



IMPORTANCE OF DA'WAH IN ISLAM: A REVIEW OF THE PROPHET'S DA'WAH STRATEGIES IN STATE OF MADINA

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IMPORTANCE OF DA'WAH IN ISLAM: A REVIEW OF THE PROPHET'S DA'WAH STRATEGIES IN STATE OF MADINA

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ABSTRACT:

Islam is a peaceful religion, teaches love, honesty, and brotherhood to all humanity. Propagation of Islam by useful means calls Da'wah and it is one of the most favorite strategies of Holy Prophet (SAW), for the propagation of Islam, He used various methods and won the hearts and minds of people. His Madni life is a golden era of His life, in which He applied new and good strategies, and with a short span of time conquest of Makah made possible and light of Islam was spread all over the World. The current research paper shares valuable knowledge about the Prophetic Madni Da'wah strategies and also highlights the importance of dawah in day to day life with appropriate examples. The current research work is qualitative and descriptive in nature based upon both primary and secondary sources e.g. Quran Pak, Ahadith-e-Nabvi, Tafaseer, books and published research papers in various journals. The paper also aims to discuss the need and importance of Prophetic Da'wah strategies in our life. The study mainly focuses on the Da'wah strategies of Holy Prophet which need to be addressed and should be implementing in 21st century. Furthermore, the life of Holy Prophet is a great source of learning, so His Da'wah techniques must be learned and adopted because the preaching of Islam is a duty of all Muslim men and women. This paper provides

immense knowledge about Prophetic Madni Da'wah techniques which are the fruitful examples for all mankind.

KEYWORDS: Prophetic, Da'wah, Strategies, Madina, Islam.

INTRODUCTION:

Dawah is the most practicing and important element of Islam; in literary sense it is a policy of conveying the message of Islam to the non-believers. This term is mostly used to explain about the strategies of Muslims about the preaching of Islam, in it Muslims beliefs and practices of Islamic faith were not only discussed but main focus of Da'wah was the implementation of Islamic Shahria in its true sense and expands the Islamic society. Da'wah is a great purpose and goal of Islam because in Islam, it is believed that the destiny of every person is in the hands of Almighty. Apart from its significance Da'wah plays a vital role in strengthening the belief in one Allah and understands how to worship Allah according to the Quran and Sunnah of Holy Prophet (SAW). In many Islamic nations, Da'wah is widely used in politics in many Islamic countries and it uses for the promotion of society, economy, politics and culture in a wide range. Da'wah strategies are also implementing and shaping the foreign policy and putting marvelous effects on the strategic policies of a country.

Associated with Da'wah, becomes Muslims to get advantages about Islamic guidelines, which are now considered Da'wah methodology. Proselytizing of Islam is the duty of every Muslim, when non Muslim is invited towards Islam by sermons and teaching it means Da'wah is Practicing. It is used individually and a group of people also Practice Da'wah for the promotion of Islam literally it is a real wealth and beauty of

Islamic society, that should be encouraged in all times for the sake of humanity and brotherhood.

MEANING OF DA'WAH:

Islam is a universal Deen in which preaching is an important and fundamental element; Islamic history is full of Da'wah and preaching, which has long lasting effects on the lives and characters of the Muslims. The literal meaning of Da'wah is to persuade someone to call, to give voice and invite¹ According to the Sharia meaning of Da'wah is actually the message that Allah Almighty gave to men through His messengers in order to believe in the true religion Islam.² Da'wah in the sense that any message which has an elements of universality and truth consider to be good in the literal sense³ and to spread its goodness to other people, nations and countries, invite them to accept it.⁴ There are so many synonym of Da'wah like to aware and warn others while the other word is invitation, which means to remind and advise.⁵ A glance at the meaning of strategy reveals that it is the name of tact, policy and foresight.⁶ It is also translated into the Arabic dictionary from politics as well as planning or solution of a problem.

Strategy Mean:

“Strategy, in warfare, the science is arts of employing all the military, economic, political and other resources of the nation to

¹Zubaidi,SyedMurtaza,Tajuluroos,PublisherDarulfikar,Labnan,Bearoot,Vol.8,P,3
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² Urdu दौरا Maarif Islamia,dawat,V,9,P344

³ Tayab, Muhammad,Qari,Islam main dawat –o-Tableeg ka usool Qawaid,P,52

⁴ Noumani,Shibli,Seerat-un-Nabi,Publisher,Islami,kutab Khana,V4,P,205

⁵ Urdu Lughat,Urdu Lughat board Krachi,V8,P332

⁶ Nayer,Noor –Ul-Hassan,Noor-ul-Lugat,V2,P1227

achieve the objects and economic mobilization for warfare. In 18th century and early 19th centuries, however, when the term first became current, strategy denoted the art of projecting and Directing campaigns and the movement and dispositions of military forces in war”⁷

