



AN APPRAISAL OF SOME OF THE PROPHET MUHAMMAD (S.A.W) AND HIS SAHABA (R.A) DA'AWAH TECHNIQUES: A GUIDE FOR PRESENT DU'AT

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Abstract

Da'awah is an invitation to the call of Allah (S.W.T) started by Prophet Muhammad (S.A.W) on the directive of Allah (S.W.T) to preach monotheism. The Glorious Qur'an demands him to proclaim and praise the name of Allah and command him to abolish associating of other deities with Allah. Islam aims at achieving a complete and immaculate way of life. A life strictly guided and cautioned by the operationalization of *Sharia*. A life which exist for the benefit of other human beings. The paper looked at the techniques and methods of *Da'awah* adopted by Prophet Muhammad (S.A.W) and his companions. Islamic historical documents were consulted while conducting the research. The work discovers that Prophet Muhammad (S.A.W) and his companions have laid a solid foundation and strategies for conducting *Da'awah* worthy of emulation by the propagators of Islam. Recommendations were made on how to enhance *Da'awah* among Muslims and encourage *Du'at*.

Keywords: *Idols, Deities, Monotheism, Techniques, Immaculate.*

Introduction

Prophet Muhammad (S.A.W) has delivered the message of Allah (SWT) in the best way and that led to the spread of Islam all over the world. There are Muslims now in Europe, America, Africa and Asia in large quantity. During his life time Prophet Muhammad (S.A.W.) always forgives and pardons. He consulted his companions on various matters in his *Da'awah* process. For example he consulted them before the encounter of *Badr*, for if the Muslims should intercept the caravan led by Abu Sufyan and they supported the idea. The Prophet (S.A.W.) also asked his companions their opinion about where the *Badr* camp should be set up.



Actions of Prophet (S.A.W.) made his companions in particular to feel free and encouraged the non-believers to come closer to him. He convinced his audience with strong evidences which can be seen and accepted by common sense in addition to the abundant divine evidences. His miracles were real and unchallenged. The Prophet (S.A.W.) used to call people to reflect on the nature of Allah's creatures.

Below are some of the Prophet's (S.A.W.) good characters that encouraged his people to accept Islam.

- Forgiveness: He forgave at a time when there was need for revenge, and he gave assistance to those who betrayed him.
- He is always lenient to those who disobeyed him.
- The Prophet (S.A.W.) was truth worthy, humble and demonstrated utmost fear of Allah in all ramifications.

Therefore, the paper hopes to discuss some of the Prophet Muhammad (S.A.W.) and his *Sahaba* (R.A) *Da'awah* techniques. It also briefly discussed *Da'awah* in the 21st Century. And finally recommendations are given on how to achieve good results in Islamic propagation.

Concept of *Da'awah*

Technically, *Da'awah* refers to an act of preaching and propagation of the religion of Islam. It originated from the individual's piety that would urge him to proclaim the absolute unity and sovereignty of Allah. It is to call people and enlighten them towards the Islamic doctrine and ideology. Furthermore, every good word and every good action or activity by a Muslim and in the cause of Islam is regarded as an act of *Da'awah*.¹

Da'awah in the life time of Prophet Muhammad (S.A.W.)

Da'awah emerged at the same time with Islam. Islamic *Da'awah* started and was first introduced to Prophet Muhammad (S.A.W.) in the first chapter of the Glorious Qur'an which was revealed to him by Allah through Angel Jibril (AS) in the cave of *Hirah*. Allah (S.W.T) says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Read in the name of your lord, who created man from a clot, read and the lord is the most Bountiful who teaches by the pen. Teach man that which he knew not. (Qur'an 96: 1-5)

Knowledge in the name of Allah (S.W.T.) is the foundation of a prosperous life for human beings.

Beginning of *Da'awah* by the Prophet Muhammad (S.A.W.)

After the revelation that confirmed the Prophethood of Muhammad (S.A.W.) as recorded in chapter 96: Verse 1-5 mentioned above, another verse was revealed directing the Prophet (S.A.W.) to call immediate members of his family to Islam.

Allah (S.W.T) says in the glorious Qur'an:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ٤١٢ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٥١٣

And admonish thy nearest kinsmen, and lower thy



wing to the believers who follow thee
(Qur'an: 26:214 – 215).

The Prophet started calling his family and close associates to Islam, among the earliest to accept Islam were Khadijah, Aliyu bin Abi Talib, Abubakar Siddiq, Zaid bin Harisah, Uthman bin Affan, Dalha, Zubair and many others. The Qur'an, which became the great source of influence, continued to be an instrument of capturing the hearts of those ready to submit to Allah.

