.
2. To encourage upon, (الحث على القصد) encourage him to perform prayers, (الدعوة الى الصلوة)⁹.
3. To have a claim e.g. he claims the relationship of being a son to one who is not his father (يدعى الى غير ابيه¹⁰) Da'wah (دعوى) in this sense purports to a legal claim where a plaintiff (مدعى) makes an assertion, rightly or wrongly against another person who responds (مدعى اليه).
4. Da'wah can refer to an appeal, or request.¹¹
5. Da'wah can refer to an invitation for lunch on or dinner e.g. "we were included in the invitation to a meal"¹² (كُنّا فى دعوة فلان)

¹ - Ah an-Nahl :125

² - Taj ul oroos:10/126

³ - Lisan al ' Arab. 8/419

⁴ - Ibid. 5/202

⁵ - al-sihah,206.

⁶ - Lisan, 14/260

⁷ - Taj 10/126: Mufradat 170:al-sihah,206: Lan;1/iii/884, Lisan, 14/260

⁸ - Lisan al ' Arab. 8/419

⁹ - Taj ul oroos:11/200.

¹⁰ -- Taj 10/126: Mufradat 170:al-sihah,206: Lan;1/iii/884, Lisan, 14/260.

¹¹ - al- muhjamul waseet: 1/ 50.

¹² - Alvi, Khalid ,Dr; The Prophet s Methodology of Dawah:p: 08.IRI Press, Islamabad ,2000.



Da'wah (Arabic: دعوة) usually denotes the preaching of Islam. Da'wah literally means "issuing a summons" or "making an invitation", being the active participle of a verb meaning variously "to summon" or "to invite" (whose triconsonantal root is

(د ع و). A Muslim who practices Da'wah, either as a religious worker or in a volunteer community effort, is called a Dā'ī, plural Du'āt. A Dā'ī is thus a person who invites people to understand Islam through a dialogical process, and may be categorized in some cases as the Islamic equivalent of a missionary, as one who invites people to the faith, to the prayer, or to Islamic life.¹³

In the Qur'ān, the term Da'wah has other senses. In the Qur'ān (ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً) ¹⁴, it denotes the call to the dead to rise on the Day of Judgment. When used in the Qur'ān it generally refers to Allah's invitation to live according to his will. Thus, when used in the first centuries of Islam, it increasingly referred to the content of that message and was sometimes used interchangeably with sharī'a and dīn.

Da'wah is also described as the duty to "actively encourage fellow Muslims in the pursuance of greater piety in all aspects of their lives," a definition which has become central to contemporary Islamic thought¹⁵.

In Islamic theology, the purpose of Da'wah is to invite people, both Muslims and non-Muslims, to understand the worship of Allah as expressed in the Qur'ān and the sunnah of the prophet ﷺ, as well as to inform them about Muhammad ﷺ. Da'wah produces converts to Islam, which in turn grows the strength of the Muslim ummah.¹⁶

Da'wah or Call towards Allah, is the means by which the Islamic Prophet Muhammad ﷺ spread the message of the Qur'ān to mankind. After Muhammad ﷺ, his followers or Ummah assume the responsibility of the Dawah to the people of their times.¹⁷ They convey the message of the Qur'ān by providing information on why and how the Qur'ān preaches monotheism.¹⁸

The Qur'an has also used the term Da'wah and its derivatives at various places. In the usual sense, however Da'wah refers to the process of calling people earnestly towards a goal. People are warned against the loss and dangers of opposing or refuting such a goal. After lifting the veils of ignorance and sloth from their eyes, invitees are instructed to observe the goal clearly. In a wider sense, Da'wah and Tabligh denote the propagation of religion among people in order to induce them to enter its fold.¹⁹

The urge for Da'wah and Tabligh is a sign of life in an individual or a community. Group identity cannot be maintained without preaching and projecting and ideology. There are two goals of preaching. In the first, preaching serves as a means of safeguarding a community from internal decay, while in the second, it induces people of other nations to accept a particular ideology or system. In the first sense it is a means of protection; in the other, a means of extension.

- Egdūnas Račius, :The Multiple Nature of the Islamic Da'wa, Academic Dissertation, October 2004. University of Helsinki, Faculty of Arts, Institute of Asian and African Studies.

¹⁴ la-mooR : 25.

¹⁵ - Hirschkind, Charles (2004). "Civic Virtue and Religious Reason: An Islamic Counter-Public" in Drobnick, Jim *Aural Cultures*. ISBN 0-920397-80-8. *The Encyclopaedia of Islam*:

¹⁶ - To know more about the meaning and purpose of Dawah see the www.dawahcity.com

¹⁷ - Encyclopedia of Islam. Leiden, Netherlands: Brill.

¹⁸ - Egdūnas Račius, Academic: The Multiple Nature of the Islamic Da'wa, Dissertation, October 2004. University of Helsinki, Faculty of Arts, Institute of Asian and African Studies. P,50.

