

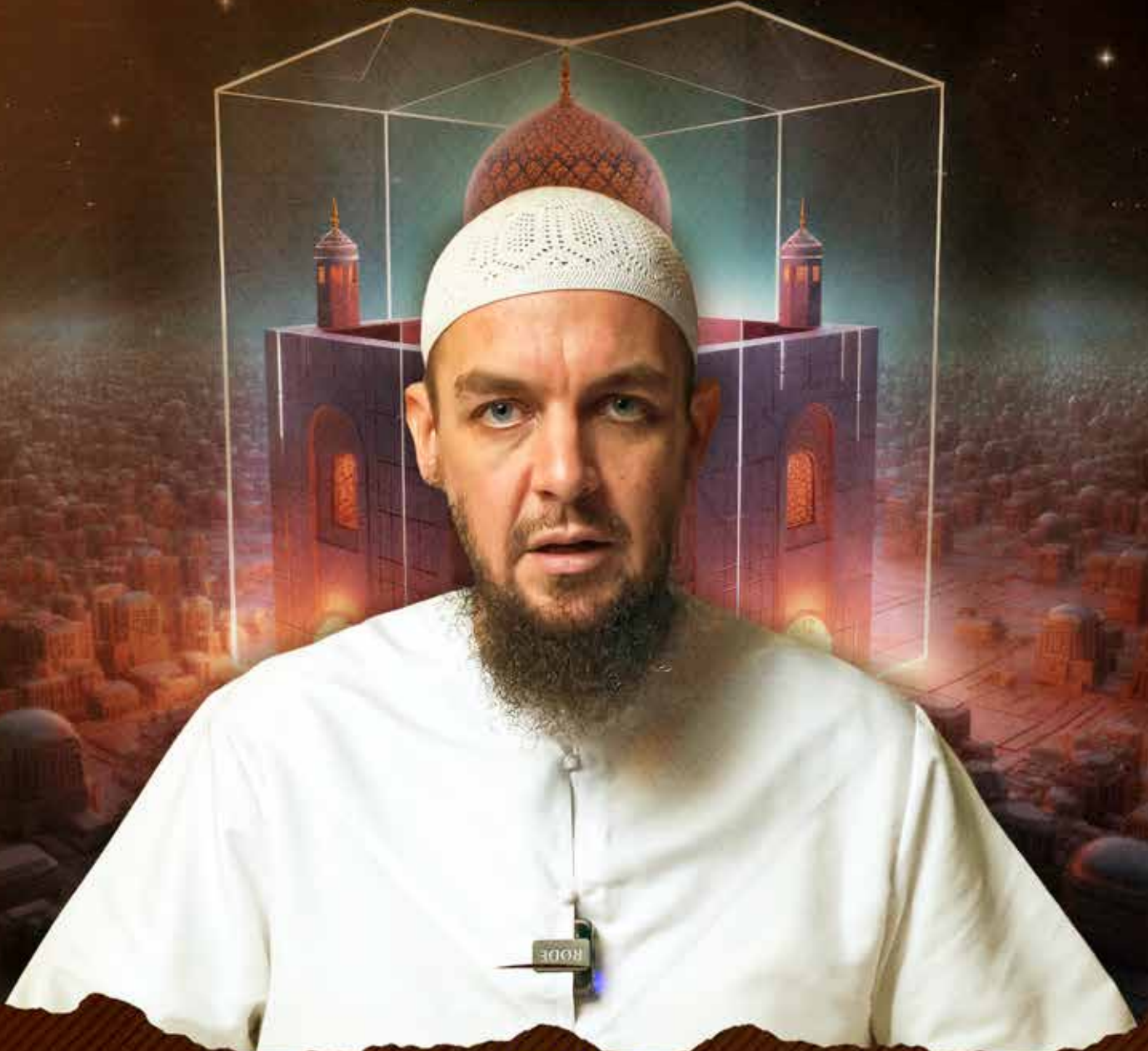
STUDY GUIDE



AL HIDAAYAH

The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith



**THE
METHODOLOGY
OF THE
PROPHETS**

IN DA'WAH - PART 3

MUHAMMAD TIM HUMBLE

From the Series: The Methodology of The Prophets in Da'wah

COURSE OUTLINE



COURSE TOPICS

1. Hikmah (Wisdom)
2. Al Mau'izhatul Hasanah (Good Instruction)
3. Arguing and debating in Da'wah
4. Methodology of Da'wah as Delineated in Hadeeth of Mu'aadh
5. Characteristics of a Muslim Da'ee
6. Prophet's Companions following his method in Da'wah
7. Recapitulation