The Prophet (S.A.W.) took three years preaching silently to his close relatives. After these years he was commanded to preach openly and invite everybody to Islam. Allah says:

فَاذْغِبْ مَا تُوْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۝٤٩

There expound openly what thou art commended and
turn away from those who join false gods with God
(Qur'an: 15:94)

The Prophet (S.A.W.) started to meet with leaders of various tribes and interest groups of the *Quraish*. He invited about thirty to forty members of these groups to attend a dinner session with him three times. The Prophet didn't expose his mission to them until they met for the third time, he stood up among them and delivered the following sermon:

I have never seen a person from the Arab who brought the best to his people except me. I have brought to you what will benefit you in this world and here after. Allah (S.W.T) directed me to invite my closest people and you are the closest to me from the *Quraish* tribe. I am not requesting anything from you, but to say there is no God but Allah, and I will use what you said to defend you in front of Allah. Who will support me among you in this mission? ²

After the above speech, Abu Lahab, stood up and abused the Prophet (S.A.W.) and said “Is that the reason why you invited us for a dinner.”

From the above we can understand the Prophet's wisdom and diplomacy in trying to call his people to Islam. He did not inform them about his mission at once, but gradually. The Prophet (S.A.W.) was not discouraged with the bad attitude of Abu Lahab, but he continued to deliver the message of Allah (S.W.T). At that time people like Abdurahman bin Auf, Sa'ad bin Abi Waqas, Abu Ubaida Amir bin Al-Jarrah, Abu Salama (Abdullah bin Abd Al- Asad), Abdulahi bin Mas'ud, Ubaida bin Al-Harith bin Abdul Mutallab, Sa'id bin Zaid and Al-Arqam bin Abi Al-Arqam embraced Islam. The Prophet (S.A.W.) used to teach the above companions the glorious Qur'an at the house of Al-Arqam bin Abi al Arqam for about three years, after which he was directed by Allah (SWT) to come out in public and call everybody to Islam and at that time Umar bin al-Kattab and Hamza have embraced Islam.³

Beginning of the Public *Da'awah*



The Prophet (S.A.W) came out publically and condemned idol worshiping and all acts of superstition. In his first open proclamation of the message and from the point of view of technique, this was a highly significant strategy. The Prophet (S.A.W.) selected for this purpose the platform of mount *Safa*, which was a strategic place used for important activities by people of Mecca. He went there and called his people in the manner recognized in an emergency situation, to make them realize that they were being invited to something significant and important. And by the time they came, he did not start by telling them that he was a Prophet, and that they should accept him, but he delivered the following speech to them:

“If I tell you that there is an aggressive force behind these mountains out to crush you, would you believe that? And they answered yes, we shall, because we have found you to be truthful and honest. I want to warn you against the fires of hell, invite you to the obedience of one God and to ask you to shun the worship of false gods”.⁴

From the above speech it will be understood that the Prophet (S.A.W.) had built up basis for communication between them in order to dislodge them as far as argument is concerned. The Prophet (S.A.W.) continued his call to Islam by visiting market places preaching to various groups that came to perform pilgrimage and made contacts with leaders of different communities. When the *Quraish* realized that the Prophet (S.A.W) and his followers were serious they vehemently tried to stop them from exercising their mission by all means. They persecuted the Muslims especially the slaves. They tied their hands and feet in the scorching heat of the sun and denied them food and water. The Prophet (S.A.W) was usually protected by his uncle Abu Dalib who was highly respected by the *Quraish*.

From the above we can learned and discovered how the Prophet (S.A.W) stood firm. He did not succumb to pressures from the idol worshipers nor did he compromise with them in their demand to stop the attack on their idols. Therefore, Muslims should learn from the actions of the Prophet (S.A.W.) and always stick to the truth and be firm in the in the course of their *Da'awah* activities.

Techniques of *Da'awah*

Before embarking on Islamic propagation, the propagator must posses some qualities and have knowledge on the techniques of *Da'awah*. These techniques are divergent due to the components and different types of *Da'awah*. Therefore, it is important to have a good approach towards the activity. Below are some of these techniques in some chapters of the Glorious Qur'an:

1. Gentility

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنَّفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

That thou dost deal Gently with them Wert thou Severe or hash- hearted they would have broken Away from about thee: so pass over (their foulds) And ask for (Gods) Forgiveness For them, and Consult them in affairs (of moment). (Qur'an 3: 159).

