



**Dr. Shaikh Akhlaque-E-Rasul**



# Science of Da'wah

Dr. Shaikh Akhlaque-E-Rasul



## Publisher's Note

‘Invite (people) to the way of your Lord with wisdom and good counsel (Sermon, Preaching). And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path.’  
[Al Quran: al-Nahal: 125]

The concept of Da'wah has been very important throughout the history of Islam as Allah himself describes the fundamental methodologies of Dawah in above-mentioned verse.)

Da'wah literally stands for 'issuing a summons' or 'making an invitation'. In Islamic theology, da'wah is interpreted as inviting all the people, both Muslims and non-Muslims, to the understandings and teachings of the holy Quran and to the way of worshiping none but only Allah according to the Quran and Sunnah.

Muslims believe that the fate every single person only belongs to Allah. Hence, it is not the responsibility or obligation of individual Muslim to convert others to the Islamic faith. That's why the goal of *da'wah* is rather to share information to invite others towards a better understanding of the faith with wisdom and excellent admonition. It is of course up to the listener to make his or her own choice regarding to accepting or rejecting the Islamic faith. Having said that, the question is what should be the aim and intention, focus, prescribed methodology, manners and etiquettes, and evaluation of productivity of da'wah.

In this book, entitled Science of Dawah, the author examines the issues, methodology and manners of da'wah in a scientifically precise way. Among many other areas covered in this book, the author critically analyzes the perspectives of the Islamic da'wah in a contemporary

context, and offers valuable observations for developing and implementing a results-oriented da'wah strategies in 21st century. I do believe, it would be a great source of knowledge to individual da'ee, da'wah groups, and organizational leaderships to guide da'wah activities.

I express my cordial gratitude to the author Dr. Shaikh Akhlaque-E-Rasul on behalf of The Guardian Publication for his reliance on us. Brother Zahidur Rohman showed his heartiness, class and great concentration in preparing this book flawless for our reader. May Allah have mercy on both of them and accept their deeds in the day of Judgement.

Note to mention, this is our first-ever English book. We have made sincere effort to ensure a quality production. If you find an error, please let us know.

As it is the responsibility and obligation for all the Muslims to be involved in Da'wah in every possible way, our efforts will be significant when you utilize the methodology of Da'wah scientifically that derived from the holy Quran and the tradition of the prophet Muhammad (peace be on him).

Noor Mohammad Abu Taher

1st February, 2019

Banglabazar, Dhaka.

## FOREWORD

Muslims constitute one-fourth of the world's population and, unfortunately, Islam has been presented with a wrong interpretation to the West; to the other believers and religious communities. As a result, Muslims have been facing the real challenge of existence. To improve the present status of the Ummah, it is urgently needed to inform the non-Muslims as well as non-practicing Muslims about Islam. Truly, the Islamic dawah organizations and Muslim majority countries have failed to do so. Actually, presently, most of the Muslim organizations are in tough situation to improve their Da'wah activities. Therefore, the present book may be a small but significant contribution to fulfill the need of the Ummah as a whole.

The present book is different from those of the other available books on Da'wah. 'Da'wah Training Program' by Dr. Billal Philips in which the writer has emphasized on emphasis on Da'wah methodology in general and the guidelines in particular, have also provided that a Da'ee may face tribulations from time to time. However, Da'wah and its connection with the organizations have not been highlighted. On the other hand, 'The Da'wah to Islam' by Sheikh Ahmad Mahmoud is mostly on Da'wah obligations that are mentioned in Quran and Sunnah. 'Islamic Da'wah in the west' (mainly focused on Muslim Missionary Activity and the Dynamics of conversion to Islam) is written by Larry Poston which is one kind of evaluation of Muslims Da'wah work by a non-Muslim writer. 'Taking Islam to street' (it is mainly the Da'wah of the Islamic Party of North America) by Muhammad al-Ahari is the short presentation of Da'wah methodologies that are adopted and practiced by the different Islamic parties in North America. 'The Challenge of Da'wah' (main points are on political Islam as ideology and movement and how to counter it) has been authored by Ayaan Hirsi Ali. In This book, the writer has recommended the process to stop any kind of Da'wah work in the modern society.

Her claim is that Da'wah is encouraging the people to violent action. That is why she marked it 'how to counter the Da'wah'.