¹⁹ - Nadvi,suleman,Syed:Siratun Nabi:v:iv,Darul Ishaat ,Urdu Bazar Karachi,4/150.



All major religions of the world have comprehensive missionary programmes. In view of these programmes scholars have divided religions into “missionary” and “non-missionary”. Professor Arnold defines a missionary religion as follows:

“Missionary religion is a truth whose founder and immediate successors regarded as a religious duty to propagate among people of other faiths in order to effect conversions”. “It is a spirit of devotion to truth in the hearts of the faithful which keeps them restless till it manifests itself in their faith, precept, and action. They do not feel contented until they have carried the message to every individual and until the human race has concurred in the ultimate truth of their faith”²⁰.

Indeed calling to Allah was the mission of all the Messengers and their followers, in order to bring the people out of darkness and into light, from unbelief (kufr كفر) to true Faith (Eemaan ایمان), from shirk to Tawheed (توحيد) and from the Fire to Paradise. This call to Allah rests upon firm pillars, and is established upon foundations which are absolutely essential. If any of these are missing the Da'wah will not be correct and will not produce the desired results - no matter how much effort is expended and time wasted and this is the reality which we witness with regard to many of the present day calls which are not supported by those pillars and built upon those foundations. These pillars which support the correct Da'wah are clearly shown in the Book and the Sunnah.²¹

Calling to Allaah (ad-Da'wah Ilallaah) is the way of the Messenger ﷺ, and his followers, as Allah, the Most High, says:

Say, O Muhammad (ﷺ): This is my way, I call to Allah (i.e to the testification that none has the right to be worshipped except Allah, alone, with no partner) upon certain knowledge .I, and those who follow me. I declare Allah free and far removed from all that they associate as partners with Him, and I am free of those who worship anything else along with Him. 22

The Prophet ﷺ of Islam is most renowned in the annals of history for the greatest revolution in religious thinking and practice, which he set in motion in the seventh century throughout a major part of the civilized world. But what is perhaps lost sight of is that it was not only the strength of his religious conviction, but also his great personal charisma, in a situation fraught with all kinds of adversity, which brought adherents to his side, first of all with painful slowness, then with a heartening acceleration of pace.²³

His ﷺ Methodology of Preaching:

The act of preaching and educating in the field of Da'wah are not easy tasks. They not only demand massive effort and God-fearing character, but also instigate a comprehensive systematic approach that is based on the Qur'an and Sunnah. Without such a proper approach, the success of the efforts of inviting to Islam is a remote possibility. In preaching

Islam His ﷺ method was gentle and mild, not harsh and severe. He mostly relied on arousing hope and avoided threatening and frightening. To one of his companions, whom he sent for preaching Islam, he said: "Be pleasant and do not be harsh. Tell the people what may please them and do not make them disgusted"²⁴.

He ﷺ, took active interest in the propagation of Islam. He ﷺ, adopted different steps in different situations, here

²⁰ - Shaikh Saalih ibn Fawzaan . Translated by Aboo Talhah Daawood ibn Ronald Burbank:Preaching of Islam:6/120.

²¹ - Zaydan,Abd al Karim, Usul –a- Dawa, Baghdad 1978.p 40.

²² - Yoosuf 12:108.

²³ -- Martyr Ayatullah Mutahhari.: p, 20.

²⁴ - Rogerson,Barnary:The Prophet Muhammad ﷺ (A Boography):p:108, Time Warnner Group UK,2002,



we are going to explain that wisdom attitude followed by the Prophet Muhammad ﷺ for making His ﷺ mission "call to Allah" successful.²⁵ The Mohammedan ﷺ, Call could be divided into two phases distinctively demarcated:

1. The Makkan phase: nearly thirteen years.
2. The Madinese phase: fully ten years.

Each of the two phases included distinctive features easily discernible through accurate scrutiny into the circumstances that characterized each of them.

The Makkan phase can be divided into three stages:²⁶

1. The stage of the secret Call: three years.
2. The stage of the proclamation of the Call in Makkah: from the beginning of the fourth year of Prophet hood to almost the end of the tenth year.
3. The stage of the call to Islam and propagating it beyond Makkah: it lasted from the end of tenth year of the Prophet hood until Muhammad's ﷺ, emigration to Madinah.

The Madinese phase will be considered later in its due course.

The First Stage: Strife in the Way of the Call:²⁷

1-Individual contacts (الاتصال الفردي)

The call for individual contact means a serious and fruitful result can be achieved and try to persuade invitee responds to the call cost in the shortest most convenient times, especially if trust has prevailed between the calling and called.

The Prophet Muhammad ﷺ selected first way to tell the people the principles of advocacy and to highlight the importance of expending even understand the mind of the people and absorb its teachings is to contact the individual.