The art or strategy of using all military, economic, political and other means to achieve the goals of war during war is actually a modern meaning, which reflects the need to mobilize the general army and economy for war. When the term first appeared in the early eighteenth and nineteenth centuries, the current strategy demonstrates the art of expanding campaigns and methods in wars and directing them in the right direction and of lining up armies. This means that strategy is the wisdom and skill used in running a project and tactics to achieve a goal.⁸

“Strategy: The Art of planning in Advance the movements of army or forces in war”⁹

The concept of strategy comes to fore by putting Urdu, Arabic and English passages in front of it.

Strategy is the name of adopting wise, prudent and dominant attitudes according to the circumstances of the time and place. Whether it is used in the field of Da'wah and preaching or adopting in the general context of life or used in the battlefield. This is actually a strategy and also called Politics.

THE QURANIC PRINCIPLES OF PROPHETIC STRATEGY

⁷ Encyclopidia of Britannica,V11,P305

⁸ Qomi English Urdu Dictonory,Publisher Qomi Zuban Islamiabad,P1970

⁹ Longman Dictionary of contemporary English, p: 269.

The teachers of Prophets is Allah Almighty Himself, so the divine teachings of the Holy Caste are imprinted on the mood and humor of the Holy Prophets. When Hazrat Ayesha was asked about the noble character of the Holy Prophet (SAW), she said:

“The Holy Quran was the morality of the Prophet (SAW)”¹⁰

It is narrated in another Hadith:

“My Allah taught me and made my literature excellent”¹¹

Therefore, it seems very appropriate to present the Quranic and divine teachings and effects of Da'wah and preaching in accordance with the subject with conciseness and brevity.

“O Prophet: Call people to the way of Allah Almighty with wisdom and admonition, and argue with them in a way that is best. And your Allah knows best who strays from His Path, and He knows best those who follow the Path”.¹²

The three principles of Da'wah have been taught to Muslims, wisdom, propagation and effort. Muslim theologians have stated that these three principles are the same ones that are commonly used in logical reasoning;

¹⁰ Abu dawood, Sulaman bin Ashshat, Sunan Abi Dawood, V1, P, 225

¹¹ Mansoorpuri, Muhammad Sulaman, Qazi, Rahmat-ul-lilalamin, Publisher, Islami kutubkhana, Lahore, V1, P225

¹² AlQuran: 16, 125

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one is argument, second is speech and third is dialectic. These are the three ways in which one person expresses and proves his statement to others.¹³

Wisdom refers to the method of Da'wah in which a measure has been taken from the narrator's condition which can affect the heart of the addressee, and admonition means to speak in a spirit of goodwill and compassion

Allama Alosi said:

Wisdom and true words are actually Da'wah, though in preaching it is necessary and its arrangement should be like.

"ادع الى سبيل ربك بالحكمة والموعظة الحسنة"¹⁴

"Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner."

The message of Allah Almighty is a great fountain of truth that slowly irrigates the earth near it and the land beyond, even it reaches the edges of the earth. Hazrat Muhammad (SAW) was ordered to preach with the same degree. First of all, family and relatives were ordered from preach.

When this verse was revealed, Hazrat Muhammad (SAW) climbed Mount Safa and called out to the tribes of Quraish, until they all got together, those who could not reach themselves, sent their man. Hazrat Muhammad (SAW) said, "If I tell you that an army wants to attack you from this side of the valley, will you confirm me? They all replied that we

¹³ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V4, P, 209

¹⁴ AlQuran: 16, 125

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have no experience of misrepresenting you. Hazrat Muhammad (SAW) said: I am warning you of the torment that will befall you. Abu Lahab said, your death is because you have gathered us. So these verses were revealed to Him.

"تبت يدا ابي لهب وتب- ما اغنى عنه ماله وما كسب"¹⁵

"May the hands of Abu Lahab perish, and he himself perish! Neither his wealth nor worldly gains will benefit him"

Now the scope of Da'wah expanded to Makkah and Hawali Makkha.

