

METHODOLOGY OF PROPHETIC *DA'WAH* AND ITS RELEVANCE TO CONTEMPORARY GLOBAL SOCIETY

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ABSTRACT

Protection of Deen (religion) is the highest objective of Maqasid al-Shariah, followed by protection of life, protection of offspring, protection of intellect and protection of wealth and property. Qur'an and Prophetic Sunnah have addressed many ways and methods meant for all times and space on how to protect the religion of Islam. Da'wah is prescribed by both Islamic sources as one of the most important ways concerning the protection of Deen al-Islam (Islam and its teachings). It was the best way used by all God's Prophets and their followers. However, contemporary situation of the Muslim world, where Deen al-Islam – its teachings, its Prophet Muhammad (p.b.u.h.) and its followers – has been misunderstood, misinterpreted and mistreated especially by Western media, intellectuals, and politicians, shows the weakness of Muslims in their Da'wah discourse. How does a matured Muslim protect his/her religion – Deen al-Islam? What is the right methodology to be used by a Muslim in his/her Da'wah discourse? To answer these questions, this study attempts to look at the Prophetic Da'wah for extracting the methodology employed by him (p.b.u.h.) as a relevant tool for Da'wah activities in contemporary world. Pre-Islamic Arabian society, the Prophecy of Muhammad (p.b.u.h.), special characteristics and methodology of Prophetic Da'wah, and its relevance to contemporary society are the main issues discussed in this paper. Descriptive and analytical methods are used in this study. This research adds to the existing literature on Islamic Da'wah significant findings, which serve as a key reference for young Muslim scholars/leaders and a source of clarification for non-Muslims.

Key words: *Deen al-Islam*, Prophetic *Da'wah*, *Maqasid al-Shariah*, methodology, contemporary society, framework.

Introduction

The right channel of people's quest for the **TRUTH** as introduced by Islamic Sources – *Qur'an* and Prophetic *Sunnah*, does not create conflicts between them and especially between Muslims and non-Muslims in the present-day. Rather, it is the blind channel, which speculates the **TRUTH**. Therefore, people's misunderstanding of Prophet Muhammad (p.b.u.h.)'s true mission – *al-Islam* and its teachings, has come as a result of their ignorance by getting access to such information blindly based on what others do say about Islam and not on what Islam does say about it. It is this approach that has created currently many barriers and conflicts between Muslims and Muslims as well as Muslims and other fellow humans. In order to clarify the bad image of Islam and its Prophet (p.b.u.h.) as well as the position of Muslims, this study has found very crucial to undertake a research on: –

Methodology of Prophetic *Da'wah* and its Relevance to the Contemporary Global Society.

Methodology of Prophetic *Da'wah* has been a very important subject discussed from time to time by many Muslim scholars in direct or indirect form. Muhammad al-Ghazali maintains that the selection of the right methodology used in Islamic *Da'wah*, which is in line with *Qur'an* and *Sunnah* has a great impact on people's awakening towards their way of thinking followed by their self-awakening. Certainly, Islamic *Da'wah* will achieve its objective if people's mind-set or view about the Truth has been corrected. (al-Ghazali, 2005, pp. 15-16) Ismail Raji al-Faruqi has mentioned methodology in general where he asserts that calling people to Islam is "the effort by the Muslim to enable other men to share and benefit from the supreme vision, the religious truth, which he has appropriated." Therefore, according to him, Islamic *Da'wah* requires a methodology, which does not impose force on people's consciousness and intellect, rather it should remind them about their true nature – *Fitrah* – directed to both Muslims and non-Muslims through a friendly communication. (al-Faruqi, 1982, pp. 33-39) Abdullah Muhammad Zin asserts that *Da'wah* methodology denotes "method, means, plan, etc., anything connected with the systematic propagation of the *da'wah*." (Zin, 1995, p. 48) He has mentioned that the three methodologies addressed by *Qur'an* – wisdom, goodly counsel, and argument in gracious manner, will help a Muslim *Da'i* to "formulate most of the general principles of methodology applying in any situation and condition." (Zin, 1995, pp. 49-58) Muhammad Mumtaz Ali maintains that "the methodological principles presented and practiced by Prophet Muhammad (s.a.w.) are derived from the Revelation of the *Qur'an*." He has mentioned in his work the most distinctive principles of the methodology of Prophet Muhammad (p.b.u.h.) in conveying the Message of Islam, such as, belief in God, excellent conduct, wisdom, and so on. (Ali, 2009, pp. 44-58) The literature of abovementioned scholars has not covered all aspects concerning the subject on Prophetic methodology. Therefore, this research will attempt to present Prophetic methodology in a way to fill the gap left by previous Muslim scholars.

The discourse or dialogue between God and human started with Adam (p.b.u.h.) and accomplished with Muhammad (p.b.u.h.). When a group of people or a nation used to go astray previously, God showed His mercy by sending another Prophet or Messenger to guide them, to remind them as well as to give them good tidings. Certainly, all God's Prophets and Messengers were wise and skillful in inviting their own people to the **TRUTH** – *To worship Only One True God – Allah (s.w.t.), and avoid false or any other form of worship. Da'wah* to the Path of Allah (s.w.t.), according to the *Qur'an*, was a duty of every Prophet

(p.b.u.h.) as well as their followers (Muslims). Contemporary situation of Muslims and others is not different from the situation of the old Arabs to whom God sent the last and final message – *al-Qur'an*, and the seal of all Messengers – Muhammad (p.b.u.h.). The last and final Testament or Guidance from Allah (s.w.t.), the Creator of Heavens and Earth, the Seen and the Unseen, Man and Jin, Water and Fire, Seas and Rivers, Mountains and Forests, has been sent to humanity and will end with the end of life on earth. Thus, it is the task and duty of every matured Muslim to convey the message of Islam to others as it was conveyed by Prophet Muhammad (p.b.u.h.) and especially to communicate and implement the exemplary methods employed by the Prophet (p.b.u.h.) in his *Da'wah*. Since, the aim of Islamic *Da'wah* is to remind and correct those who know Islam and to inform others who do not know Islam, a proper *Da'wah* methodology is required to convey to people that their basic rights of *Deen* (religion), life, intellect, offspring, and wealth will be protected by the Law of Allah (s.w.t.). Certainly, this paper attempts to discuss in a very descriptive and analytical method the following issues: (1) Pre-Islamic Arabian Society and the Prophecy of Muhammad (p.b.u.h.), (2) Special Characteristics and Principles of Prophetic Methodology in Islamic *Da'wah*, (3) Prophet Muhammad (p.b.u.h.)'s Ways of *Da'wah*, (4) Relevance of Prophetic *Da'wah* to Contemporary Global Society, and (5) Conclusion (revealing important findings and suggestions). This research will add to the existing literature on Islamic *Da'wah* significant outcomes and will serve as a key reference for young Muslim preachers and a source of clarification for non-Muslims.