He ﷺ contacted His ﷺ wife, friend, cousin and slave according the guide of Allah:"²⁸ "وأندر عشيرتك الاقربين".

The Prophet ﷺ naturally initiated his ﷺ sacred mission right from home and then moved to the people closely associated with him. He ﷺ called unto Islam whomsoever he thought would attest the truth which had come from his

Lord. In fact, a host of people who nursed not the least seed of doubt as regards the Prophet ﷺ, immediately responded and quite readily embraced the true faith. They are known in the Islamic literature as the early converts.²⁹

It is well-known that Makkah was the centre for the Arabs, and housed the custodians of Al-Ka'bah. Protection and guardianship of the idols and stone graven images that received veneration on the part of all the Arabs lay in the hands of the Makkans. Hence the difficulty of hitting the target of reform and rectitude in a place considered the den of idolatry. Working in such an atmosphere no doubt requires unshakable will and determination that is why the call unto Islam assumed a clandestine form so that the Makkans should not be enraged by the unexpected surprise.³⁰

²⁵ Dr. Hamidullah - Rahmat-al-lil'alameen 1/130. , Time Warnner Group UK,200

²⁶ - Poori Mubarak, al raheeq al makhtoom. Hyderabad, India, 1334-AH .p , 230.

²⁷ - Al Dihlawi, Shah Wali Allah (1114-1176-AH) Hujjat Allah al-Balighah: p:60, Qairo. 1990.

²⁸ - al-shurah: 214.

²⁹ --; Dr. Hamidullah, Rahmat-al-lil'alameen 1/178. , Time Warnner Group UK,200.

³⁰ -, Muhammad Yasin,Mazhar:A Role Model for Muslim Minorities:p. 120, The Islamic Foundation ,2006.



Khadijah, the Prophet's ﷺ spouse, the mother of believers, was the first to enter the fold of Islam followed by his freed slave Zaid bin Harithah, his cousin, 'Ali bin Abi Talib, who had been living with him since his early childhood, and next came his intimate friend Abu Bakr As-Siddiq (Abu Bakr the truth verifier). All of those professed Islam on the very first day of the call³¹. Abu Bakr, and from the first day he embraced Islam, proved to be an energetic and most zealous activist. He was wealthy, obliging, mild and upright. People used to frequent his house and draw nigh to him for his knowledge, amity, pleasant company and business. He invited whomever he had confidence in to Islam and through his personal efforts a good number of people converted to Islam, such as 'Uthman bin 'Affan Al-Umawi, Az-Zubair bin 'Awwam Al-Asadi, 'Abdur Rahman bin 'Awf, Sa'd bin Abi Waqqas, Az-Zuhri and Talhah bin 'Ubaidullah At-Tamimy. Those eight men constituted the forerunners and more specifically the vanguard of the new faith in Arabia. Among the early Muslim were Bilal bin Rabah (the Abyssinian), Abu 'Ubaidah bin Al-Jarrah from Bani Harith bin Fahr (the most trustworthy of the Muslim Nation), Abu Salamah bin 'Abd Al-Asad, Al-Arqam bin Abi Al-Arqam from the tribe of Makhzum, 'Uthman bin Maz'oun and his two brothers Qudama and 'Abdullah, 'Ubaidah bin Al-Harith bin Al-Muttalib bin 'Abd Munaf, Sa'id bin Zaid Al-'Adawi and his wife Fatimah - daughter of Al-Khattab (the sister of 'Umar bin Al-Khattab), Khabbab bin Al-Aratt, 'Abdullah bin Mas'ud Al-Hadhali and many others. These were the Muslim predecessors. They belonged to various septs of Quraish. Ibn Hisham, a biographer, counted them to be more than forty.³²

Ibn Ishaq said: "Then people entered the fold of Islam in hosts, men or women and the new faith could no longer be kept secret."³³

2-GATHERINGS (المجتمعات)

"And warn your tribe (O Muhammad ﷺ) of near kindred."³⁴

The Messenger ﷺ of Allāh called all the people of Quraish; so they gathered and he gave them a general warning. Then he made a particular reference to certain tribes, and said: "O Quraish, rescue yourselves from the Fire; O people of Bani Ka'b, rescue yourselves from Fire; O Fatimah, daughter of Muhammad ﷺ, rescue yourself from the Fire, for I have no power to protect you from Allāh in anything except that I would sustain relationship with you."³⁵

Manifested the Prophet to call and show a response to the command of the Allah went out to the markets, clubs of Qurash, their gatherings and declared in people:

"قولوا لا اله الا الله تفلحوا."³⁶ Say no god but Allah and get success".

It was verily a loud suggestive Call stating unequivocally to the closest people that belief in his Message constituted the corner-stone of any future relation between him and them, and that the blood-relation on which the whole Arabian life was based, had ceased to exist in the light of that Divine ultimatum.³⁷

3-Confidentiality(السرية)

³¹ -Rahmat-ul-lil'alameen 1/50.