"لتنذر ام القرى ومن حولها"¹⁶

"and everyone around it"

So that Hazrat Muhammad (SAW) may warn the people of Makah and the people around Makah. Based on this verse, He stayed in Makah and alerted the people of Makah and its environs. During the Hajj, He went to each and every Arab tribe and conveyed the message of truth. At the same time, His voice reached as far as Yemen and Abyssinia, and people came to Him in search of truth. Under the same order, He took the journey of Taif and faced the atrocities of disbelievers.¹⁷ Ukaz, and Zul-Mijaz festivals were very popular in Arabia. He used to go to these places and invite people, who came to the festival to Islam and Tawheed.¹⁸ The scope of Da'wah goes even further and every living being is addressed to

¹⁵ AlQuran:111,1.2

¹⁶ AlQuran:6,92

¹⁷ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V4, P, 208

¹⁸ Alvi, Dr Khalid, rasool karim ka minhaj dawat, Publisher, Aldawah academy, Islamabad, P54

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the living soul that is understanding, feeling and intellect etc, which contains the symbol of real life.¹⁹

"ان هو الاذکر وقرآن مبین لینذر من کان حیا"²⁰

“This Quran is only a reminder and a clear message from Allah, so that He may warn those who are alive”

"لانذركم به ومن بلغ"²¹

“So that I may inform you and those to whom this message has reached” This means that Da'wah to the Arab tribes²² and at this stage all the tribes are going to have His teachings.²³

According to the Seerat Ibn Hasham:

Hazrat Muhammad (SAW) used to say, O people of the tribe, I have come to you with the message of Allah and I command you to worship Allah and not to associate anyone with Him. Separate yourself from those whom you worship besides Allah, and believe in Me and confirm Me. Protect me until I make it clear the message for which Allah has perfected me. Then command of Allah is to address all human beings.²⁴

¹⁹ Mansoorpuri, Muhammad Sulaman, Qazi, Rahmat-ul-lilalamin, Publisher, Islami kutubkhana, Lahore, V1, P48

²⁰ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V4, P, 22

²¹ AlQuran: 36, 70

²² Mansoorpuri, Muhammad Sulaman, Qazi, Rahmat-ul-lilalamin, Publisher, Islami kutubkhana, Lahore, V1, P44

²³ Alvi, Dr Khalid, rasool karim ka minhaj dawat, Publisher, Aldawah academy, Islamabad, P54

²⁴ Ibn Hasham, Muhammad Bin AbdulMalik, Alseerat-un-Nabvia, Idara Islamiat, Lahore V, 1, P, 282

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"هذا بلغ للناس"²⁵

“This Quran is a message for all humanity”

Hazrat Muhammad (SAW) was addressed by Almighty:

"وما ارسلنك الا كافة للناس بشير ونذيرا"²⁶

“We have sent You as a bearer of glad, tiding and a Warner to all people”

Hazrat Muhammad(SAW) Said:

"بعثت الى الاسود والا حمر"²⁷

“I was sent for all people black and white”

According to Hadith:

"اما انا فارسلت الى الناس كلهم كافة وكان من قبلي انما يرسل الى قومه"²⁸

“However, I sent you to all mankind, and the prophets before me were sent only to their particular people or area”

It was only after this that messengers and preachers of Islam were sent to Arabia and abroad. Letters of invitation to Islam were written to the rulers and sultans of the world. Apart from Arabia, Iran, Abyssinia and Rome converted to Islam. The Pagan, Arab, Jews, Christians and Parses all received the light of true path from Hazrat Muhammad (SAW) in His time.²⁹

PROPHETIC STRATEGY IN PREACHING:

²⁵ AlQuran: 14,54

²⁶ AlQuran: 34,28

²⁷ Ahmed Bin Hambal, Alimam, Musnad, V4, P416

²⁸ Ibid: V4, P416

²⁹ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V4, P, 208

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The teachings of the Prophet (SAW) were imprinted on the humor and behavior of the Holy Prophet (SAW) and its effects is also noticeable in the work of invitation and preaching. The command of preach and Da'wah is as much emphasized in the Holy Quran as it is in the deeds of the Holy Prophet (SAW), importance and emphasis of Da'wah and preaching in Islam and Quran can be gauged from the fact that the word Da'wah appears 200 times in the Holy Quran and the word preaching more than 70 times.³⁰ Let us see what strategy the Prophet of Islam used in fulfilling this duty.