Pre-Islamic Arabian Society and the Prophecy of Muhammad (p.b.u.h.):

The Pre-Islamic Arabia was literally unknown to the world of antiquity, such as Egyptian, Greek and Roman civilizations. It has the shape of an irregular rectangle and it is located in a very strategic and isolated area, which has prevented it before from many outside invasion. It is boarded with Palestine and the Syrian Desert on the north and it is boarded by the kingdom of *al-Hirah*, the Euphrates and Tigris and the Persian Gulf on the east. On the south it is boarded by the Indian Ocean and the Gulf of 'Adan board. Lastly, to the west it is boarded by the Red Sea. The Arabian Peninsula climate does suit only to the desert life, which requires its people – the Bedouins, to move from one place to another and to survive only on pasture. Camel was used for transportation as it could resist the hit of desert. (Haykal, 2009, p. 9)

The Arabs who lived in the Arabian Desert were isolated for a long time until the trade and commerce initiated by the Romans with other territories in the west to India. They found this road to less dangerous compared to the sea. Therefore, the Arab Bedouins stood between the two roads connecting East and West – by way of Egypt or the Persian Gulf. (Haykal, 2009, p. 10) The people who were travelling in these two roads for trade purposes found it very difficult to reach their destiny. They were facing the Arabs who were attacking their caravans and taking away their belongings. Arabia was a country without any political leader or a proper law to protect the life of merchants passing these two roads. Thus, it was not known to the world until the advent of Islam, which made the Arabs to migrate from and become the leaders of Islam. (Haykal, 2009, p. 11) Arab trades who were travelling great distances to the East and the West did not have any interest in education or knowledge. The few who were educated among the Arabs were not interested to establish any educational institute as they themselves were not able to understand things properly. Although they had genuine abilities as far as language is concerned, they did not establish any proper civilization. They lived in tribes and they were united when outsiders attacked them. Otherwise, they were quarreling and even fighting with other tribes that they were related with. They were superstitious and worshipped idols. They lived in a complete ignorance, where immorality and discrimination were prevailing. (Mawdudi, 1980, p. 43)

They were following their own desires and became very materialistic in all aspects of their life. Even though the Arabs were known for their honor and kindness, yet evil, immorality, injustice, and corruption dominated their community. For instance, when a man was blessed with a baby girl, he grieved and his face darkened. (Siddiqi, 1984, p. 14) Some of the Arabs used to bury their daughters alive because the birth of a baby girl was considered as shameful, while some others would bring up their girls in sufferance and contempt. (al-Hatimy, 1983, p. 14) Such situation of the women in the pre-Islamic Arabian society has been mentioned in the following *Qur'anic* verses: "When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?"¹ (Al-Nahl: 58-59)², and "When the female (infant), buried alive, is questioned - For what crime she was killed; (Al-Takweer: 8-9)³. This verse reveals the fact that the rights of offspring and life were violated by the Arabs because of their ignorance about the Truth, which they had polluted and distorted.

Al-Zamkhashari has given a good comment and interpretation on the content of the two abovementioned *Qur'anic* verses in his *al-Kashaaf* (Quranic exegesis). When an Arab was blessed with a daughter, he had in his mind two options: *First*, if he wanted to be ashamed of her (when she becomes matured), he would put on her a dress made of wool or fur and send her to desert to take care of his camels and sheep. *Second*, if he wanted to kill her, he would leave her until she had completed six years of her age and he would say to her mother: perfume her and beautify her. So, he would go out with her and when he reached the well he dug for her in the desert, he would say to her: look inside it. Then, he would push her from behind inside the well and instantly cover her with soil until the well would become equal with the ground. (al-Zakhmashari, 1998, Vol. 4, p. 708).

¹ The researcher will refer in the entire of his research for the translation of *Qur'anic* Verses to Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Maryland: Amana Corporation, 1989).

² ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ * يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيَسْكُنُ عَلَىٰ هُنَّ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾ (النحل: 58-59)

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³ ﴿وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ * بِأَيِّ ذَنْبٍ قُتِلَتْ﴾ (التكوير: 8-9)

In another occasion, al-Zamkhashari has mentioned that when a pregnant woman approached her due of delivering the baby she dug a well and she would go near to it at its edge to deliver her new born. She had two alternatives: (1) If she gave birth to a baby girl she would throw her into the well; and (2) if the new borne was a boy she would keep him. (al-Zakhmashari, 1998, Vol. 4, p. 708) Indeed, such kind of activities done by the Arabs in the pre-Islamic Era, show the level of their ignorance about the Truth. The girl was not aware of what was happening to her and why she was put to death. Therefore, Allah (s.w.t.) has addressed the issue concerning the situation of the infant child put to death by their fathers in the Day of Judgement, who will be asked a question – for what crime she was put to death by burying her alive.

The abovementioned state of affairs on which the pre-Islamic Arabian society was, formed two major classes: the nobles and the slaves. The nobles had the privilege to rule and manage all affairs of their community as well to enjoy all the rights. On the other hand, the slaves were deprived from all their rights and were treated as products with which their masters could do anything even kill them. Above all, ignorance about the **TRUTH** was one of the major elements paving the way for the construction of an unpleasant environment in the Arabian society. Arabs' ignorance made them to become slaves of their own desires, where they worshipped idols made up of wood and stone instead of worshipping their Creator, Allah (s.w.t.).