³² - Ibn Hisham 1/245-262.

³³ -Ibn Hisham 1/262.

³⁴ -Al shurah :214.

³⁵ -Muslim 1/114; Bukhari 1/385,2/702.

³⁶ - Narreted by Ahmad.

³⁷ - A Role Model for Muslim Minorities:p. 130.



The phase, which was adopted as fundamental principle of confidentiality (السرية) in the invitation, it selected on the bases of His ﷺ assurance to them and trusts them.

He ﷺ met them in a save place and beyond, in the coral to pray hidden, all in order to secure the invitation. As was the peace cells regulates convert action taking place in Dar al Arqama and other such house of Said bn Zayd etc. The secret method was dictated by the circumstances of the call, commensurate with the rewards of public interest for the Muslim community was an example preacher throughout the Meccan period .³⁸

In the light of inhuman persecutions, the Prophet ﷺ deemed it wise to advise his followers to conceal their conversion, in both word and deed. He ﷺ took the decision to meet them secretly lest Quraish should get to know of his designs, and so take measures that might foil his goals. He ﷺ also had in mind to avoid any sort of open confrontation with the polytheists because such a thing at this early stage would not be in the interest of the newly-born Call, still vulnerable and not fully fledged.³⁹ Once, in the fourth year of Prophet hood, the Muslims were on their way to the hillocks of Makkah to hold a clandestine meeting with the Prophet ﷺ, when a group of polytheists did observe their suspicious movement and began to abuse and fight them. Sa'd bin Abi Waqqas beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam⁴⁰.

4- -. Invitation/ Feasts (حفلات/مأدبات/أطعمة)

Prophet ﷺ used to invite people over for food and preach to them Islam. The Prophet ﷺ used to meet and teach, the new converts, the religion in privacy because the call to Islam was still running on an individual and secret basis. .In obedience to Allâh's Commands, Muhammad ﷺ rallied his kinsmen of Bani Hashim with a group of Bani Al-Muttalib bin 'Abd Munaf. The audience counted forty-five men.⁴¹

He ﷺ invited them to another meeting and managed to secure audience. He then stood up and delivered a short speech explaining quite cogently what was at stake. He ﷺ said: "I celebrate Allâh's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshipped but Allâh with no associate. A guide can never lie to his people. I swear by Allâh, there is no god but He ﷺ, that I have been sent as a Messenger to you, in particular and to all the people, in general. I swear by Allâh you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) forever."

Abu Talib replied: "We love to help you, accept your advice and believe in your words. These are your kin people whom you have collected and I am one of them but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I can't quit the religion of 'Abdul-Muttalib."

³⁸ - Al-Hakim, Muhammad ibn Abd Allah (405-AH), al-Mustadrak,320, Hyderabad, India, 1334-AH.

³⁹ - A Role Model for Muslim Minorities:p. 140.

⁴⁰ - Ibn Hisham 1/263.

⁴¹ - Al Raheeq al Makhtoom..p , 245.



Abu Lahab then said to Abu Talib: " I swear by Allâh that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: "I swear by Allâh to protect him as long as I am alive."⁴²

5- Announcing & Advertising (الاعلان والجهر)

Allah ordered Him to announce His call and said:

"فاصدع بما تؤمر وأعرض عن المشركين"⁴³

"Proclaim what you are commanded and turn away from the idolaters."

For this purpose Once He ﷺ went to Taif. During the Hajj season he used to call upon various tribes and convey the message of Islam to them. After the messenger ﷺ of Allâh became sure of Abu Talib's commitment to his protection while he called the people unto Allâh, he stood up on Mount As-Safa one day and called out loudly: "O *Sabahah!*(This is an Arabic expression used when one appeals for help or draws the attention of others to some dangers) " Septs of

Quraish came to him. He ﷺ called them to testify to the Oneness of Allâh and believe in his Messenger ship and the Day of Resurrection. Al-Bukhari reported part of this story on the authority of Ibn 'Abbas. He said: "When the following verses were revealed:

"And warn your tribe (O Muhammad ﷺ of near kindred." ⁴⁴

The Messenger ﷺ of Allâh ascended Mount As-Safa and started to call: "O Bani Fahr! O Bani 'Adi (two septes of Quraish)." Many people gathered and those who couldn't, sent somebody to report to them. Abu Lahab was also present. The Prophet ﷺ said: "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said: "Yes, we have never experienced any lie from you.

" He ﷺ said: "I am a Warner to you before a severe torment."⁴⁵ Abu Lahab promptly replied: "Perish you all the day! Have you summoned us for such a thing?" The verses were immediately revealed on that occasion.

"Perish the two hands of Abi Lahab..."⁴⁶ .

The Prophet ﷺ, on the other hand, used to proclaim the Islamic Faith and preach it openly with deep devotion and studious pursuit, but for the general welfare of the new converts and in consideration of the strategic interest of Islam,

⁴² - Fiqh As-Seerah p.77,78.