AS A HOLISTIC STRATEGY OF INVITATION AND DA'WAH:

Holy Prophet (SAW) wanted that there should not be one way of preaching but every possible way should be tried.³¹ The real task of the Holy Prophet was to proclaim the call of Islam in the entire world and not only to proclaim it but also to bring the whole world in the circle of Islam by all kinds of legitimate and correct means.³² Wisdom is a comprehensive term, and under this, all the methods of action that persuade the addressee to accept the truth, such as the psychology of the addressee, rational reasoning etc.³³ Holy Prophet (SAW) filled and tested all the movement from sermons and advice, teaching to battlefield to fulfill this duty of Allah. The strategy of the Prophet's invitation and Da'wah can be studied under these major headings and their sub-heading

³⁰Tayab, Muhammad, Qari, Islam main dawat –o-Tableeg ka usool Qawaid, P,4

³¹ Hameedullah, Dr, Dr Hameedullah Ki Bahtreen Tahreer, Publisher, Beacon Books Lahore, P289

³² Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V2, P,17

³³ Alvi, Dr Khalid, rasool karim ka Minhaj dawat, Publisher, Aldawah academy, Islamabad, P14

1. Da'wah strategy in addition to his location

2. Sending a congregation for invitation and Da'wah and its strategy

3. Strategy of preaching through correspondence and letters

4. Strategy for inviting chiefs and dignitaries

5. Strategies for appointing princes and nobles

6. Invitation to delegation and its strategy

7. Invitation to ambassadors to Islam

8. Establishment of madrassa and its strategy

9. Strategy and outcomes for women's education and training

10. Learning different languages for preaching

Da'wah strategy in addition to his location :

When the riots are risen and where the truth becomes a mockery of the invitation, but in these critical situation, the strategy and understanding of the invitation and Da'wah requires that the work of invitation be started from a place where the strategy has a special situation appeared while putting on practice. By putting this strategy into practice, Holy Prophet made a journey to Taif, He was mistreated temporarily, the verbal powers of the heavens and earths sighed at him but He refused to curse them and said:

"بل ارجو ان يخرج الله تعالى من أصلاهم من بعيد الله تعالى ولا يشرك به شيئا"³⁴

³⁴ Habli, Abulfarj, Ali bin ibrahiam, Alseeratul halbia, P503

“I hope that Allah Almighty will create these people from their backs, who will worship Allah and will not associate with Him. Hazrat Khalid-Bin-Waleed rose from that soil and lightened the path of Allah”³⁵

Sending a Congregation the people of Makkah and its surrounding:

The Holy Prophet (SAW) continued to carry out personal Da'wah activities in the area around him.³⁶ Hazrat was the preacher among the Muslims and Hazrat Usman, Hazrat Talha and Hazrat Zubair embarrassed Islam. Holy Prophet (SAW) established Jammah for preaching in different parts of the country for the education of newly Muslims in area.³⁷ Whose names are commonly known as Sufa companions, in addition to them, the companions spread in different parts of different countries and tribes for preaching Da'wah.³⁸ These preachers and messengers awakened the entire Arabia especially Yemen, Hijaz and Najad. Similarly at the invitation of Yasrab, the Muslims sent Mashab Bin Umair with them as a preacher.³⁹ Their efforts were met tremendous success and sixty two people of Yasrab embraced Islam during the Hajj in the following year.

Strategy of preaching through correspondence and letters:

Among the resources that Holy Prophet (SAW) used for Islam was the method of sending valuable letters.⁴⁰

³⁵ Mansoorpuri, Muhammad Sulaman, Qazi, Rahmat-ul-lilalamin, Publisher, Islami kutubkhana, Lahore, V1, P66

³⁶ Saad Jaffar, and Dr. Nasir Ali Khan. 2021. “Da’wah in the Early Era of Islam: A Review of the Prophet’s Da’wah Strategies”. *Iḥyā’ al’ulūm - Journal of Department of Quran O Sunnah* 21 (2)

³⁷ Hameedullah, Dr, Dr Hameedullah ki bahtrin tahrerin, P289

³⁸ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V2, P, 219

³⁹ Ibid: V2, P, 219

⁴⁰ Ibid :P, 77

Hafiz Ibn Qayem wrote:

When the messenger of Allah returned from Hdaybiyah, he wrote a six letters to the kings and sent six different places in one day. He also made a seal for that purpose, told the Ummah that just as the call for truth is conveyed through tongue and soul, so the work of Da'wah should be continued through pen and paper and also through letters.⁴¹ Almost two hundred and half letters are preserved in history which Holy Prophet (SAW) wrote to the various tribal sheikhs, officers and neighboring rulers.⁴²

Strategy for inviting chiefs and dignitaries:

The upper class in the nation is usually superior mentally, when they accept the invitation, their praise doubles the power of invitation. Therefore when the Holy Prophet (SAW) was sent, the order was given in the first place.