COURSE OBJECTIVES:

1. To learn the methodology of the Prophet in doing Da'wah to non-Muslims
2. To learn the methods of Da'wah that defeat the purpose of Da'wah, in order to avoid them
3. To be aware of the fact that the prophets delivered the same message and used the same method of Da'wah

COURSE OUTLINE



QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video – 2 hours 30 min

Study Guide – 30 min

Assessment – 15 min

Total Duration – 3 hours 15 min

COURSE OUTLINE

LESSON 1



THE METHODOLOGY OF THE PROPHETS

PART 15



DA'WAH METHODOLOGY AS DELINEATED IN THE QUR'AAN



Allaah said in the Qur'aan,

“Say this is my way I call to Allaah upon sure knowledge, I and whoever follows me”.

Al Qur'aan: 12:108



Allaah also said in the Qur'aan,

“Invite to the way of your Lord with Wisdom and good instruction and argue with them in the way that is best”.

Al Qur'aan: 16:125

This verse contains three principles of Da'wah: Al Hikmah, Al Mau'izatul Hasanah and Al Mujaadalah billati hiya ahsan (arguing in the best way).



1. HIKMAH (WISDOM)



The first principle or technique of Da'wah is Al Hikmah (wisdom). Hikmah is a very comprehensive concept. It involves three distinct areas: the content of Da'wah, the way for conveying that content and the character of the Daa'iyah (Da'wah practitioner).

Therefore, Allaah said, *“Whoever has been given wisdom has been given a great amount of good”*. These three areas will be dealt with in detail in the following paragraphs.



Hikmah in relation to Content

With respect to content of Da'wah, Hikmah means that the Daa'iyah should speak only the truth, clear of all kinds of falsehood and should be clear in distinguishing between what is true and what is false. Besides, the content should be based upon knowledge and insight.

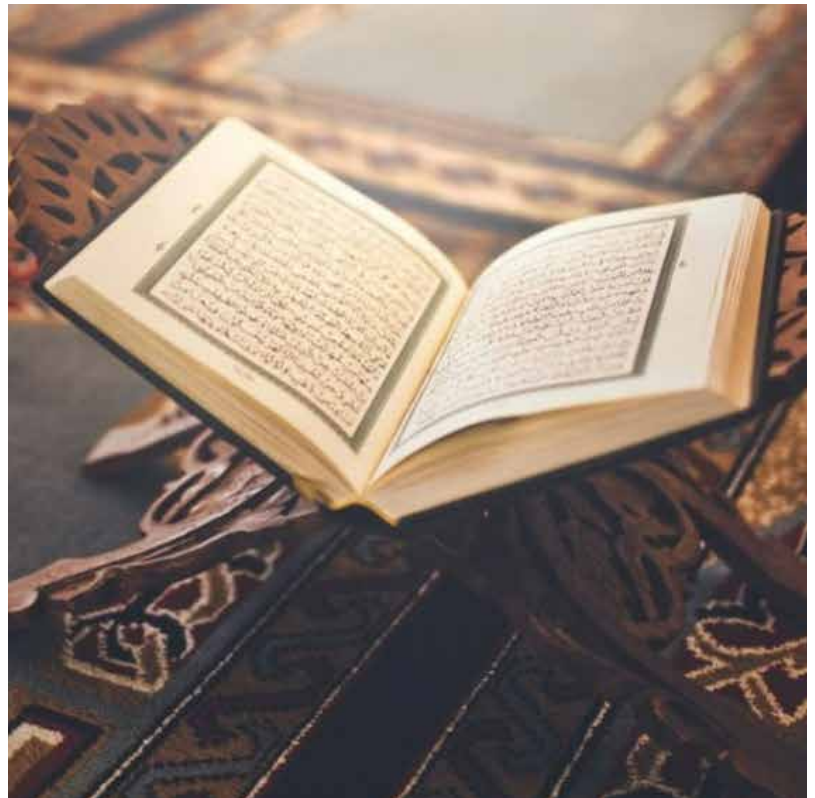
This is why Allaah Azza Wa Jal in the Qur'aan (e.g., 2:151) describes the Sunnah of the Prophet Sallal-laah Alaihi Wa Sallam, as Hikmah. The scholars say that the reason the Qur'aan and the Sunnah are referred to as wisdom is because they are the clear and well-established truth. They distinguish between truth and falsehood.