⁴³ -al hijar ; 94- .

⁴⁴ - al shuhrah: 214.

⁴⁵ -Bukhari 2/702; Muslim 1/114.

⁴⁶ -al massad:1



he took Dar Al-Arqam, in As-Safa mountain, in the fifth year of his mission, as a temporary centre to meet his followers secretly and instruct them in the Qur'ân and in the Islamic wisdom.⁴⁷

6-VISITS /MEETINGS (الزيارات /اللقاءات)

Prophet ﷺ used to run up to the caravans which used to come from various cities of the Middle East and gave Dawah to them.

7-Pilgrim (الحج)

During those days, Quraish had another serious concern; the proclamation of the Call had only been a few months old when the season of pilgrimage was soon to come. Quraish knew that the Arab delegates were coming within a short time. They agreed that it was necessary to contemplate a device that was bound to alienate the Arab pilgrims from the

new faith preached by Muhammad ﷺ " Nevertheless, Muhammad ﷺ managed to create a stir in the whole area, and even to convince a few people to accept his Call.⁴⁸

The Madinese phase:

In Madina Prophet ﷺ adopted the methodology that was very much appropriate to the environment and time. Some bright sides of that methodology are given below:

8- Sacrifices/ Battles(الجهاد / الحروب)

After the establishment of Islamic state it was needed to protect it and spread its mission to out side. For defense the Muslims He ﷺ came to battle field . The wars between Islam and kuffar (كفر) also played an important role for the Dawah (دعوة) mission. In those wars , Baddar, O had, Khandaq, Fattah Makkah, Hunain, Tabook were the mile stone for preaching.⁴⁹

9-. Envoys : (السفراء)

Late in the six year A.H., on his ﷺ return from Hudaibiyah, the Prophet ﷺ decided to send messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his envoys, a silver seal was made in which were graven the words: "*Muhammad ﷺ the Messenger of Allâh*" in the following formation:⁵⁰

Envoys were chosen on the basis of their experience and knowledge, and sent on their errands in Muharram in the year 7 A.H., a few days before heading for Khaibar.⁵¹ Once he sent Imam Ali and on another occasion Mu'az bin Jabal to Yemen for preaching. Before going to Madina himself he sent there Mus'ab bin Umayr to preach Islam. He sent a good number of his companions to Ethiopia. Besides escaping from the persecution of the Makkans, they propagated Islam

⁴⁷ -- Rahmat-al-lil'alameen 1/160.

⁴⁸ - At-Tirmidhi; Masud Ahmad, 3/492,4/341.

⁴⁹ - Al Raheeq al Makhtoom..p , 340.

⁵⁰ - Sahih Al-Bukhari 2/872,873

⁵¹ - Rahmat-al-lil'alameen 1/171 .



there and paved the way for the acceptance of Islam by the Negus, the king of Ethiopia and 50% of the population of that country.⁵²

The Muslim Envoy in Madinah:

After the Pledge (in the form of an oath had been taken, the Prophet ﷺ sent to Yathrib (Madinah) Mus'ab bin 'Umair Al-'Abdari, the first Muslim 'ambassador' to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating the Islam among those who still professed polytheism.⁵³

Mus'ab stayed in Madinah carrying out his mission diligently and successfully until all the houses of *Al-Ansar* (the future Helpers) had Muslims elements, men and women. One family only stood obdurate to the Islamic *Da'wah* (Call). They were under the influence of the poet Qais bin Al-Aslat, who managed to hold them at bay and screen off the Call of Islam from their ears until the year 5 A.H.⁵⁴

Shortly before the approach of the following pilgrimage season, i.e. the thirteenth year of Prophet hood, Mus'ab bin 'Umair returned to Makkah carrying to the Prophet ﷺ glad tidings about the new fertile soil of Islam in Madinah, and its environment rich in the prospects of good, and the power and immunity that that city was bound to provide to the cause of Islam.⁵⁵

10 -The Delegations (الوفود):

The number of delegations listed in *Ahl Al-Maghazi* was over seventy. Investigating such a large number is not an accessible thing; besides stating them in detail is not of a great benefit. Therefore, it is to reveal an expose about what is historically wonderful or highly significant. Anyway we should always keep in mind that whilst the majority of tribes arrived in Madinah after the conquest, there were also pre-conquest delegations.⁵⁶ Like:

The delegation of 'Abdul Qais: This tribe had two arrivals. The first was in the fifth year of Al-Hijra and their second arrival was in the Year of Delegations. They were forty men. Al-Jarud bin Al-'Alâ' Al-'Abdi, who was Christian but turned to be a good Muslim, was one of that group.⁵⁷

Daws Delegation: The arrival of this tribe was in the early times of the seventh year and that was when the Messenger ﷺ of Allâh was in Khaibar.⁵⁸

⁵² -Siddiqi, Muhammad Yasin,Mazhar:A Role Model for Muslim Minorities:p. 154, The Islamic Foundation ,2006.