Considering the various perspectives recommended by all the aforementioned books, it is hoped that the present book may play an important role to educate the Muslim individuals to take the right decision in regard to the Da'wah activities.

Especially, the authorities of all Mosques of the west need a guideline to boost-up their Da'wah works properly. Now-a-days, there are also a huge number of Islamic organizations that are dedicated to call the people towards Islam. All of those organizations will be benefited by this book to think out of the box.

Not only the mosque and Islamic organizations, huge number of universities are also offering courses on Islamic Da'wah. Even in the educational institutions, huge numbers of students are facing difficulties to defend Islam. In that case, the present book *Science of Da'wah* is here to respond to their needs and queries.

The contents of this book are multi-disciplinary where science and Islam are combined together. That is why those who have knowledge on both Islam and science have evaluated this book positively. In this regard, special thanks are due for Dr. Tasdiq Ahmed, Director of Windsor Islamic Association (WIC) and ex-professor of Wayne State University, Detroit, USA. Also, thanks to those students of Dhaka University who provided their valuable thoughts.

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## PREAMBLE

Praise be to the Allah, Lord of the universe, and peace and blessing be upon the seal of the Prophets and Messengers, the one sent as a mercy to the worlds; Muhammad al-Ameen, and on his family, companions and those who followed him with Ihsaan until the Day of Judgment.

This book is on 'Science of Da'wah (علم الدعوة)', where the details of the Da'wah processes are explained based on the Quran and Sunnah to invite the people to Islam. The main guidelines are taken from the verse 125 of surah An-Nahl (The Bee).

'Invite (people) to the way of your Lord with wisdom and good counsel (Sermon, Preaching). And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path.' [Al Quran: al-Nahal: 125]

The main messages of the above mentioned verse are as follows:

**Calling the people to Allah:** The main goal of Da'wah should only be to call people toward the Creator. Therefore, all the Da'wah activities are to be designed focusing on one direction (not to a particular organization or a person) as mentioned in the Quran. The most fundamental focus is Tawheed of Allah, the Blessed and the Most High. Allah says:

'We sent a Messenger to every nation ordering them that they should worship Allah Alone, obey Him and make their worship purely for Him, and that they should avoid everything worshipped except Allah.' [Al Quran: an-Nahl (16): 36]

And the Most High says:

'We did not send any Messenger before you, O Muhammad (ﷺ) except that We revealed to him that none has the right to be worshipped except Allah, so make all of your worship purely for Him.' [Al Quran: al-Ambiya, 21: 25].

Allah, the Most High says after mentioning a number of stories of the Prophets (A):

'This religion of yours is a single religion and I am your Lord, so worship Me.' [Al Quran: al-Ambiyah, 21: 92]

Allah has informed us about some of the individuals from the Prophets, and how they faced their people. All of the prophets proceeded upon the universal way laid down by Allah and they followed the methodology established for all of them by Allah. Not a single one of them is at variance with it, Allah says:

And we sent Nooh to his people saying, 'I am a clear warner to you, that you should worship none besides Allah. Indeed, if you do not make all your worship purely for Him I fear for you the torment of a painful Day.' [Al Quran: Hood, 11: 25-27]

And the Most High says:

'And to 'Aad We sent Hood, saying, 'O my people, worship Allah, making all your worship purely for him, since there is none besides Him having the right to be worshipped by you. Will you not fear your Lord?' [Al Quran: A'araf, 7: 65]

**Inviting the people with wisdom (Hikmah - حكمة):** Hikmah is an Arabic word meaning wisdom. Hikmah is important in Islamic philosophy. In Islam, Allah is viewed as All-Wise (Qur'an 45:37) and messengers are given scripture and wisdom (Qur'an 2:129).

Hikmah is found to have the meaning as: 'Hikmah is to know the best of things by way of the best of sciences. And the one who excels in the knowledge of the details of various things is referred to as one who is a hakim.' [1].

Ibn al- Qayyim also said:

'Hikmah is to do that which needs to be done, in the manner in which it needs to be done, at the time in which it needs to be done.' [2].

**Giving sermon (وعظ) to the people:** One must try to convince others to bring them to the path of Islam. The convincing power is one of the main tools of Da'wah work. The sermon has three perspectives:

- i) practical example from our daily lives,
- ii) Quran and Sunnah as references to connect our daily lives, and
- iii) encouraging the people based on their own situation (not randomly).