And this is also the meaning of Al Furqaan. Al Furqaan is that distinguishing scale, which distinguishes between the truth and the falsehood, and this is one of the descriptions of the Qur'aan.

In order for the content to be based on Hikmah, it has to be sourced from the book of Allaah and the Sunnah of the Prophet Sallallaahu Alaihi Wa Sallam, as both are considered Allaah's revelations to the Prophet (pbuh).

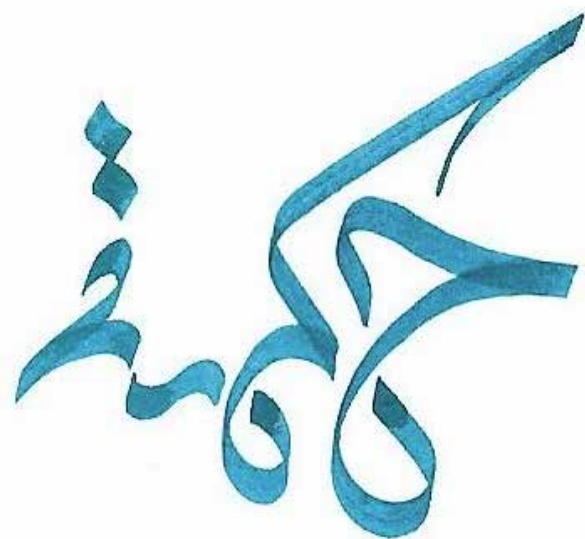




Hikmah in relation to the way of Da'wah

Hikmah in this context necessitates that the message should be delivered in the best possible way. That is the way that:

- i Makes it closest to being accepted by the person that you are speaking with.
- ii Ensures that the practitioner of Da'wah varies his method of delivering the message.
- iii Has to be suitable for the person that you're talking to. This involves their level of language, level of understanding, their level of education and the general culture.





iv

Has to be delivered in a soft and gentle manner, and this is Allaah 's directive to the Prophet Moses when he commissioned him to the Pharaoh.

v

Strikes a balanced way between hope and fear. Messing the proportion will lead to either despair in, or total reliance on Allaah 's mercy.





2. AL MAU'IZHATUL HASANAH (GOOD INSTRUCTION)



Al Mau'izah in general is a reminder or an admonition that makes you fear the punishment of Allaah.

Al Mau'izah contains:

- i The Targheeb (encouragement to do good) by mentioning Al Wa'd (Promise) of Allaah of Paradise, the promise of forgiveness, of mercy, of the reward from Allaah, and the promise of looking at Allaah in Paradise;
- ii The Targheeb (warning of doing evil) through Al Wa'eed (threatening) and the warning of Allaah's punishment on the day of resurrection in the Hellfire, and in the grave.

This methodology, which is used by Allaah and his messenger, is aimed to direct people's behaviour towards what is beneficial to them in both lives, which is the ultimate end of Da'wah.

LESSON 2

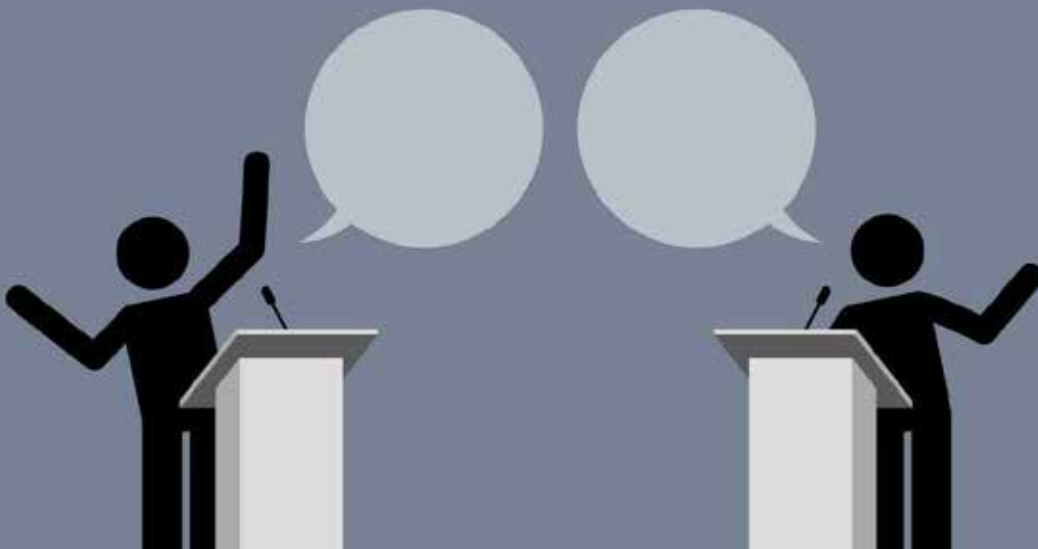


THE METHODOLOGY OF THE PROPHETS

PART 16



3. ARGUING AND DEBATING IN DA'WAH



Allaah said in the Qur'aan,

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided”.