In such situation of the pre-Islamic Arabian society, Allah (s.w.t.) showed for the last time His Mercy to humanity by sending the last, comprehensive and universal Guidance “al-Qur’an” through the last Messenger “Muhammad (p.b.u.h.)” Muhammad (p.b.u.h.), *al-Umiyyi* (an illiterate person who did not know how to read and write), challenged his own people even before his Prophecy with his humbleness and trustworthiness and above all with his noble character that attracted his own people who called him as *al-Amin* (the Trusty). Prophet Muhammad (p.b.u.h.), who was borne after the death of his father Abdullah (he died when Muhammad was in the womb of his mother), came from the highest and the noblest lineage: “Muhammad ibn ‘Abdullah ibn ‘Abdulmuttalib ibn Hashim (banu hashim—founder of tribe) ibn Abdu Manaf ibn Qusayy ibn Kilab ibn Murra Ibn Ka’ab ibn Lu’ae ibn Ghaalib ibn Fihar (he was Quraish so his descendants are known as Quraish, most respected tribe), Maalik ibn Nadhar ibn Kinana (famous person whom Prophet mentioned in a hadeeth) ibn Khuzaima ibn Mudrika ibn Ilyas ibn Mudar ibn Nizaar ibn Ma’ad ibn ‘Adnan (forefather of the vast majority of Arab tribes), ibn Udd ibn Muqawwim ibn Nahur ibn Tayrah ibn Yarub ibn Yashjub ibn Nabit ibn (Prophet) Ismail ibn (Prophet) Ibrahim...” (Seerah Ibn Hisham, 2000, p. 3)

The discourse on Islamic *Da’wah* commenced with the Prophetic call of Prophet Muhammad (p.b.u.h.) addressed to his people – the Arabs, who as it has been mentioned above were living in a complete darkness and ignorance. The Prophecy of Muhammad (p.b.u.h.), which was conveyed by him in the last two decades before his death in AH10/AD632, has a very different nature compared to the previous prophecies witnessed by all the prophets before him. His Prophethood and his Message – the *Qur’an*, symbolize the highest and ultimate development of the phenomenon of Prophecy as a whole. (Al-Faruqi, 1986, p. 99) The Prophet (p.b.u.h.)’s call to his people was a friendly invitation to the submission of one’s self willingly to the Creator of the Worlds, Allah (s.w.t.) and to obey Him by worshipping Him alone.

The Prophethood granted by Allah (s.w.t.) to Muhammad (p.b.u.h.) placed the last Prophet (p.b.u.h.) in the highest position compared to his tribesman and countryman as well as other humans in general. The office of Prophethood made Muhammad (p.b.u.h.) to have a connection with the Creator in a special way, where God was acknowledged by Muhammad (p.b.u.h.) as the Only and the Sole Creator of everything existing in both created worlds, the seen and the unseen. Thus, he was commanded by God to convey His Word – the *Qur’an*, to his people and humanity at large. He had to address to his people that the Creator, Allah (s.w.t.) deserves to be worshipped and not the man-made idols, like stones, shapes, or natural phenomenon, and so on. The worship of God should be understood and perceived by every matured human being as it was perceived by the beloved Prophet Muhammad (p.b.u.h.). In his *Da’wah* activities, he had to invite people to the real **TRUTH** that they have: (1) to perceive the reality about the worship of God through His works, (2) to acknowledge Him precisely for what He is – Infinite, Transcendental, and (3) to fulfill His will. Thus, man’s worship of God is a full-time occupation and non-stop action. (Al-Faruqi, 1986, p. 117)

Prophet Muhammad (p.b.u.h.) introduced to the Arabs and to the entire humanity through the message of his Prophethood (the *Qur’an*), three key elements that are very essential for the establishment of a person’s sound worldview through which he/she can govern all aspects of his/her life concerning both, the seen and unseen/the earthly and the hereafter/the physical and the metaphysical. They are: (1) *al-Tawhid* – The Oneness of Allah (s.w.t.); (2) *Al-Nubuwwah* – the Prophethood (of Muhammad “p.b.u.h.” as the final Messenger of God); and (3) *al-Akhirah* – The End – The Day of Judgement (where people will be judged according to their deeds in light of their earthy life). Muslims have to understand these three essential elements of the Islamic worldview and convey them to other human fellows through the discourse of Islamic *Da’wah*. If this is understood by every single human being, then, the protection of his/her Deen, Life, Offspring, Intellect, and Wealth will be granted without any objection by the Creator and community of the believes.

Special Characteristics and Principles of Prophetic Methodology in Islamic *Da’wah*:

The last Prophecy sent by Allah (s.w.t.) to humanity through Prophet Muhammad (p.b.u.h.) has special characteristics and principles concerning its nature, scope and mission. It has a universal and final nature as there will never be any other Prophecy after his (Muhammad – p.b.u.h.) Prophecy and it terminates all possibilities for the coming of another Prophet with a Prophetic mission by God. If any person be he a Muslim or a non-Muslim claims his prophecy after the final Prophecy of Muhammad (p.b.u.h.) he is claiming a false prophecy and no one should follow his prophetic claims. What will make the Prophetic *Da’wah* so special? Without any doubt, it has special characteristics and principles because of the status of Prophet Muhammad (p.b.u.h.) and his mission, which have been addressed in the *Qur’an* by Allah (s.w.t.).

Firstly, the Prophet should be obeyed as ordered by al-Qur’an. This denotes that every human being regardless of his race,

color, culture, tradition, location, religion, should obey the Prophet (p.b.u.h.), as he is the bridge or the channel between him/her and the Creator. A person's obedience to the Prophet is equivalent to his/her obedience to Allah (s.w.t.). This phenomenon has been addressed by Allah (s.w.t.) in the following *Qur'anic* verses: (1) "We sent not a Messenger, but to be obeyed, in accordance to with the will of God" (al-Nisa': 64)⁴; (2) "But no, by the Lord, they can have no (real) Faith, until they made you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (al-Nisa': 65)⁵. Al-Tabari mentions that these two verses were revealed to rebuke the attitude of the hypocrites of Madinah towards the Prophet (p.b.u.h.) and his Message. He states that Allah (s.w.t.) rebukes those hypocrites by saying: I have not sent a Prophet save I have imposed his obedience on those to whom he was sent. Prophet Muhammad (p.b.u.h.) is among those Prophets. So, the one who left Prophet (p.b.u.h.)'s obedience and has shown dissatisfaction with his ruling as well has invoked injustice, he has gone against My command and has neglected My duty (imposed on him). (al-Tabari, 2003, Vol. 7, pp. 197-204) Allah (s.w.t.) says in *Qur'an*: (3) "Say: 'Obey God and His Messenger': but if they turn back, God loves not those who reject faith." (Al-'Imran: 32)⁶; (4) "And obey God and the Messenger that you may (really) obtain prosperity." (Al-'Imran: 132)⁷