The details on sermon (Waz) will be discussed in this book.

**Arguing (يجادل) with the people:** Argumentation includes both the debate and discussion which are concerned with reaching the mutually acceptable conclusions. There may be several types of argumentations: conversational, mathematical, scientific, interpretive, legal and political. For any kinds of argument, especially for Da'wah works, one's debate, discussion, appearance and approaches must be according to Islam, details of which will be discussed in this book.

In the first chapter, importance of Da'wah is explained based on Quran and Sunnah. In the second chapter, the minimum quality of a propagator (Daa'ee) is discussed. At the same time, the details of Hikmah (wisdom) are also explained that relate to the da'wah to Islam where the central point is Allah (SWT). Chapter three is on effective Da'wah organization where the Da'wah methodology, structure of organization and decision making process are discussed.

The fourth chapter is on sermon (Waz), which is one of the most vital issues to convince the people applying all kinds of known techniques. Fifth chapter is about the technique of argument (Jidal) with people with the best possible manners. In the sixth chapter, the Da'wah techniques for the spiritual solutions of the major problems of the modern society are discussed that include mental illness and its spiritual remedy; atheism (denial of Creator) and its solution; reduction of the gap between rich and poor that is growing exponentially; family violence and its root causes and so on. Finally, in the last chapter (Chapter Seven), the benefits of Da'wah works are discussed elaborately.

All praises to our Lord and blessing be upon His Messenger Muhammad (ﷺ) to undertake this great endeavor.

**Dr. Shaikh Akhlaque-E-Rasul,**  
Windsor, Canada.  
March, 2017

## CHAPTER-ONE

# IMPORTANCE OF DA'WAH

As human beings we need to understand why Allah has created us. One of the missions that Allah has entrusted upon mankind is to act as his khalīfah, to be his trustee, on earth. Allah (SWT) says in the Qur'an in Surah al-Baqarah 2: 30-32: Human being is the vicegerent (Khalīfah) of Allah on earth; and humankind is not left uncontrolled and without purpose (al-Qiyama 75: 36). The meaning of the word khalīfah is to improve the world for and on behalf of Allah, to rule the people, to apply the orders and recommendations of Allah among people, animals and non-living things.

The other objective of humankind mentioned in the Quran in the verse of Surah al-Dharyat, 51:56:

'And I have not created the jinn and mankind except that they should worship Me.'

There are two kinds of عبادة (worship): first, 'ibādah maḥḍah, which is related to religious rituals that Allah (SWT) prescribes, for example, five daily prayers, fasting, zakāt, and ḥajj. Second, 'ibādah ghayr maḥḍah, an action that is originally not considered an act of worship ('ibādah), but then valued as an act of worship, because it has a purpose and intention, such as working, studying, and helping others for the sake of Allah (SWT).

In other words, the main purpose of 'ibādah, both the maḥḍah or the ghayr maḥḍah, is to direct human action and awareness toward Allah (SWT).

Therefore, it is obligatory for every human being to worship Allah and do their job as His khalīfah. Those are blessed who are already in the domain of Muslim society and as a Muslim one needs to call the whole mankind to the right path of Allah.

## 1. Responsibility as a Muslim

Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported: The Prophet (ﷺ) said,

'Convey from me even an Ayah of the Qur'an; related traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell.'

Every Muslim should try his best to convey the message to the people who are not aware of it yet. Allah has highlighted such a person in the following verse:

'And who is better in speech than one who invites to Allah and does righteousness deed and says, 'Indeed, I am of the Muslims.' [Quran: Surah Fussilat, 41:33]

## 2. Order for Da'wah Works

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said:

I heard that the Messenger of Allah (ﷺ) said, 'Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith.' [Muslim].

According to above mentioned hadith, there is no way to sit down being a Muslim without calling the people to the right path of Islam. Allah has also acknowledged the Muslims as:

'You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.' [Quran: Imran, 3:110]

'The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.' [Quran: Tawbah, 9:71]

It is obvious that every Muslim is obligated to Da'wah works to bring back the Muslims as well as the whole world in the right track of Islam. As Muslims, we need to internalize the value and quality of our 'ibādah, the rituals or the non-ritual ones. This will strengthen our faith, maintain our transcendental awareness, and continuously renew our Iman in Allah (SWT). On the other hand, as a member of human race who perform the duty as khalīfah, we need to contribute more to our fellow human beings in terms of spreading useful knowledge and peace-making works. Those are among objective values that everybody can benefit from. Rasulullah (SAW) said, 'The best human beings are those who are the most beneficial to other human beings.' Finally, as a member of the Prophet Muḥammad's Ummah, we need to show kindness, blessing and mercy, not only to fellow human beings, but also to the universe, and for all creations and inspiring the Muslims to all of the above mentioned tasks falls within or is considered as Da'wah works.