⁵³ -- Rahmat-al-lil'alameen 1/170; Dr. Hamidullah.

⁵⁴ - Siddiqi, Muhammad Yasin,Mazhar:A Role Model for Muslim Minorities:p. 160, The Islamic Foundation ,2006.

⁵⁵ - Ibn Hisham 1/435; Za'd Al-Ma'ad 2/5.

⁵⁶ - Rogerson,Barnary:The Prophet Muhammad ﷺ (A Biography):p:130, Time Warnner Group UK,2002,

⁵⁷ - Explanation of Sahih Muslim by An-Nawawi 1/33; Fath Al-Bari 8/85,86.

⁵⁸ - Siddiqi, Muhammad Yasin,Mazhar:A Role Model for Muslim Minorities:p. 178, The Islamic Foundation ,2006.



The delegation of 'Amr Al-Judhami's messenger, Sudâ' Delegation, Udharah Delegation, Bali Delegation⁵⁹: Thaqif Delegation, Hamdan Delegation: ⁶⁰ The Delegation of Bani Fazarah Farwah Bani⁶¹Najran's Delegation. ⁶², Bani Haneefa Delegation, ⁶³ Delegation of Bani 'Amir bin Sa'sa'a, Tujeeb Delegation⁶⁴ Tai' Delegation⁶⁵

The delegations arrived successively in Madinah till the tenth of Al-Hijra. The succession of these delegations indicated the great degree of the entire acceptance which the Islamic Call reached. It manifested its influence and domination on vast areas of Arabia. The Arabs observed Al-Madinah with such a great respect and estimation that they could do nothing but surrender and submit to it. Al-Madinah had become the headquarters of all Arabia; so it was impossible to avoid it. ⁶⁶

11- LETTERS(الرسائل)

In the sixth year of migration he ﷺ wrote letters to the heads of a number of States in the various parts of the world and intimated them about his Prophet hood. The Prophet Muhammad ﷺ coated about 300 letters of Dawah to various heads of states About hundred letters which he ﷺ wrote to various personalities are still extant..

For example:

1. The Prophet ﷺ wrote to Juraij bin Matta⁶⁷ .,
2. to the Vicegerent of Egypt, called Muqawqas,⁶⁸
3. to Chosroes, Emperor of Persia,⁶⁹

⁵⁹ -Za'd Al-Ma'ad 3/45; Tafheem-ul-Qur'an 2/169.

⁶⁰ Za'd Al-Ma'ad 3/26-28; Ibn Hisham 3/537-542.

⁶¹ - Za'd Al-Ma'ad 3/48.

⁶² - Fath Al-Bari 8/94. Fath Al-Bari 8/94, 95; Za'd Al-Ma'ad 3/38-40.

⁶³ -Fath Al-Bari 8/87. Sahih Al-Bukhari 2/627, 628; Fath Al-Bari 8/87-93.

⁶⁴ - Za'd Al-Ma'ad 3/31,32.Fath Al-Bari 8/93.

⁶⁵ -. Mishkat Al-Masabeeh 2/347.

⁶⁶ - Fath Al-Bari 8/93. Za'd Al-Ma'ad 3/31,32.

⁶⁷ - Rahmat-al-lil'alameen 1/178.

⁶⁸ - - Ibn Hisham 1/450 ; Za'd Al-Ma'ad : 240.

⁶⁹ - Siddiqi, Muhammad Yasin,Mazhar:A Role Model for Muslim Minorities;p. 180, The Islamic Foundation ,2006.



4. to Caesar, King of Rome,⁷⁰
5. to Mundhir bin Sawa, Governor of Bahrain,⁷¹
6. to Haudha bin 'Ali, Governor of Yamama,⁷²
7. to Harith bin Abi Shamir Al-Ghassani, King of Damascus,⁷³
8. to the King of 'Oman, Jaifer, and his Brother 'Abd Al-Jalandi etc.⁷⁴

12-. CHARACTER (السيرة)

And of course his silent Dawah is through his personality, and his honest and truthful nature , Kindness and gentleness , Purity of intention that made His mission successful. Having knowledge not most important...but presenting it IS.

Once some one asked from sayyada Ayisha about His ⁷⁵ conduct, “She asked him : Did you not recite the holy Quran? His conduct is Quran.”

As a fact Da'wah literally means "call", and in this sense it refers to calling to the truth, preaching and propagation) is that of the Qur'an and the Sunnah (i.e. the Religion of Islam - pure and free from any and all additions, deletions and alterations). It means adherence to the Path of the Messenger,(may, the peace of Allah upon him, and the Faithful Believers,) of the Islamic Community of Believers and all those who follow in their footsteps in belief, actions and

morals. The Prophet (ﷺ) carried out this duty throughout his life. It was then taken up by his Companions and those who followed after them.