Secondly, the Prophet is the most authoritative expounder of al-Qur'an. It signifies that Allah (s.w.t.) has given full authority to the Prophet (p.b.u.h.) to explain and to interpret the Message of *Qur'an*. The authority of the Prophet (p.b.u.h.) is based on the *Qur'anic* instructions. Therefore, this fact makes the Prophetic *Sunnah* to be the expounder of the *Qur'anic* Text in order to explain the *Qur'anic* Laws and introduce Laws that the *Qur'an* is silent about them as well as to lessen the burden of Muslims in dealing with the *Qur'anic* Text. So, the *Sunnah* of the Prophet (p.b.u.h.) is the message he conveys to mankind in accordance with Allah's Revelation and it is the explanation given to the Prophet (p.b.u.h.) by Allah (s.w.t.). In other words, Allah (s.w.t.) has granted to the Prophet (p.b.u.h.) the authority to explain the *Qur'anic* Text through his *Sunnah* – his sayings, doings, and practices Allah (s.w.t.) in order to make it known to the people what has been revealed to them from Allah (s.w.t.). (Al-Tabari, 2001, Vol. 14, pp. 229-232) Allah (s.w.t.) says: "... and We have sent down unto thee the Message; that you may **explain** clearly to men what is sent for them, and that they may give thought." (al-Nahl: 44).⁸

Thirdly, the Prophet (p.b.u.h.) is the law legislator in Islam. It denotes that Allah (s.w.t.) has granted to the Prophet (p.b.u.h.) full authority to be the second law legislator after Him. Any legislation brought forward by the Prophet (p.b.u.h.) should be obeyed by his followers and all mankind without any hesitation or objection as Prophet's words are based on Revelation. Allah (s.w.t.) says: "He will make lawful for them all good things and prohibit for them all evil things..." (al-A'raf: 157)⁹, and "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (al-Hashr:7)¹⁰. Ibn Kathir asserts that whatever the Messenger commands you to do it, then you have to do it without any objection or hesitation and whatever he forbids you, then you have to avoid it completely. Certainly, the Prophet (p.b.u.h.) only commands righteousness and forbids evil. (Ibn Kathir, 2000, Vol. 9, p 558)

Fourthly, the Prophet is the role model. It indicates that Prophet Muhammad (p.b.u.h.) is the best role model to be followed by every Muslim as well as humanity at large. The Prophet (p.b.u.h.) has demonstrated in his entire Prophetic life a par excellent example to be followed by Muslims as well as humanity at large as his message is universal in nature. He (p.b.u.h.) is the best role model in every aspect of a person's day-to-day life concerning both affairs of his earthly and hereafter aspects of life. Allah has addressed in the *Qur'an*: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah." (al-Ahzab: 21)¹¹. This *Qur'anic* verse shows that Allah (s.w.t.) has placed the *Sunnah* of Prophet Muhammad (p.b.u.h.) at the same position with the *Qur'anic* Message in Islam. The Prophet (p.b.u.h.) was taken by his people as the best example even before his Prophetic call, and therefore, he was known among them as *al-Saadiq al-Ameen* (Truthful Honest or Trustworthy). It is very important for every Muslim *Da'i* (preacher) to pay attention to his/her conducts in order to be a role model amongst people, which is considered as the best style or way to achieve the aim of Islamic *Da'wah*. (Al-'Amuush, 2005, pp. 266-267)

Fifthly, the Prophet (p.b.u.h.) did as what he said. It denotes that Prophet (p.b.u.h.)'s acts and deeds approved his words. His *Da'wah* was presented through words and deeds in both of his individual and social levels. Therefore, a successful *Da'i* will be the one who besides spreading the knowledge about Islam he will set a true and living Islamic example, individually and collectively. *Da'wah* by mere words will never achieve its mission if those words are not reflected in a Muslim's day-to-day activities. The Prophet (p.b.u.h.) set the best example concerning Islamic *Da'wah* as lived according to the Divine Word of Allah (s.w.t.) – *al-Qur'an*. Thus, he demonstrated the highest moral and wholesome personality as a model for mankind. Allah (s.w.t.) says: "You have indeed in the Messenger of God, a beautiful pattern (of conduct) for any one whose hope is in God and

4 ﴿وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ...﴾ (النساء: 64)

5 ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَزَابًا مِّمَّا قُضِيَتْ وَبُسُلِمُوا تَسْلِيمًا﴾ (النساء: 65)

6 ﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ (آل عمران: 32)

7 ﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (آل عمران: 132)

8 ﴿...وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (النحل: 44)

9 ﴿...وَيُحِلِّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ...﴾ (الأعراف: 157)

10 ﴿...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (الحشر: 7)

11 ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (الأحزاب: 21)

the Final Day, and who engages much in the praise of God.” (al-Ahzab: 21).¹² Ibn Kathir comments on this verse that Allah (s.w.t.) commanded people to follow His Messenger, Muhammad (p.b.u.h.) in all his words and deeds and to take him as the best example and follow his lead. (Ibn Kathir, 2000, Vol. 7, p. 658)

Sixthly, the Prophet (p.b.u.h.) did not compromise as far as Islam is concerned. When the non-Muslim asked him for compromise, offering to worship only Allah if Muhammad would worship their idols, then the Surah *al-Kafirun* was revealed: “Say: O ye that reject Faith! I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine.” (al-Kafirun: 1-6)¹³. Al-Zamkhashari mentions in his *Kashaf* that Allah (s.w.t.) revealed this verse during the Meccan period responding to the group of Qurayshi people who wanted to compromise with the Prophet concerning his mission – the worship of One Single-Revealed God. They said to the Prophet: O Muhammad! You follow our religion and we follow your religion; you worship our gods one year and we worship your God one year. The Prophet replied: May God forbid to associate other gods with Him (in worship). (al-Zamkhashari, 1998, Vol. 4, pp. 813-814) The attitude of this Qurayshi band that wanted dearly to convince the Prophet (p.b.u.h.) to compromise in religion shows that they were not following the Truth, rather, they were following the falsehood.