2. Wisdom

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ



Invite (all) to the way of thy lord with wisdom And beautiful preaching, and argue with them In Ways that are best And most gracious. (Qur'an 16: 125).

Ibn Kasir in his commentary on the first verses from Chapter *Al- Imran* said that Allah (S.W.T) is telling the Prophet (PBUH) had it been he was harsh hearted the people will not listen to him and his companions would have scattered from around him, However, Allah (S.W.T) gathered them and made him kind and soft with them, so that their hearts congregated around him. That was the habit of Prophet (S.A.W) he always forgives and pardons.

In the second verse from Chapter *Al- Nahl* Ibn Kasir mentioned that, the Prophet (S.A.W.) was commanded by Allah (S.W.T) to invite people to Islam with wisdom and fair preaching, and to tell them stories of the past generations as stated in the Glorious Qur'an, listen to their responses and answer them in the best manner, with kindness, gentleness, wisdom and good speech. The actions of Prophet (S.A.W.) made his people to feel free and encouraged the non- believers to come closer to him.⁵

3. A clear and undisputable evidence: This is a very important feature for every Islamic propagator. Prophet Muhammad (S.A.W.) based his propagation on clear and undisputable evidences. He convinced his audience with strong evidences which can be seen and be accepted by common sense. His miracles were real and unchallenged. The prophet (S.A.W) called his people to look at the World and the creatures inside, and he later informed them that there is only one God Allah who created the world and what was inside and arranged things to move in order and accordingly.



4. Steadfastness in performing righteous deeds: Accordingly, the propagator has to put in to practice all that to which he call people so that his examples might be followed and that he might be thought well of. The propagators invitation to Islam can be supported with reason and good evidences, but lack of internal reform of oneself may result to a failure in his mission.

In addition to the above techniques, Islamic propagator should equip himself with beneficial knowledge derived from the Qur'an and the sayings of the prophet (S.A.W.). He must also have a clear perception of the five pillars of Islam.

There is need for the propagator to have a continuous study of Islam. This is because above every learned person there is a more learned scholar. Meanwhile, the propagator should know how to organize and implement his *Da'awah* activities properly. He must undertake a survey and have strategies to get information about the state of Islam in the territory. He should consider the language and culture of the audience. He should also be ready to face some implications and possible counter measures.

If you want to invite people to Islam you must endure and must be patient enough on what might befall on you. Prophet Muhammad (S.A.W.) contained all the rudeness, abuses, harassments and he was even stoned at *Taif* by unbelievers, but with all these happenings he did not stop calling people to Islam and he was the winner in the long run.

Some techniques of *Da'awah* adopted by the *Sahaba* (R.A)

1. **Intelligent:** This is one of the important qualities of Islamic preacher. A preacher is expected to easily attract a non-believer with his evidences and to discuss with him in some selected areas that will attract him. He should speak with confidence and depend his mission with constructive evidences. An intelligent preacher understand his role is to deliver the beauty of Islam and the truth to others. He can differentiate between matters in religion, prioritising beliefs which are the core of our religion and leaving matters which are differed and debated in scholarly circles.

Ja'afar showed his intelligence by choosing to recite chapter Maryam to show to the King the position of Jesus and his mother in the Qur'an. This impressed the King and made him to turn down the request of the *Quraish* delegate. The migration of the Muslims to Abyssinia has confirmed the commitment of the Muslims to their faith, therefore, they were worthy of emulation by all the Muslims.⁶

2. **Patience:** A preacher will often have to face provocative situations. The devil will always come across his way to discourage him, and he will create dissensions in the heart of the spiritually weak people who may attack the preacher verbally and sometimes even physically. But he has to endure it all with patience and gentleness . As it happens in the



treaty of *Hudaibiyya* the terms in the treaty appears to be rigid on the Muslims. However, with patience, the Muslims were able to overcome the obstacles and later became victorious

According to Rahim the Prophet's companions were not happy with the terms contained in the treaty. However, despite their opposition to the treaty the prophet (S.A.W.) accepted it because it was a success for the Muslims for the following reasons:

- a. The unbelievers of Mecca for the first time having realized the strength of the Muslims agreed to sit with them and write an agreement.
- b. The peace agreement for a period of four years had enabled the Prophet (S.A.W.) to pay more attention on other matters related to *Da'awah*.⁷

3. Teaching Islamic Knowledge and expanding the Muslim empire: Regardless of the time or place, the work of preachers requires knowledge of the Qur'an, the Prophet's *Sunnah*, and the study of Islamic beliefs. Islamic propagators must follow the Prophet's example in how they convey the message to the people, whatever the circumstances and situation. It is pertinent to mention here that, the companions of the Prophet (S.A.W.) had answered his call on the acquisition and dissemination of knowledge as another aspect of *Da'awah*. The converts need to be taught how to read, memorize and write the glorious Qur'an. They needed to know how to conduct other Islamic rituals.