"فَاَصِدْعُ بِمَا تُؤْمَرُ"⁴³

“Make clear what you are told to do”

"وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ"⁴⁴

“And frighten your close relative”

Every student of history knows that the closest relatives of Quraish were the people who were the masters of constitutional government of Makah and guiding the moral and political life of Arabs. There are people

⁴¹Hameedullah,Dr,Dr Hameedullah ki bahtrin tahrerin,P279

⁴² Hameedullah,Dr,Rasool ul allah (Saw) Ki Siyasi Zindge,P123

⁴³AlQuran:15,94

⁴⁴AlQuran:26,214

in every human community who are called opinion leader, these people influence the whole society because of their abilities, tactics and actions. If these classes become a hindrance then the movement started from the lower classes is more time consuming and faces immense difficulties.

"أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ"⁴⁵

Did not you see the men who began to dispute concerning the Lord of Ibrahim because God had given the Kingdom?⁴⁶

When a Preacher starts the Da'wah, he naturally tends to have the influence people of the nation accept his Da'wah and his work becomes easier, otherwise the Da'wah will spread among common and ineffective people, so it does not matter.⁴⁷

Strategies for appointing princes and nobles:

The education of new Muslims and the organization of modern and ancient Muslims are of paramount importance. The gradual stages of education and training of neo-Muslims make the successful individual of a modern religion and then bind them in strong bonds of unity and solidarity and become the duty of a nascent state. During the Hajj season, the six fortunate people of Madina became rich with the wealth of Islam and they returned and started preaching Islam. Thus the first brick of the foundation of the Islamic state was laid, Holy Prophet (SAW) appointed 12 chiefs for the new Muslims inside Madina. On the request of Muslims, Mushab bin Umair was sent with him as preacher so that he could teach people.

⁴⁵AlQuran:2,285

⁴⁶ Alvi ,Dr Khalid,rasool karim ka Minhaj dawat,Publisher,Aldawah academy,Islamabad,P28

⁴⁷Mudodi, Syed Abul Ahla, Usloob Dawat, Manshoorat,Lahore,P14

Invitation to delegation and its strategy:

Delegation is the collection of delegations and its literal meaning is a group of embassy of people sent for a common purpose who stay in a city or meet a ruler or head of state.⁴⁸ History bears witness to the fact that when the Holy Prophet (SAW) established the Islamic state in Madinah, by the grace of Almighty, due to his preaching, during the short span of ten years Islamic Empire expanded from ten Lac square miles to 12 Lac square miles. The role of delegation in this extensive preaching system is important because people carried out the duty of preaching in their tribes very actively and it is fair to say that mention of delegations is an important chapter of Seerat-e-Taiba.

Mentioning the good preaching and invitation from the delegation.

Qazi Muhammad Sulman Mansoor puri said:

Delegations met different tribes and nations at every destination and every path, did a good job of conveying the voice of Islam to all the people. Resistance battles of Holy Prophet (SAW) were confined to specific areas. The delegations were actually the fountains of guidance, Holy Prophet (SAW) used to pour it in the barren plains to which all the thirsty people used to come. His conversation with these delegations shows how well He developed the perfect way to teach Islam.

Some delegations met Holy Prophet (SAW) before Hijrah in Makah, after migration these delegations continued till before the last four months or 40 days of His death. In 9 AH, many delegations came and

⁴⁸ Qasmi, Kiranvi, Waheed ul zaman, Mulana, Alqamoos-ul-waheed, P1875

finally the year commonly known as Aam-o-Wafood.⁴⁹ They were the ones who overthrew the thrones of Qaisar-o-Kisra and spread Islam all over the world.

Invitation to ambassadors to Islam:

Diplomacy is the act of becoming a representative or messenger to another government or country by government.⁵⁰ In the life of Holy Prophet (SAW), those who came to Makkah as ambassadors for the purpose of concluding treaties, He invited him to Islam so that Islam would spread to remote and all areas of Arab.

Abdul Malik bin Hasham writes:

Ibn Ishaq said Abu-ul Maseer Anas came to Makah with few companions to get support from Makah, Iyas Bin Maaz was one of them. Upon hearing the news of these people, Holy Prophet (SAW) went to them and said: O people! You need better than that. Said I am the messenger of Allah and He has sent me to people that they should worship Him and not associate anyone with Him. Allah has revealed the Book to me. He narrated the whole truth to them, recited the Quran and Iyas bin Mazz, a young boy said, this is better than what we have come for. Abu Almessar heard this and hit his face with vessel and said we have not here for this work, Iyas was quiet and they left Madina. After a while Iyas became ill and people used to hear that even in case of illness he used to recite Tasbeeh all the

⁴⁹ Alvi ,Dr Khalid,rasool karim ka Minhaj dawat,Publisher,Aldawah academy,Islamabad,P22