Lastly, the Prophet (p.b.u.h.)’s approach was gentle and full of love. Once a Bedouin urinated in the Mosque and the companions of the Prophet (p.b.u.h.) were very angry and intended to chase him away. The Prophet (p.b.u.h.), however, asked them to let him finish first and then just wash it away. He said to the Bedouin with gentleness that Masjids are not the places to urinate but to remember Allah (s.w.t.).¹⁴ He (p.b.u.h.) was informed by the Revelation about the incident where Prophet Musa (a.s.) and Prophet Harun (a.s.) had to go and speak to Pharaoh softly and gently: “Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; But speaks to him mildly; perchance he may taking warning or fear (God).” (Taha: 43-44)¹⁵. Ibn Kathir says that Allah (s.w.t.) commanded Musa and Harun to go to Pharaoh and to speak to him with mildness and softness as he has become rebellious and insolent against Allah (s.w.t.) as well he has disobeyed him. The invitation of Musa and Harun to Pharaoh was done with gentle and easy speech so that the message may have greater impact on the souls with more beneficial outcome. (Ibn Kathir, 2000, Vol. 6, p. 344)

Prophet Muhammad (p.b.u.h.)’s Way of Da’wah

The essence of Prophetic *Da’wah* is *Tawhid*, and, therefore, the call to *Tawhid* is an invitation to all human beings to a conscious acceptance of the Almighty God, Allah (s.w.t.) as the Ultimate Authority in all of their personal, social, and public affairs, which then, leads to a qualitative change of their individual and communal daily life. Such invitation should be done in a humble way and not by force. To avoid compulsion in the process of Islamic *Da’wah*, a methodology or way is required to be followed. Certainly, Prophet Muhammad (p.b.u.h.) inspired by Revelation – the Qur’an has provided the best methodology or way to be used in Islamic *Da’wah* by every single matured and learned Muslim. The way used by Muhammad (p.b.u.h.) in conveying the Word of Allah to his people was of a direct communication or personal communication in secrecy and public. (Yusuf, 1993, pp. 35-37) Prophet (p.b.u.h.)’s successful presentation of the Divine Message to his people and others has labelled Islamic *Da’wah* as a direct communication, which is an oral communication consisting of face to face dialogue, persuasion, and presentation of thoughts, ideas, interests and ambitions.

The nature of Prophet Muhammad (p.b.u.h.)’s mission, is comprehensive, universal, and final distinguishes him from all previous Prophets. Therefore, the burden of his responsibility was extremely heavy compared with other prophets as his message came to guide all people until the Day of Judgment. Besides, Allah (s.w.t.) has revealed to the Prophet (p.b.u.h.), the teachings and methodologies of all other prophets, which served as an example for him (p.b.u.h.), his followers and humanity at large. The Prophet (p.b.u.h.) has been addressed in the *Qur’an* among of those Messengers of determination known as *ulu al-’azm*: “Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers)...” (al-Ahqaf: 35).¹⁶ Ibn Kathir has mentioned that Allah (s.w.t.) has commanded the Prophet (p.b.u.h.) to observe patience with those who rejected his mission among his people. Allah has mentioned in the *Qur’an* the names of messengers who preserved patience in their *Da’wah* with their people- Nuh, Ibrahim, Musa, Isa and the seal of all the messengers, Muhammad (p.b.u.h.). (Ibn Kathir, 2000, Vol. 9, p. 82)

Prophet Muhammad (p.b.u.h.) demonstrated a perfect method of *Da’wah* through which a Muslim is responsible to present, introduce or inform others about Allah (s.w.t.), the Prophet (p.b.u.h.), and his teachings, and not to force them to accept Islam as their religion, as everyone is free to choose his or her own religion. This is the aim of Islamic *Da’wah* and the beauty of *Deen al-Islam*. To have a better understanding of Prophet (p.b.u.h.)’s methodology, it is very important to discuss in this section the ways used by the Prophet (p.b.u.h.) in Islamic *Da’wah*. The foundation of Prophet Muhammad (p.b.u.h.)’s way in *Da’wah* has

¹² ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (الأحزاب: 21)

¹³ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾ (الكافرون: 1-6)

¹⁴ See the complete version of Hadith: Anas Bin Malik reported: “While we were in the mosque with Allah’s Messenger (p.b.u.h.), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah’s Messenger (p.b.u.h.) said: ‘Stop, stop, but the Messenger of Allah (p.b.u.h.) said: ‘Do not interrupt him; leave him alone.’ They left him alone, and when he finished urinating, Allah’s Messenger (p.b.u.h.) called him and said to him: ‘These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur’an, or Allah’s Messenger (p.b.u.h.) said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured It over. (Sahih Muslim, *the Book of Purification*, Hadith No. 285)

¹⁵ ﴿أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى * فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾ (طه: 44-43)

¹⁶ ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَّهُمْ...﴾ (الأحزاب: 35)

been addressed by Allah (s.w.t.) in the following verse: “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*: ...” (al-Nahl: 125)¹⁷ From this verse can be extracted the most important aim of *Qur’anic Da’wah*, which is the invitation unto the Path of Allah (s.w.t.), or the way that leads to the establishment of the Divine System on earth. This Qur’anic verse promotes three important ways used by the Prophet (p.b.u.h.) in Islamic *Da’wah*: (1) *al-Hikmah*; (2) *al-Mawānizah al-Hasanah*; and (3) *al-Jidal bil-lati Hiya Ahsan*.