Al Qur'aan: 16:125



This verse gives a great deal of guidance on how to do Da'wah. Discussion will be focused on ***“and argue with them in a way that is best”***.

While you are calling people with wisdom and good instruction, there will be some people who do not accept that way, and start to ask questions, and initiate discussions, as in the case of the Pharaoh with the Prophet Musa (peace be upon).

Public debates were not done by the Prophet, peace be upon him, and therefore, it is not part of his Sunnah. However, they have their place in Da'wah.

When to make it public depends on the level of oppression and aggression as well as the popularity and influence of the opponents and how widely they misguide people. In this context, wherever public debates are beneficial, they should be used.





The purpose of such debates is not to humiliate or destroy the person to whom you are giving Da'wah. Rather, your intention is to guide them to the truth and establish Tawheed. Any side talks, such as those related to human rights, and details of Islaam at the cost of Tawheed, should be delayed.

Also, part of the Prophet's method is to divert irrelevant questions or questions that were unknown to him to beneficial questions. For example, someone asked the prophet (pbuh) about the time the Hour will come. He asked him back, *“What have you prepared for it?”*

The Prophet, Sallallaahu Alaihi Wa Sallam, did not know the answer to this question, and he turned it into a beneficial question that would stir the questioner into action.

While doing Da'wah to the non-Muslims, we should not miss certain considerations mentioned in the following Hadeeth (of Mu'aadh), which will be discussed in the following lesson.



LESSON 3

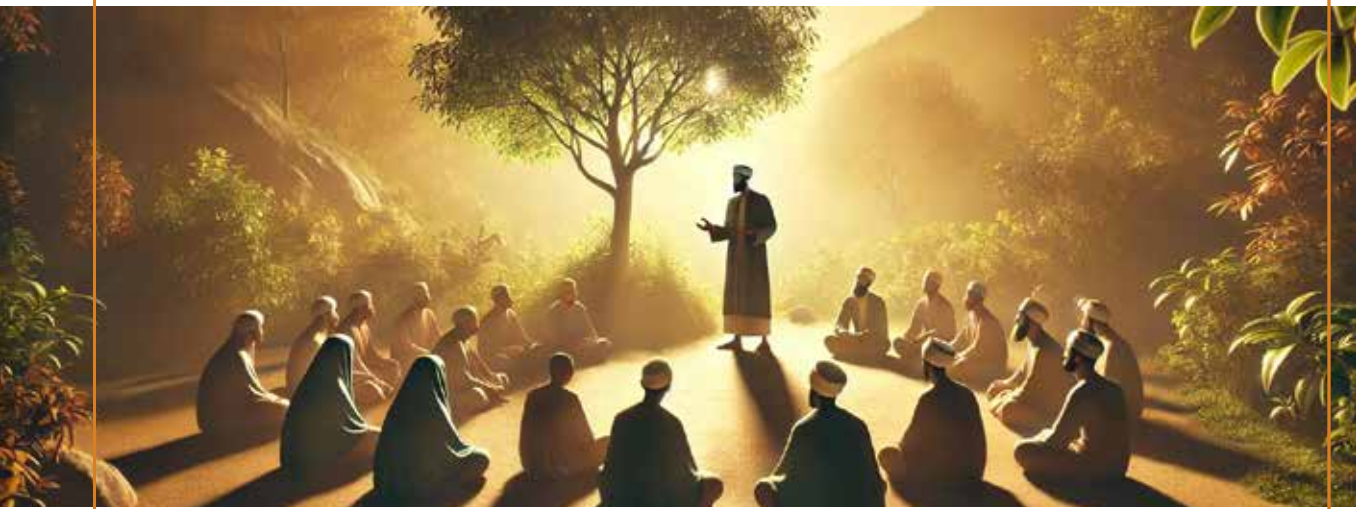


THE METHODOLOGY OF THE PROPHETS

PART 17



4. METHODOLOGY OF DA'WAH AS DELINEATED IN HADEETH OF MU'AADH



When the Prophet, peace be upon him, sent Mu'aadh bin Jabal to Yemen to invite the people to Allaah Subhanahu Wa Ta'aala, he gave him a number of instructions that lay the foundation for the Prophet's methodology of Da'wah. He said to him, *"You are going to a people of the book"*.