There are few who will disagree that the duty of Da'wah, or calling, to Islam has been severely neglected in our times when the need for it is more pronounced than ever. It is either not undertaken altogether, or if it is performed, then it is undertaken without the knowledge of the etiquette, preconditions, and general teachings that the sacred sources of Islam have provided for it. Therefore, the Da'wah is many times bereft of the results and blessings that could be attained.⁷⁶

Actually, nothing is more needed now, in making dawah, than

- correct knowledge,
- gentleness,
- .Patience,
- perseverance,
- and wisdom.

⁷⁰ - Abu Dawud, Sulayman ibn al-Ash'ath al-Sajistani (275-AH) al-Sunan,p:210, Qairo, 1950.

⁷¹ - Islahi, Ameen Ahsan, Da'wat Din aur Uska Tariq Kar, Lahore.

⁷² - Al-Darimt, Muhammad ibn Isma'il (256), al-Jami al-Khatib.

⁷³ - Al-Darimt, AbdAllah ibn" abd al-Rahman (255-AH) al-Sunan Damascus, 1349-AH.

⁷⁴ -- Alvi, Khalid ,Dr; The Prophet s Methodology of Dawah:p: 24.IRI Press, Islamabad ,2000.

⁷⁵ - Ali ibn Barran al-Halabi (1044)al-Sirah al-Halabiyah, p:230,Qairo, 1330-AH

⁷⁶ -, Br. Sabeel Ahmad: Booklet On Dawah to the World-p, 20.



The reason for this is to dispel all the superstitions and lies spread against Islam. All this needs wisdom, patience and perseverance, and such polite methods brings quick results and has rapid effect on the audience.
⁷⁷Allah has said: And whoever contends with and contradicts the Messenger after guidance has been clearly conveyed to him and chooses a path other than that of the Faithful Believers, We shall leave him in the Path he has chosen and land him in Hell, what an evil refuge!⁷⁸

The Prophet ﷺ, said: "I am leaving you two things and you will never go astray as long as you cling to them -- they are the Book of Allah and my Sunnah."⁷⁹

It is unfortunate that true adherence to the Way of the Prophet ﷺ, has weakened in the Ummah and true love for him has all but disappeared. This is due to many reasons among which are:

- 1-The abandoning of the Sunnah of our Prophet ﷺ, its removal from our daily lives, belittling it and the attitude of pride and arrogance towards it.
- 2-The spread of numerous unsubstantiated and fabricated hadiths throughout the Ummah, which are the among the sources of difference and disunity.
- 3-The spread of many innovated practices among the Ummah.
- 4-The requiring of each Muslim to blindly adhere to a particular madhhab (i.e. taqleed: literally "blind following").
- 5-The deliverance of religious verdicts without knowledge or evidence.
- 6-The cessation of the implementation of the Sharee'ah (Islamic Law) throughout the lands of Islam and its replacement by the ways and laws of the Kuffaar (disbelievers).⁸⁰

The Objective of the Da'wah

The objective and method of Prophet Muhammad's ﷺ Da'wah in Makkah remains the topic of much speculation and confusion among some Muslims. Many individuals, groups and movements claim to follow the method outlined by the Prophet ﷺ delivering the Da'wah, but when asked for details⁸¹, the explanation of specific goals remain ambiguous and confusing. Some claim that the Prophet ﷺ did not target the establishment of the Islamic State and it just happen to materialize on its own, i.e., the entity that implements Islam in its entirety was established without expending systematic efforts towards its establishment.⁸²

Through careful and extensive examination of the Da'wah before and after the Hijrah, the evidence overwhelmingly points up the fact that the Prophet ﷺ was working to establish Islam as a political entity that would possess the authority to govern and administer the relationships and affairs of a society according to Islam. The implications of such an understanding have far-reaching consequences on directing the agenda of the Ummah and specifically the movements that seek to correctly initiate revival using the Islamic method.

⁷⁷ - Al Raheeq al Makhtoom..p , 450.

⁷⁸ -Al-Nisaa' 4:115.

⁷⁹ - Reported by Al- Haakim - Sahih.

⁸⁰ - Yûsuf: 108.

⁸¹ - Al Raheeq al Makhtoom..p , 490.

⁸² -Al-Farouq Omar Ibnul-Khattab-*Hussein M Al-Gayyar*. Darul Ishaat ,Urdu Bazar Karachi. .p: 230.



Furthermore, it is very clear that the Prophet ﷺ called for “لا اله الا الله.” The Arabs understood the significance and ramifications of this statement. “No One is worthy of worship except Him” means that the society cannot refer to anyone or anything but Him. How could this happen if the society keeps its systems, values and laws based on man-made systems? Keep in mind that a society cannot be subjected to two sovereignties.