Al-Da’wah bi Al-Hikmah:

The first method of *Qur’anic Da’wah* is *al-Da’wah bi al-Hikmah* (the invitation of others to the Way of Allah with wisdom), which signifies in Arabic language meanings related to: (1) *al-Ta’qul* (thinking); (2) *al-’In’idaal* (justice / equilibrium / balance of things), and (3) *Ihkaam al-Umuur* (perfection or mastery of the things, and their transformation to rules that all will be bound to). (Taalib, 1998, p. 82) *Al-Hikmah* is also attained from the mastery learning of the faith from the Islamic Sources; *al-Qur’an* and *al-Sunnah*. Certainly, Muslim scholars unanimously agree that the *Qur’an* and the *Sunnah* (sayings, actions and tacit approval) of the Prophet (p.b.u.h.) are the most important sources of wisdom. One of the names of Allah is *al-Hakim*. In the whole life of Muhammad (p.b.u.h.), whatsoever he said, did and approved all were done based on wisdom. Thus, we could say that Prophet Muhammad (p.b.u.h.)’s way of *Da’wah* is based on the wisdom and guidance of Allah (s.w.t.).

At the beginning, Prophet Muhammad (p.b.u.h.) used *al-Hikmah* in his personal and secret communication of Islamic Message to his people. Later on, he (p.b.u.h.) was commanded in another revelation to preach to his close relatives: “And admonish your closed relative” (al-Shu’ara’: 214).¹⁸ After a pause, he also received the following revelation: “O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun! Nor expect, in giving, any increase (for thyself)! But, for thy Lord’s (Cause), be patient and constant!” (al-Muddaththir :1-7)¹⁹

In the first early three years in Mecca, the Prophet (p.b.u.h.) conveyed Islam personally and individually to his friends and family. To his wife Khadijah (r.a.) and friends, he used the personal touch to speak and to convey the message. To his relatives, he conveyed the message after having invited them for food and after they had taken their food. Among the first new Muslims are: Khadijah Binti Khuwailid, Ali ibn Abi Talib, Zaid ibn Harithah, Abu Bakr al-Siddiq, Uthman ibn Affan, Al-Zubair ibn Al-’Awwam, ‘Abd al-Rahman ibn ‘Auf, Sa’ad ibn Abi al-Waqqash and others. (Haykal, 2009, pp. 88-91) After the number of Muslims reached thirty, Prophet Muhammad (p.b.u.h.) chose the house of al-Arqam ibn Abi Arqam, who was his companion to teach Islam to the new Muslims. Wisdom in the personal and private preaching is that the conditions of the *Jahilliyyah* (pre-Islamic Era) did not allow him to preach openly. The Prophet (a.s.w.)’ *Da’wah* is more effective through the individual and secret ways. His preaching was done **face to face** – the Prophet (p.b.u.h.) as a *Da’i* and his wife or friends as *mad’u*. The personality and sincerity of the Prophet (p.b.u.h.) could move the hearts of the *mad’u*. The *mad’u* also could ask any question from the *Da’i*. All Muslim scholars assert that when the number of the Muslims is too small and weak and there is the risk of being destroyed, open preaching should be abandoned as the *Ummah* has to look after the safety of Muslim.

Prophet Muhammad (p.b.u.h.) invited the family of ‘Abd al-Muttalib to a feast in his house including *Abu Lahab*. After the meal, the Prophet (p.b.u.h.) was about to speak; suddenly Abu Lahab, one of his uncles, stood up and made a long speech, where he warned and threaten the Prophet about his new religion, which differs from the traditional religion of their ancestors. The Prophet (p.b.u.h.) did not give any prompt respond to *Abu Lahab*, rather he kept silent and was listening, studying the situation and gathering information about the approach of others towards his new mission – al-Islam. The Prophet (p.b.u.h.) invited his relatives for the second time for a treatment where he stood up and gave a speech about his Prophetic mission. He made it very clear to them that he will never stop his mission regardless of the consequences he might face and informed all of them that he was commanded by Allah (s.w.t.) to invite first his relatives before inviting the public. (Haykal, 2009, pp. 93-94). Prophet (p.b.u.h.)’s speech attracted many of his relative, who later on embraced Islam. The way used by the Prophet (p.b.u.h.) with **wisdom** expanded the circle of Islamic *Da’wah* from his family members to his close relatives, who became a supporting force for him.

After the third year, Prophet Muhammad (p.b.u.h.) turned to preach openly when Allah (s.w.t.) revealed to him: “Therefore proclaim openly that which you are commanded, and turn away from *al-mushrikun*.” (al-Hijr: 94)²⁰ In obedience to this command, the Prophet (p.b.u.h.) gathered the Quraysh before the hill of al-Safa. Standing on the hill, he asked the people: “O people! If I inform you that there is a troop of soldiers coming to attack you from the yonder hills, would you believe me?” The people said, “We have never heard you telling a lie.” Then, raising his voice he said: “I have come to you as a warner, and if you do not respond to warning, punishment will fall upon you”. However, *Abu Lahab*, his uncle interrupted and said: “May you perish! Did you gather us only for this reason?” Then he went away. (Haykal, 2009, pp. 93-94) As the last Prophet, Muhammad (p.b.u.h.) has obligations to communicate the message openly after the followers of Islam had reached to a certain number. His first call in the open was full of wisdom as he did not directly deliver the message, but firstly confirmed the people’s trust in him before conveying the message.

Open preaching that lasted for ten years was followed by persecutions and sufferings of Muslims, which indeed had trained the Companions of Muhammad (p.b.u.h.) to become the best people. They were willing to sacrifice their life, family, property and

¹⁷ ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ﴾ (النحل: 125)

¹⁸ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (الشعراء: 214)

¹⁹ ﴿يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبِّكَ فَكَبِّرْ * وَتَيَابِكَ فَطَهِّرْ * وَالرُّجْزِ فَاهْجُرْ * وَلَا تَمَنَّ أَنْ تَنْتَكِرَ * وَلِرَبِّكَ فَاصْبِرْ﴾ (المدثر: 1-7)

²⁰ ﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (الحجر: 94)

everything for the sake of Islam. In the midst of these unending sufferings, the foundation of the *khayr al-Ummah* had been laid down in Makkah. Allah (s.w.t.) sent Muhammad (p.b.u.h.) to warn the entire humanity about the Last Day – the Day of Judgment. People must accept God’s sovereignty over them and mend their ways. They have to worship God sincerely to follow acts of *‘Ibaadah* and moral instructions in both their individual and social lives.