And he instructed him to follow the following procedure:

i

Invite them first to the Shahaadah (testimony) that there is no god worthy of worship except Allaah and that Muhammad is the messenger of Allaah.

ii

If they accept it, then tell them that Allaah has imposed on them five daily prayers.



iii

If they accept it, tell that Allaah has made it obligatory upon them to give Zakaah. It should be taken from the rich and given to the poor.

iv

Do not take the best of their wealth

v

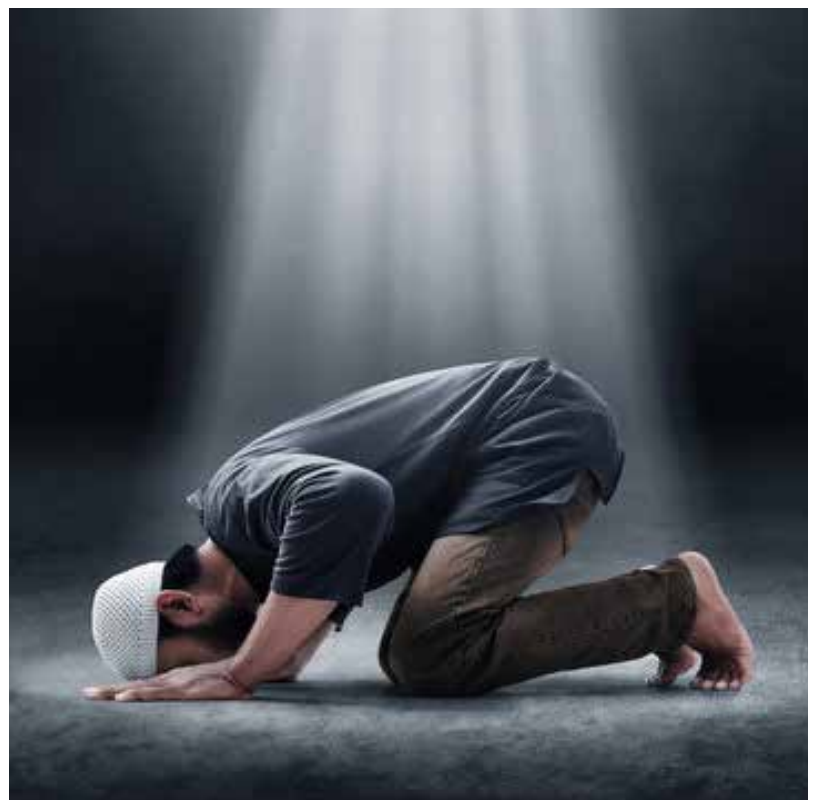
Avoid the supplication of anyone you oppressed, for it has a direct access to Allaah.





Lessons we learn from this Hadeeth:

- i** The Daa'iyah should know the background of the people he is targeting with Dawah. This knowledge will enable him to tailor his Da'wah to yield the best effect.
- ii** The Daa'iyah should focus on Tawheed in his Da'wah. If this aim is not fulfilled, then all other things are of little importance.
- iii** The second most important is Salaah. This should be the immediate point after Tawheed. It should be introduced only after Tawheed is accepted.





iv

The third most important aspect of Da'wah is Zakaah to be taken from the rich and given to the poor. This too should be presented only if the first two have been accepted.

v

Proclamation of Shahadah should not be considered as enough until the person is given a holistic view of what Islaam is all about. They should at least be aware of the basic duties. The Prophet Sallallaahu Alayhi Wa Sallam, took the testimony of faith from the new Muslims, and he taught them about Islaam, and if they were from a remote area, he would appoint one of the companions to teach them. This is the methodology of the Prophet Sallallaahu Alahi Wa Sallam.

vi

Zakaah should neither be taken from the best nor from the worst goods.

vii

The one who represents Muslims should not oppress people. Du'a from those oppressed against their oppressor is heard by Allaah.