⁵⁰ Farooz ul ibn,Molvi,Faroozul Lughat,P801

time and till he died in the same condition, with the strategy of Holy Prophet (SAW) Islam introduced in Madina.⁵¹

Establishment of madrassa and its strategy:

The Seerah books are full of the fact that the preachers of Islam were also the student of Madrassa. In Makah, Hazrat Arqam gave his house to Holy Prophet (SAW) for preaching. All people would come to this house and accept Islam and listen the Islamic teachings.⁵² Before the proclamation of Da'wah, Holy Prophet (SAW) remained in the same centre for preaching and the number of new Muslims was 39.⁵³ It was the first centre of Islamic education, training and seminary. Sufa attached to the Masjid-e-Nabvi cannot be ignored, the first masjid to be built after the visit to Madinah was Masjid-e-Nabvi, Sufsa was also established beside it. People who had a house in Madina used to come here for knowledge, the number of resident students was increasing and decreasing and a statement shows that at one time their number was 70⁵⁴ and once their number was 400.⁵⁵ Sufa is still known as Residential University, there is accommodation for students as well as education.⁵⁶ It was actually a boarding school, situated in Noofal's home and commonly known as Dar-ul-Qura.⁵⁷ A portion of Masjid-e-Nabvi was dedicated to the school and

⁵¹ IbnHasham,MuhammadBinAbdulMalik,Alseerat-un-Nabvia,Idara Islamiat,LahoreV,1,P,284

⁵² Dilawari,Abul qasim,Rafiq,Seerat ul kubra,P273

⁵³ Habli,Abulfarj,Ali bin ibrahiam,Alseeratul halbia,V1,P503

⁵⁴Nisar ahmed,Dr,Ahmed Nabvi main Riasat ki nasho o Irtqas,P447

⁵⁵ Hameedullah,Dr,Debacha Sahifa Hamam Ibn Muabah,P18

⁵⁶ Hameedullah,Dr,Khutbat Bahawal Pur,P269

⁵⁷ Nisar ahmed,Dr,Ahmed Nabvi main Riasat ki nasho o Irtqas,P447

we call it Sufa.⁵⁸ There were 9 Masjids in Madina during Prophet's time, however, the evolution of a society's collective consciousness and individual identity depends on its curriculum and education system.⁵⁹ Islam emphasizes on the greatness of its education system and seminaries, what could be more important than the virtue and importance of reading and teaching is the first revelation on Holy Prophet in Cave Hira was that:

"اقرأ باسم ربك الذي خلق"⁶⁰

The Holy Prophet (SAW) started the best work from the best place in the Mosque. The great biographer Allama Syed Salman Nadvi says:

In Madina, Holy Prophet breathed a sigh of relief and established a group known as companion of Sufa for the education of new Muslims and for the propagation of Islam. These Sufa Companions spread the message of Islam among the nations, tribes and countries. They not only awakened the entire Arab but also spread the message of Islam in Iran, Egypt, Syria and Habsha.⁶¹

Strategy and outcomes for women's education and training:

Feminist reforms is the only reform of humanity, the foundation of social civilization, The human race is trained in woman's lap and is considered as the first school. The future of nations depends on the mothers training.

Holy Prophet termed the education of development of Male and Female of human race as equal. Ignorance has been considered more dangerous than

⁵⁸ Hameedullah, Dr, Khutbat Bahawal Pur, P268

⁵⁹ Ibid: P272

⁶⁰ AlQuran: 96, 1-5

⁶¹ Shibli, Seerat-un-Nabi, Publisher, Islami, kutab Khana, V4, P, 219

the enemy attacking outside. The purpose of education is to enable the individual to perform all the duties efficiently;⁶² Holy Prophet gave equal opportunity to every section of the society. The women demanded that we should also have time, so the Holy Prophet set a separate time for them, listened their problems and answered.⁶³ Holy Prophet paid special attention to the education and training of women, the chapter of Bukhari Sharif is very important in the field of women's education said to the messenger of Allah that man is superior to us, so set a day, Holy Prophet promised and arranged a day for them.⁶⁴ During the Prophet's time women were provided with religious education, but unlike men, they did not attend the Prophet's Mosque and received education in different ways. Sahaba Karam used to teach the Quran especially to women and children in their homes, one day Hazrat Ziaad bin labaid Ansari said:

"كيف يختلس منا وقد قرأنا القرآن فوالله لنقر انه ولتقر انه نساؤنا وابناؤنا"⁶⁵

"How will the knowledge of religion end? We have recited the Quran and by God our women and boys will continue to recite it"⁶⁶