Al-Da‘wah bi Al-Mawġizah al-Hasanah:

The methodology or the way selected by the Prophet (p.b.u.h.) as addressed by the Qur’an is *al-Mawġizah al-Hasanah* (beautiful preaching or delivering of the Message), through which the heart and emotions are moved. This dimension is related to such manifestations that develop close relationships between the *Da‘i* (caller) and his/her audience while promoting the teachings of Islam in a polite and moderate manner, and awakening of the feelings with the intention of good advice and counselling. (al-Baarudee, 1987, p. 24)

Da‘wah bi al-Mawġizah al-Hasanah creates an environment of discussion or communication ruled by better understanding between the *Da‘i* and his/her audience as the aim of what *Da‘i* says benefits his/her *Mad‘u*. (al-Zamakhshari, 1997, p. 601) Such way also releases the *Da‘i* from nasty words and restricts him to more acceptable words or expressions, and makes him repel the evil with what is better. Beautiful preaching or advice will cause the *Da‘i* to stay away from fallacy and to respond to the oppressive voices with a call to rationality and thinking instead of quarrelling with his/her audience by using offensive and abusive words. (al-Taweel, 1984, p. 91 & pp. 96-97.) The Holy *Qur’an* guides Prophet Muhammad (p.b.u.h.) how to repel the evil in the following verse: “Nor can Goodness and Evil be equal. Repel (Evil) with *what is better*: then will he between whom and thee was hatred become as if were thy friend and intimate!” (Fusilah: 34)²¹ This verse shows how to approach others while entering with them into a religious conversation. Allah commands the Muslim *Da‘i* to offer good and appealing advice as well as to try his/her best to be benevolent even to those who misbehave with him/her in the process of *Da‘wah*. Besides, a *Da‘i*, according to the context of this verse, should try his/her best to please other, encourage them and solve their problems. (Ahmad, 2000, Vol. 11, p. 14)

If Muslims want to communicate the Islamic Message to others, they have to understand the wisdom behind it, and then to implement the religious tenets and principles extracted from it. The most important issue found in this Holy Text is the way how Muslims should communicate with non-Muslims. Muslims, thus, should train themselves to enhance their religious reputation towards the non-Muslims by finding better ways leading to closer relationship with them in order to show the inclusivist attitude of *Deen al-Islam* towards others. The Islamic *Da‘wah* should be based on amicable conversation making it easy for others to get the right insight about the Divine Truth acknowledged by *al-Islam*. Hence, the Muslims must present Islam to others by ways that will make them to achieve love and respect and not hatred and disgrace among the other human fellows.

Prophet Muhammad (p.b.u.h.), the seal of all Prophets, was the best adviser and counselor for the whole of mankind. He was just, kind and compassionate. He has been described by the Qur’an as *ra‘uf* (kind), *rahim* (merciful) and *rahmatan lil-‘alamin* (a mercy for all creatures). Throughout his life, he was deeply involved with calling people to the goodness of both worlds, *Dunya* (Earthly life which is temporary) and *Akhirah* (Hereafter life which is everlasting). Allah (s.w.t.) says: “Now has come unto you an Apostle from among yourselves; it grieves him that you should perish, ardently anxious over you: to the believers, he is most kind (*ra‘uf*) and merciful (*rahim*).”²² (al-Tawbah: 128) Ibn Kathir says that Allah (s.w.t.) sent to the Arabs a Messenger chosen from among them, speaking the same language. He showed his mercy upon his companions and others and indeed every difficulties faced by the Muslim community would make him grieve. (Ibn Kathir, 2000, Vol. 4, pp. 553-554). Allah (s.w.t.) says in another verse: “And say to My servants (worshippers) that they should say those things that are best.”²³ (al-Isra’: 53). The content of this verse shows that Allah (s.w.t.) has commanded Prophet Muhammad (p.b.u.h.) to inform his companions and Muslim brothers to speak only best words, while conveying the message of Islam to other fellows. The believers should address each other in their conversations and dialogues or arguments with the best and politest of expressions. This kind of conversations is considered as the most successful way in *Da‘wah*. (Ibn Kathir, 2000, Vol. 6, p. 33)

Al-Jidal bil-lati Hiya Ahsan:

The *Qur’anic* Text - *Al-Jidal bil-lati Hiya Ahsan* – introduces the best way to be followed by every matured Muslim *Da‘i* in his/her *Da‘wah*. *Al-Jidal* is presented in a way that leads to the construction of an amicable conversation between Muslims and others. So, an argumentation can take place between two groups of people through ways that are best and amicable. *Al-Jidal* can be used in conveying the **TRUTH** in a form of mutual respect and better understanding, where the *Da‘i* has “to be intimately engaged with someone in discussion or debate. This intimate and purposeful dialogue is called in the Holy *Qur’an* ‘the best, or fairest debate’ (al-Jidal al-Ahsan).” (Ayoub, 1997, vol. 8:2, p. 156.)

The notion *al-Jidal* was introduced by Islam to enable man of wisdom and sound intellect to oppose the philosophical and conservative challenges faced by him in his inner-consciousness and thoughts, which are linked with the evolving movement regarding his way of thinking transferring him from the darkness of scepticism, infidelity, and aberration, to the light of faith, monotheism and guidance. (Fadlullah, 1996, pp. 50-51) Muslims have to bear in mind that *al-Jidal* is not praised by the *Qur’an* in an absolute sense, it is only restricted to what is better (al-Husna).

²¹ ﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ (فصلت: 34)

²² ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ﴾ (التوبة: 128)

²³ ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ...﴾ (الإسراء: 53)

The Holy *Qur'an* has chosen what is better (al-Husna) for Muslim *Da'i* as a non-violent method and a tolerant way to be used in *Da'wah*. The practical results obtained by delivering the Message of Islam through this method will transform Muslims' enemies to friends, who then start thinking and working the way Muslims do. (Fadlullah, 1996, p. 83) In other words, Muslims are advised and encouraged by the *Qur'an* to argue, dispute (dialogue), or deal with others and especially the People of the Book, in ways that are best and most gracious. Hence, amicable conversation in the process of *Da'wah* requires wisdom and fair exhortation. If the *Da'i* needs to use debate in his *Da'wah*, then, he has to do that with what is better. (Ibn Hameed, 1997, pp. 12-13) Islamic *Da'wah* in the context of *Qur'an* requires gentleness and kindness in order to gain supporters. (Zin, 1995, p. 54) The form of debate/conversation/ dialogue that takes place in *Da'wah* between the Muslim *Da'i* and his audience should not lead to hostility and hatred. Rather, it should be lead to mutual respect and better understanding.