LESSON 4



THE METHODOLOGY OF THE PROPHETS

PART 18



5. CHARACTERISTICS OF A MUSLIM DA'EE



Generally speaking, every quality that befit a Muslim personality should manifest on the Da'ee. But there are some things that are important to highlight, not because the others are insignificant, but because these are perhaps the most relevant to the specific job of calling people to Allaah.

i

Sincerity, which is the characteristic of the messengers of Allaah. And when we read from Surah Al A'raaf we saw the prophets Alaihimus Salaatu Wassalaam, Noah, Hood and Saalih and the other prophets have sincere advice as an outstanding part of their discourse. They devoted their entire lives to calling people to Allaah and anticipated nothing in return. Their whole exertion was for the sake of Allaah.



Making Da'wah for worldly gains (fame, status, wealth, marriage, etc.) is not befitting a sincere Da'ee, although he can seek to sustain himself and even run his own business. If there are benefactors who volunteer to give the Da'ee in order for him to continue Da'wah, such Da'ee is allowed to take donations.

However, considering Da'wah as a business to get worldly gains, is totally Haraam. Choosing the profession of Da'ee only as a cover for pursuit of worldly pleasures is prohibited.



The Prophet Sallallaahu Alaihi Wasallam, said,
 “Actions are but by intentions, and each man will have but that which he intended. Whoever emigrates for the sake of Allaah and His Messenger, his emigration is for the sake of Allaah and His Messenger, and whoever emigrates for the sake of some worldly gain or to marry some woman, his emigration is for that for which he emigrated.”

Whoever's Da'wah is for Allaah Subhaanahu Wa Ta'aala, then it is judged and is rewarded, based on that, and his Da'wah is given Barakah.





And as for those whose aim is money, marriage, fame or any worldly thing, they may get some worldly benefit, and they lose all of the benefit in the Akhirah.

ii

Knowledge is an important requirement for Da'wah.



Allaah said in the Qur'aan,

“This is my way: I do invite unto Allaah on evidence clear as the seeing with one's eyes – I and whoever follows me”.

Al Qur'aan: 12:108

That does not mean that you have to have a huge amount of knowledge. But it means that you speak about what you know, and you know your limits.





iii

Wisdom: A Da'ee knows what to say, how to say it and takes into consideration the background and temperament of the person he is targeting for Da'wah.

iv

Humility is from the major qualities of the Daa'iyah to Allaah Subhanahu Wa Ta'aala. Allaah raises those people who lower themselves before Him,

It does not avail the Daa'iyah anything, if he just pretends to be humble. It has to be part of one's character.





v

Wanting good for the people who are Being given Dawah and being kind and gentle with them. The Prophet Sallallaahu Alaihi Wa Sallam is described in the Qur'aan to have three qualities: that he feels bad to see his companions suffering; that he shows too much care for them and that he is merciful and compassionate for the believers. A Daa'ee should be keen for the guidance and salvation for his fellow humans, and it should be a cause of his sorrow to see people condemned to Hell.

vi

Putting knowledge to action.



Allaah said in the Qur'aan,

“Grievously odious it is in the sight of Allaah that you say what you do not do”.

Al Qur'aan: 61:2-3

LESSON 5



THE METHODOLOGY OF THE PROPHETS

PART 19



6. PROPHET'S COMPANIONS FOLLOWING HIS METHOD IN DA'WAH

Dawah

The Companions took over the responsibility entrusted to them by the messenger of Allaah Sallallaahu Alaihi Wa Sallam, to spread the message of Islaam to the people.

The Prophet's methodology has been continued by those noble companions who gave Dawah during his life and after his death. They are the ones who took that responsibility from the Prophet Sallallaahu Alaihi Wa Sallam and fulfilled it to its sublime level.



And we have to also understand that the Prophet Sallallaahu Alaihi Wa Sallam taught and instructed the companions in Da'wah during his lifetime when he dispatched them for Da'wah to other lands including:

- i
 The Da'awh in Abyssinia, carried out by the Muslims who migrated there seeking asylum from the persecution of the disbelievers in Makkah. They had to migrate there twice. The king of Abyssinia happened to be a Christian. These companions were aware of what this king believed as regards Jesus and his mother. So, they recited to him from the Qur'aan what deals with these personalities who are revered in Christianity. The moment he heard the Qur'aan from these people, he guaranteed secure stay for the immigrants, and he himself accepted Islaam; and when he died, the messenger of Allaah performed a funeral prayer for him in Arabia.