From another vantage, Ilori mentioned in his submission that, *Da'awah* in the life time of the companions of the Prophet (S.A.W.) was strengthened through the following methods:

1. Using sermons in Mosques, gatherings and other occasions to direct and encourage the Muslims to always apply the *Shari'a* law in their daily life activities.
2. Propagating Islam to the non-Muslims through the easiest way without confrontation or going to war, but if the unbelievers attack the Muslims then the Muslims fights back in the cause of Allah (S.W.T).
3. Encouraging the Muslim soldiers to be more determined in defending Islam, their lives, territories and belongings. This is done by reciting verses of the glorious Qur'an that mentions the reward of those who sacrifice their lives for the sake of Islam.⁸

***Da'awah* in the 21st Century**

The methods and techniques of *Da'awah* are always there to guide the Muslim *Ummah* as presented by the Prophet (S.A.W.) New methods of *Da'awah* were introduced by Islamic preachers as regards the change of time, civilization and environment of the people.

In the present day, Islam is judged by its people and not necessarily by reading the teachings of Qur'an and *Sunnah*. Hence this forms the greater challenge for a propagator to clear the



misconception about Islam. Such misconceptions of Islam allows people to kill innocents in the name of *Jihad*, thus stereotyping Muslims as extremist and Islam is spread on the basis of terrorism, polygamy and the like. Therefore, the preacher should choose the most appropriate approach while delivering the message. He should always refer to the Prophet's (S.A.W.) way of life and his methodology while doing the *Da'awah*.

Islamic propagation differs from one place to another. In Europe Muslim organizations are making efforts in *Da'awah* through teaching lessons in Mosques to Muslims, selling of CD's and booklets about Islam in the streets and engaging in religious talks with non-Muslim strangers in parks and shopping centres. The Muslim organizations uses all possible online and other platforms in order to gain access to their target groups. One of the outstanding *Da'awah* technique adopted by these movements is training *Da'awah* teams and they have developed a methodology that can fit any target group.⁹

Similarly, it has been observed that, in the under developed countries Islamic propagators and organizations usually have to go to bushes and villages to propagate Islam to Pagans. Some Christians accepted Islam from the *Imams* after listening the Islamic preaching in the media houses.

Conclusion and Recommendations

Islamic propagation is not something new. All the Prophets of Allah (S.W.T) were mandated to preach the message of Allah to their generations through *Da'awah*. Prophet Muhammad (S.A.W.) started *Da'awah* when he was forty years old. He spent the rest of his life propagating Islam. He taught his companions methods and techniques of *Da'awah*. His mission was to bring human beings out of darkness and ignorance to the light of Islam. Prophet Muhammad and his companions fought wars to defend themselves and their religion. The companions of the Prophet (S.A.W.) emulated him in his *Da'awah* campaign after his death and continued to spread Islam in the Arabian Peninsula and the world in general. If the Prophet (S.A.W.) and his companions were to be emulated, then it is a must for all to get involved in *Da'awah*.

It should be noted that *Da'awah* is one of the means of attaining salvation in this world and in the hereafter. Therefore, *Da'awah* is an important obligation that cannot be neglected. However, *Da'awah* is not merely for non-believers, it is equally important for believers. It consists efforts to Islamize the Muslims and to convey Islam to the non-Muslims. The Glorious Qur'an is dynamic it serves as a guide to preachers in the previous, present and the future generations to come.

Finally, the research work has suggested the following recommendations for the achievement of better results in Islamic propagation:

1. An Islamic propagator should be equipped with such basic qualities like knowledge, wisdom, patience, politeness, zeal, charisma and special ability to carry out the intended type of *Da'awah*.



2. Islamic propagators should always emulate Prophet Muhammad (S.A.W.) and his companions in discharging their *Da'awah* campaigns and use the Glorious Qur'an and the Prophets traditions as their guide.
3. It should be emphasized that *Da'awah* is an art which should be mastered thoroughly before it is embarked upon. In order to be taken seriously those who propagate Islam should live according to Islam.
4. Preachers need to have proper knowledge of the important and worthwhile issues that have captured the public imagination, like human right, gender, justice and religious tolerance. They need to understand these issues in accordance with their knowledge of the Qur'an and *Sunnah*.

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