Relevance of Prophetic *Da'wah* to the Contemporary Global Society

Currently, in the globalized world, means of communication have been centralized, controlled and used by a system that serves the interest of certain group of people. Therefore, the information is not broadcasted fairly as well as it is distorted, changed or fabricated. Such kind of attitude has affected many communities and especially Muslim community and their religion – *al-Islam*. Similarly, the ongoing socio-economic-political-intellectual crises and conflicts witnessed by mankind and especially the Muslim world have created a gap between Muslims and others as well have misrepresented Islam and Muslims. Certainly, the fall of communism and 11th September 2001 incident worsened the relationship among Muslim countries because of the weak leadership as well as Muslims and others (especially the West – USA and European countries). The USA military invasion on the Muslim world took a new direction with the motto - fighting terrorism and installing democracy and peace. This new mechanism of USA and its allies did not help to fight terrorism instead it destroyed and continue to destroy the Muslim countries one after another. Who has to be blamed for the creation of such situation? Indeed, no Muslim or non-Muslim would like to take the blame. Rather, they are blaming each other. Therefore, many innocent people have been killed or assassinated all over the world until the current year 2017. Many talks, conferences, seminars, summits, are held by scholars, intellectuals, and world political leaders. But, the problem is not solved.

Furthermore, do we have to blame the advancement of technology and especially information technology or the existing corrupted leadership or the ignorant masses, who just follow the order of their bosses blindly without any objection? Certainly, those to be blamed are the people and not the machines created or invented by them. For instance, technology does not act if people do not adjust and activate it. As a matter of fact, today's advancement of technology and especially information technology has many advantages as well as disadvantages. It has introduced a lot of good things to humanity. It has created better communication channels by shortening the distance between people, while sending and receiving information and all it is done in a proper way. Beside, with the help of one button people can get a lot of information about each other. For some this is the highest stage of human civilization, and for some others this is the end of human civilization. On the other hand, both, the leaders and their subjects should not abuse their responsibilities entrusted to them. They have to be just and fair in the course of dealing with each other regardless of their position and status enjoyed by them in their community.

It is interesting for many who would like to know how to live a better life in the coming future. Will the existing technology provide and satisfy the endless demands and needs of people, which are aiming at their material satisfaction only? Technology alone as it is will not enable man to get his/her real happiness. Therefore, it is suggested by this study that to this technological development should be added what is more higher in its virtues through which man can achieve his/her expectations and ultimate destiny, and that is **ISLAMIC WAY OF LIFE** as promoted and lived by the last Prophet of Allah (s.w.t.), Muhammad (p.b.u.h.) and his righteous companions. Certainly, contemporary people require the best example to be followed, and that example has been provided by Islam and its civilization before 14th centuries and that is Muhammad (p.b.u.h.). Although the Prophet (p.b.u.h.) of Islam has left this world before 14th centuries, still he (p.b.u.h.) is the only organic and unique example produced by human history. Therefore, humanity regardless of time and space should follow his footsteps and respect his legacy in order to be saved from both, earthly and hereafter destructions.

Muslims are urged to revive their knowledge about their Prophet (p.b.u.h.) and his mission, the *Qur'an*, by reading and understanding his *Seerah* (Prophet's biography) and *Sunnah* (Prophet's sayings, deeds, and acts), and to implement them in their day-to-day communications with other fellow Muslims and non-Muslims. They have to promote the teachings of Prophet Muhammad (p.b.u.h.) to humanity at large by using **wisdom** and **good manners** as well as make them **relevant** to the contemporary global society. On the other hand, non-Muslims are asked in a humble way to get their information about Islam and its Prophet (p.b.u.h.) from authentic sources, *Qur'an* and *Sunnah* and trustworthy representatives of Islam. They are not forced to embrace Islam, instead they are welcomed if they want to join it and they are summoned humbly to respect Muslims and their way of life – Islam as well as their beloved Prophet Muhammad (p.b.u.h.). Islamic *Da'wah* promoted in line with Prophetic methodology will create a real revolution in the hearts and minds of contemporary people who are indeed ignorant about the Truth. If this is done by both contemporary Muslims and non-Muslims, then peace, security and happiness will be restored to humanity.

Conclusion:

This study has reached at the conclusion that the ongoing conflicts between Muslims and Muslims as well as Muslims and non-Muslims that have created a hostile environment can be brought to an end if the Muslims will revive their understanding towards the Prophetic methodology in dealing with each other as well with non-Muslims. Besides, non-Muslims have to be informed about the character of Prophet Muhammad (p.b.u.h.) through authentic sources. The methodology of Prophetic *Da'wah* provides the best remedy for today's people's individual and social illness in both, local and global area. Prophet (p.b.u.h.)'s Divine Message promotes three key elements that are very essential for the establishment of a person's sound worldview through which his/her aspects of life concerning both, the physical and the metaphysical, can smoothly be governed: (1) *al-Tawhid* – The

Oneness of Allah (s.w.t.); (2) *Al-Nubuwah* – the Prophethood of Muhammad (p.b.u.h.); and (3) *al-Akhirah* – The End – The Day of Judgement. If these are understood by every single human being, then, the protection of his/her *Deen*, Life, Offspring, Intellect, and Wealth will be granted without any objection. These rights will be protected and preserved, when peace and harmony will be restored in contemporary global society(s). Prophetic ways foster amicable conversation(s) and interaction(s) between Muslims and Muslims as well as Muslims and other human fellows, which aim at the construction of a friendly environment, prevailed by mutual respect, better understanding and peaceful coexistence. It is hoped that the findings of this study will serve as a source of inspiration for the young Muslim intellectuals and especially Muslim leaders and governors. They have to follow the footsteps of Prophet Muhammad (p.b.u.h.) and his methodology in handling their responsibilities and trust as well as in their dealing with their subject – the people, regardless of their religious-cultural-political differences.

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