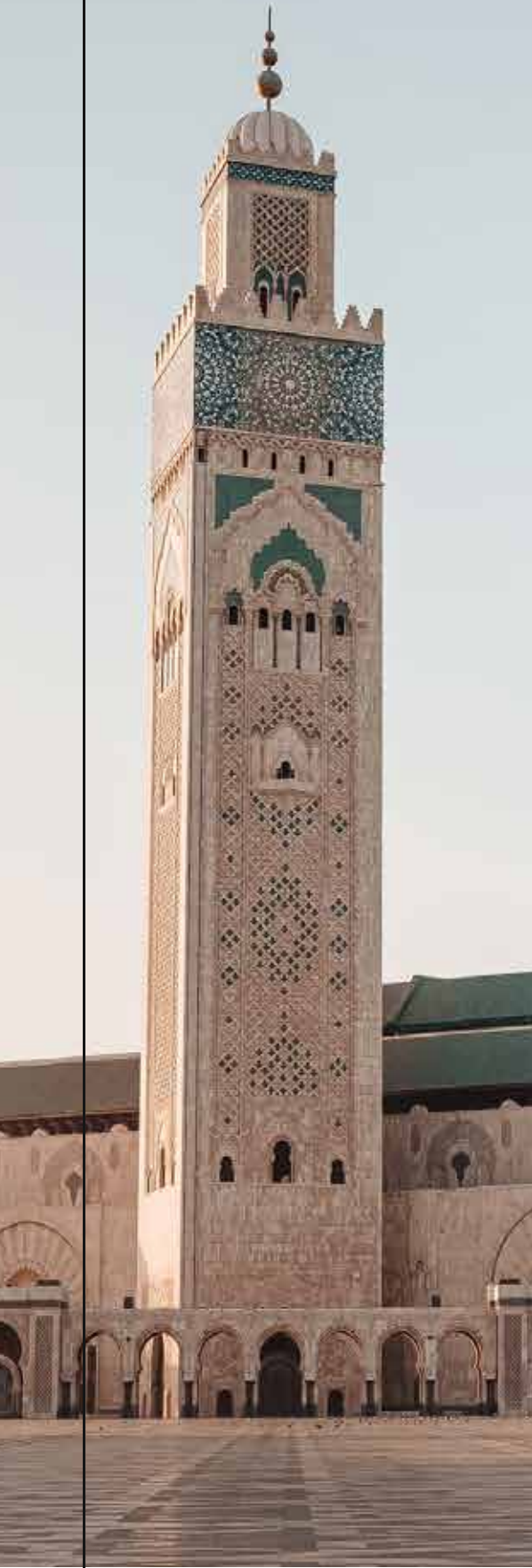


ii

The companions' Da'wah in Madinah. Mus'ab Ibn Umayr after his migration and return from Abyssinia was the first to be sent to Madinah, and therefore was given the title *“the first ambassador in Islaam”*. He was sent to call the people to Islaam and to prepare Medina for the eventual migration of the Prophet Sallallaahu Alaihi Wa Sallam.

Al Aws and Khazraj, the two major tribes of Madinah, were in a state of perpetual war. Despite this critical condition, Mus'ab Ibn Umayr, went to Medina and in a span of 12 months, Mus'ab Ibn Umayr brought 70 People with him as Muslims, among whom were the great leaders: As'ad bin Zuraarah, Usayd bin Hudair and Sa'd bin Mu'aadh.

He started his Da'wah with the youth, and as a result, a number of them accepted Islam. But at this time, none of the major chieftains had accepted Islaam. This turned the chieftains against him.





Sa'd bin Mu'aadh was one of the chiefs of the Ansaar. Mus'ab knew the big influence of Sa'd bin Mu'aadh through As'ad, who made it clear that by the Islaam of this man, his tribe will accept Islaam too. This man sent others to Mus'ab to make them stop their Da'wah. But the leaders who came to Mus'ab with this mission, they too accepted Islaam, the moment he recited the Qur'aan to them. Here Sa'd bin Mu'aadh himself went to Mus'ab. Mus'ab requested him to listen to the Qur'aan and islaamic teachings, and if he liked them, it would be fine; and if he did not like them, he promised not to offend him with his Da'wah. When Sa'd bin Mu'aadh started listening to the Qur'aan, it brought delight to his heart, and he immediately accepted islaam, after which he made all his tribe accept islaam, and Mus'ab Bin Umayr and his team started doing Da'wah publicly under the protection of the leaders.

This encouraged all of the Aws and Khazraj to enter into Islaam and Medinah was ready for the coming of the Prophet Sallallaahu Alaihi Wa Sallam.