Throughout the Da`wah, Muhammad ﷺ demonstrated a seriousness and clarity of objectives that unparalleled any political or ideological movement. He (ﷺ) did not bother himself with partial or short-term solutions. The Prophet ﷺ focused on a total reconstruction of society. As a result of the diligent efforts and dedication demonstrated by the Messenger ﷺ of Allah and the Sahabah (raa), the Islamic State materialized.⁸³

With the establishment of the State, Muhammad (ﷺ) possessed complete authority to implement the Shari`ah and to administer the affairs of the society according to Allah’s (swt) rules. Under the authority of Islam, Muslims and non-Muslims enjoyed unparalleled success, justice, and security that contrasted sharply with the oppressive backwardness of man-made societies that existed at the time. As the vehicle for applying and conveying Islam, the State served as a practical example that other nations would witness as the illuminating representative of the application of Allah’s (swt) code.⁸⁴ In Makkah, only a few hundred individuals accepted Islam, but with the State in Medinah, the Messenger of Allah (saaw) consolidated the entire Arabian Peninsula under the authority of Islam. In less than a generation, the State conquered the Roman and Persian Empires and spread its influence across Africa, Europe, and Asia.⁸⁵

Muhammad ﷺ achieved his ﷺ goal as a result of the methodology given to him by Allah (swt). Allah (swt) says:

“Today I have completed my religion for you and fulfilled my blessing upon you.”⁸⁶

Today, the Ummah’s scattered resources, ambiguous objectives, and methods that range from partiality and vagueness to naïveté, are a far diversion from the organized, well-defined, and structured movement initiated by the Messenger ﷺ of Allah. In addition, many movements have succumbed to partial solutions or compromises, thereby absorbing themselves along with the efforts of the Muslim Ummah, in artificial issues created by the Kuffar to alienate the Muslim Ummah from its objectives.⁸⁷

Only by following the Seerah in its detailed prescriptions for revival and by unifying the objective, can the Muslims elevate themselves from this status. It is Allah (swt) who chose and directed the Prophet ﷺ for His Message. One dare not say that Allah (swt) allowed His Prophet ﷺ to work haphazardly or function without understanding the objective of the Da`wah. The Messenger’s ﷺ objective of Da`wah is our objective. Only then can we be the best Ummah leading the world into peace and prosperity.⁸⁸ The more science and technology advances, the greater is the need for the observance and practice of the teachings and instructions of divine prophets in human societies. This is because science and technology provide only machines and instruments and by no means prevent their misuse by human beings.⁸⁹

⁸³ -Bediuzzaman Said Nursi -*S'ran Vahide*. Darul Ishaat ,Urdu Bazar Karachi.p:70.

⁸⁴ - Al Raheeq al Makhtoom..p , 540.

⁸⁵ - *Syed Qutb* :Milestone- Darul Ishaat ,Urdu Bazar Karachi.

⁸⁶ - al- Maidah : 3

⁸⁷ - Al-Tabari, Muhammad ibn Jarir (310-AH) *Tarikh al-Umam wa al-Muluk*, Qairo.

⁸⁸ - Ibn Hashim, AbdOal- Malik: *Al Seerah al Nabawiyah*,p:58, Qairo, 1936.

⁸⁹ - *Syed Qutb* :Milestone- Darul Ishaat ,Urdu Bazar Karachi. P: 49.



The terrible rise in murder, other felonies, corruption, suicide and so forth clearly points to this very fact. If morality, which is a significant part of the teachings of divine prophets, does not prevail and govern in human societies, surely not only will advanced science and technology fail to ensure human peace and prosperity, but they will add to our problems and miseries. For the exploiters and colonialists utilize advanced technology and sciences for their own satanic purposes. They murder or make homeless millions of human beings as they have always done and trample upon the rights of the weak and the defenseless.⁹⁰ As a matter of fact, the only factor that can halter man's restive soul and control his stormy instincts and passions and thus utilize science and technology for human prosperity and pacific life is true morality, which originates in faith in God.

The moral teachings and precepts of the divine prophets and their moral behavior are the best means of leading man to his ideal life. It goes without saying that both in personal and in social life the observance of moral principles is required of all.⁹¹ However, for those who must lead societies and guide the people, this requirement is much greater, because, first, the one who is the instructor of society must himself be a model of supreme moral behavior and excellent human characteristics, so he will be able to wipe moral decay out of people's hearts and minds. Obviously if he himself is lacking in morality, he will fail to lead the people onto the path of humanity and virtue.⁹²

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⁹⁰ - *Khurram Murad* :Dawah Among non-Muslims in the West- Darul Ishaat ,Urdu Bazar Karachi. P: 145.

⁹¹ - *Syed Qutb* :Milestone- Darul Ishaat ,Urdu Bazar Karachi. P: 80.

⁹² - Br. Sabeel Ahmad: Booklet On Dawah to the World-p, 26.



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