Hazrat Shifah Bint Abdullah was the well learned lady of Prophetic time, she was the relative of Hazrat Umer and an expert in reading and writing.⁶⁷ Holy Prophet instructed him to teach his wife Hazrat Hafza. According to Ibn Hajar Caliph like Hazrat Imran very much, she was also in charge of

⁶² Ibid: V4,P,219

⁶³ Alvi ,Dr Khalid,Insan Kamil ,P224

⁶⁴ Bukhari, Muhammad Bin Ismail,Aljamihusahih,V6,P64

⁶⁵ Tirmazi,Muhammad Bin Isa, Aljamih-u- Tirmazi,V2,P90

⁶⁶ MubarikPuri,Muhammad Athar,Qazi,Khawateen Islam ki Deni wa Ilmi Khidmat,P23

⁶⁷ Alkatani,Muhammad Abdul Hayi,Nizam ul Hakoomat alnabvia,P132

some surveillance services in Madina bazaar. It is possible that she continued to do this even in the Prophetic time and Hazrat Umer continued it.⁶⁸ The Messenger of Allah said to her:

”على حفصة رقية النملة كما علمتها الكتابة”⁶⁹

“You teach the Ruqayah of Ant as you teach the scripture”

These incidents show that how much care was taken by the companions to acquire the knowledge of religion and they demanded to be educated. Once Holy Prophet accompanied Hazrat Bilal to a gathering of women and encouraged them to give Charity, by listening this women started giving their earrings and rings and Hazrat Bilal started collecting them.⁷⁰

It was the effect of Holy Prophet’s training that women became increasingly involved in the propagation of Islam. In the educational politics of Islam, along with men, women were also given importance. History shows that in the Prophetic age not only males but female teachers were also shared education.⁷¹ Hazrat Ayesha was well educated and had a lot of knowledge, later on Hazrat Uma Salma, Hazrat Uma Habiba, Hazrat Memona, Hazrat Javeria, Hazrat Isma Bint Abu Bakar and Umme Atiya Ansaria also had a prominent place in the field of education and knowledge. After Sahabiat, such women have been born who have rendered invaluable services in Hadith and teaching Hadith, and thousand

⁶⁸ Hameedullah, Dr, Rasool ul allah (Saw) Ki Sayasi Zindge, P98

⁶⁹ Alkatni, Muhammad Abdul Hayi, Nizam ul hakoomat un Nabvia, P132

⁷⁰ MubarikPuri, Muhammad Athar, Qazi, Khawateen Islam ki Deni wa Ilmi Khidmat, P23

⁷¹ Nisar ahmed, Dr, Ahmed Nabvi main Riasat ki nasho o Irtqas, P447

people benefited from them.⁷² A great researcher and scholar on the propagation of women Da'wah Dr Hameed Ullah said:

There is no doubt that in preaching Islam, women also helped the Holy Prophet (SAW), encouraged their husband, servants, slaves, relatives and even friends to convert to Islam.

Upon hearing the recitation of Fatima bint Khatab, her brother Hazrat Umer became Muslim, from the Da'wah of Hazrat Sadi bint Kareez, Hazrat Usman became Muslim. Due to the Da'wah of Uma Salim bint Mulhan, her husband Abu Talha became Muslim. Umm Sharik Gazya after becoming a Muslim, started preaching among the women of Quraish. The Quraish arranged for her to reach her tribe with a caravan. The people of caravan kept her hungry and thirsty for three days but still she drank water from unseen which affected the caravan very much and they all converted to Islam.⁷³

Even in the past centuries, women have done a great job in preaching, the Chughtai family was the greatest enemy of Muslims, but Halaku Khan's Muslim wife was the first who introduced him with Islam. As a result, Mubarak Shah Buraq Khan converted to Islam, thousands of Tatar soldiers took Muslim women with them but instead of abandoning their religion and adopting their husband's religion, they chose to stick with their religion. In Abyssinia, these women also played important role in spreading Islam. Thus many Habshi leaders are mentioned in history they embraced Islam due to their Muslim wives. In Central Africa,

⁷² MubarikPuri,Muhammad Athar,Qazi,Khawateen Islam ki Deni wa Ilmi Khidmat,P10

⁷³ Hameedullah,Dr,Rasool ul allah (Saw) Ki Sayasi Zindge,P95

women's organizations have been working to spread Islam permanently. There are hundreds of women's madras's in which Islamic education is imparted to girls.⁷⁴

Learning different languages for preaching:

Language is the best means of understanding and speaking, what can be explained in one's mother tongue and national language, it is difficult to explain in another language. That is why the creator of the universe sent his prophet and messenger in the language of his own people. So that messenger of Allah would make clear to the people the divine commandments. Allah has always sent to every nation a prophet in his language so that he may recite in the language of Allah's commandments, it may be easy to understand for the people. If the language of the Prophet was different from the language of Ummah, then obviously it would be very difficult to understand the rules correctly.⁷⁵ Different languages are required in different fields of preaching such as sermons, preaching, writing, speech and correspondence etc. That is why Holy Prophet ordered Hazrat Zaid Bin Sabit to learn Hebrew and Syriac, Hazrat Zaid says that I have mastered in these languages in only seventeen days.⁷⁶

When a young Jewish couple who committed adultery, Holy Prophet decided to punish them according to Torah, a Jew started reciting at night but skipped the verse of stoning which was warned by new Muslim Jew Abdullah bin Salam. The result of this situation was that the Holy Prophet

⁷⁴ Mudodi, Syed Abul Ahla, Dawat deen ki Zimadari, Manshoorat, Lahore, P19

⁷⁵ Muhammad Shafih, Mufti, Marif ul quran, V5, P224

⁷⁶ Alkatni, Muhammad Abdul Hayi, Nizam ul hakoomat un Nabvia, P194

(SAW) ordered his special scribe Hazrat Zaid bin Sabit to learn Hebrew script, Because He mostly writes to Jews, and as he did not trust the Jews so he wanted Zaid to learn that language. Holy Prophet focused on learning and teaching foreign languages, Hazrat Zaid knew 5 languages, Arabic was his mother tongue and he also knew Hebrew, Qatbi and Persian languages.⁷⁷ The former Grand Mufti of Saudi Arabia Abdul Aziz bin Abdullah emphasizes the importance of preaching in different languages:

It is incumbent upon the rulers and the able bodied people to preach in the living languages in the manner in which they speak, and it is obligatory upon the people to preach in those languages so that the religion of Allah may reach them in their languages. Preaching is now possible and easier with the methods mentioned such as radio, television, journalism and other methods that are more available today than ever before.⁷⁸

THE BEST RESULTS OF THE BEST PREACHING STRATEGY:

The result of this effective and successive strategy of the Holy Prophet was that 140,000 Muslims offered Hujah-tul-Widdah to His 23 years of preaching. At that time the number of Muslims were more than less half a million.⁷⁹ What started with a few palaces and kingdoms extends from an average of 274 square miles per day, and by the time of death of Holy Prophet, an area of over one million had come under his rule. Hundreds of enemy men were killed in the conquest of a vast area almost equal to that of India, while a soldier of Muslim army was martyred

⁷⁷ Hameedullah,Dr,Khutbat Bahawal Pur,P274

⁷⁸ Ibn Baz, Abdul aziz Abdullah bin baz,Dawat Ilalah,p12

⁷⁹ Hameedullah,Dr, Dr Hameedullah ki Tahriran ,P274

in barely every month of ten years.⁸⁰ In the end the great researcher and biographer Dr. Muhammad Hameedullah is presented as the one who was the focus of this article and the source of the strategy of the Holy Prophet. He said that Holy Prophet wanted the method of preaching not to be one and every possible method should be adopted.

CONCLUSION:

The current research work comprehensively sketches the Holy Prophet (SAW)'s Da'wah strategies during Madni time. Da'wah is the main pillar of Islamic values, through which preaching is made possible and bring non-Muslims into the fold of Islam. Da'wah is the undeniable fact of Islam and still its importance is increasing. Prophetic era revolves around peaceful Da'wah strategies which is admirable for all times. Hundreds of Quranic verses and Ahadith are related with Holy Prophet's Madni Da'wah strategies that how Holy Prophet spread the light of Islam into the world. Present study focuses upon the three principles wisdom, propagation and effort; at least eleven strategies have been mentioned in this paper, which provide in-depth information about the golden era of Holy Prophet and his Da'wah strategies. Holy Prophet not only sent congregation for invitation to different locations and also reshaped his mission by sending letters to the kings and tribal chiefs and spread the light of Islam. He established Madrassas and also made strategies for women's Islamic education and training which were the most important aspect of Da'wah. Holy Prophet ordered many Companion to learn different languages so that they could made preaching possible in the different countries, this strategy also had long lasting effects. Da'wah strategies of Holy Prophet (SAW) are fine and

⁸⁰ Hameedullah, Dr, Ahd nabvi ka maidan jang ,P274

marvelous examples for every Muslims and for every generation. His continuous efforts are great lessons for all humanity in all over globe. It is the duty of every Muslim to follow the peaceful strategies of Da'wah of our beloved Prophet (SAW).



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