LESSON 6



THE METHODOLOGY OF THE PROPHETS

PART 20



7. RECAPITULATION



RECAPITULATION

i

To invite people to Allaah and his religion is the most honourable career in the sight of Allaah, and this is the career of the Prophets, peace be upon them.

ii

Allaah has described this Ummah as the best one, because they enjoin what is good, and forbid what is bad.

iii

Da'wah from the beginning to the end must be based upon "*Laa ilaha illallaah*". Introducing other good aspects of Islaam, without Tawheed, is of no avail. All prophets started their Da'wah with "*Worship Allaah ; you have no God other than Him*".



iv

All prophets warned people of the Hellfire, if they would reject the message, and promised Paradise if they would accept it.

v

Prophets would vary their Da'wah, with regard to the means and the ways of delivering Da'wah between public and private and loud and quiet and open and secret, but the message remained the same.

vi

Prophets showed great patience while inviting people to Allaah's path.

vii

One of the factors for diverting people from the truth is imitating and following their misguided forefathers and leaders.





viii

Gentle discourse is the best method of Da'wah.

ix

Attributing knowledge to Allaah, rather than creating wrong answers is the method of the Prophets. When Moses was asked by the Pharaoh about the old generations, he replied, *“The knowledge of that is with my lord in a book; My Lord does not make mistakes, and he does not forget”*

x

When necessary, seek the help of helpful people only.

x

Resist to evil temptations to be successful in Da'wah.

xi

No wrong means may be used for the sake of spreading Islaam.





xiv

Da'wah should be practised with wisdom, which should be manifest in the content of Da'wah, in the manner of Da'wah and in choosing the right time and place.

xv

Arguing and debating should be resorted to when the Daa'iyah does not get a positive response.

xvi

Da'wah is an act of worship and therefore, there are two conditions for its validity: to seek through it only the pleasure of Allaah, not worldly matters, and to do it the way the prophet (pbuh) did it.

xvii

The companions of the Prophet (pbuh) delivered his same message in his same method.



Q&A



**QUESTION
AND ANSWER**
BUCKET



Q1

DO THE CHRISTIANS HOLD THE SAME VIEW WITH RESPECT TO THE SOURCE OF THE BIBLE?

ANSWER

No, they are of different opinions with respect to the Bible:

- i** Some believe that the Bible is the divine Word of God.
- ii** Some believe that the Bible is an inspiration from God.
- iii** Some believe that the Bible is a beneficial account from some pious people of how you should live your life.
- iv** Some believe that the Bible is simply a collection of rough stories and it contains some good morals.
- v** Some do not hold any of the abovementioned views.



Q2 IS IT ENOUGH AS A TECHNIQUE IN DA'WAH TO BE CONTENT WITH SHOWING GOOD CHARACTER TO THE NON-MUSLIMS WITHOUT INVITING THEM TO THE TRUE RELIGION?

ANSWER

This can be called Silent Da'wah. Despite the prophet's matchless character, he did not rely upon practical demonstration of Islamic ideals alone. Whoever presumes this to be effective is wrong. Although part of Dawah, and despite the fact that many people got guided because of the Muslims' good character, silent Da'wah is a complement to spoken and written Dawah.

Basically, the meaning of the word Da'wah is 'invitation'. Therefore, the Prophet, Sallallaahu Alaihi Wasallam, would call people to Islaam, either individually, or congregationally, privately or in public. The prophet was not content with smiling at people and treating them kindly. He went out of the way to invite them to Islaam.

The prophets would call their people to accept Islaam. They would warn their people of the Hellfire and they would give the glad tidings of Paradise. And they would write or they would speak publicly and privately, and they would complement that with the best of manners.



Q3

WHAT SHOULD BE THE REACTION OF THE MUSLIM WHEN HARASSED OR OFFENDED?

ANSWER

Allaah describes His true servants to be those *“who walk on the earth with humility, and when the ignorant people address them in [a negative way], they say Salaam (words of peace)”*.



Allaah said in the Qur'aan,

“The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend!”

Al Qur'aan: 41:34

This means that there will be some people who will be extremely rude. When you present Islaam to them, your response should not to stoop to their level, but to respond to their rudeness in the way that is best, and suddenly the one between whom and you there is enmity, will become an intimate friend. This is part of the methodology of the Prophet, peace be upon him.



The Prophet got harsh treatments many times by rough people such as the disbelievers and the Bedouins, the camel herders who got influenced by the roughness of camels. For this reason, Prophets all were shepherds not camel herders. He also demonstrated great patience at the conquest of Makkah, because of which the people accepted Islaam.





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