These are perhaps too fancy for Muslims to think for others when they are struggling with their own problem of division, sectarianism, and corruption. However, as a member of Muslim Ummah, we should do whatever we can. Here are some the concrete examples of action that we can perform as the servant of Allah and as the khalīfah of Allah.

## CHAPTER-TWO

# THE QUALITY OF A PROPAGATOR

According to Holy Quran, Da'wah is defined as calling people to the way of Allah. The more a person is conscious of being engaged in a divine cause, the more he would be able to develop divine qualities. One who works for Da'wah is called a Daa'ee (الداعي) or propagator. To call to Islam, a person needs to prepare himself to get Rahmah from Allah (SWT). There are long lists of qualifications. However, the basic excellences are the knowledge on Islam, balance in word and action, intention and wisdom which are described in the following sections:

### 1. Knowledge of that which one calls to

Since an ignorant person is not suitable to be a propagator (Daa'ee), Allah, the Most High, said to His Prophet (ﷺ):

'Say, O Muhammad (ﷺ), this is my way: I call to Allah (to the testification that none has the right to be worshipped except Allah, alone, having no partner) upon certain knowledge (baseerah). I, and those who follow me. [Quran, Yoosuf-12:108]'

'Baseerah' is knowledge. So the caller is certain to face opposition from those who are scholars of misguidance, those who will attack him with doubtful and futile arguments in order to rebut the truth.

### 2. Acting in accordance with that which he calls to

So that he will be a good example - his actions attesting to his words, and leaving no scopes for the opponents of the Truth. Allah, the Most High, said about His Prophet Shu'ayb that he said to his people:

'I do not wish to forbid you from something and then do it myself. Rather, I only wish to rectify you as far as I am able.'  
[Quran, Hood-11:88]

### 3. Purity of intention (al-ikhlaas)

So that the call is made purely and sincerely to seek the pleasure of Allah (and seeking His Reward) - not for show, or repute, or status, or leadership, nor desiring worldly gains - since if any of these goals adulterate it, the call will not be for Allah, rather it would then be a call for oneself or for the attainment of the worldly goal - as Allah informs that His Prophets said to their people:

'I do not ask you for any reward for conveying this Qur'an.'  
[Quran, al-An'aam, 6:90]

Other qualities that a propagator (Daa'ee) should have include: to be the well-wisher of people and to have patience. A Daa'ee should have no complaints, hatred or negativity for the people to whom he has to convey Allah's message. The Quran says that a Daa'ee must keep patience when faced with difficulties while doing Da'wah work. Allah said:

'Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our help, reached them.' [Quran, al-An'aam, 6: 34].

### 4. Hikmah (الْحِكْمَةُ)

Hikmah is an Arabic word meaning wisdom. Hikmah is an important topic in Islamic philosophy. In Islam, Allah is viewed as All-Wise (Qur'an: Al-Jathiah, 45:37) and messengers are given scripture and wisdom (Qur'an: Al-Baqarah, 2:129). Hikmah is found to have the following meanings:

'Hikmah is to know the best of things by way of the best of sciences. And the one who excels in the knowledge of the details of various things is referred to as one who is hakim.' [1]

Ibn al-Qayyim also said:

'Hikmah is to do that which needs to be done, in the manner in which it needs to be done, at the time in which it needs to be done.' [2]

Wisdom is considered as polysemantic in the Ref [3] where its meaning depends on different perspectives. In the present book, it is defined by wisdom tringle: Philosophical, Psychological and Managerial. Aristotle has identified three categories of wisdoms Ref [3] which is in the category of Philosophical Wisdom: Episteme (technical), Sophia (eternal or theoretical) and Practical. Episteme is a kind of knowledge that comes from a scientific point of view.

Theoretical knowledge or Sophia is the combination of scientific and intuitive which is eternal form of idea. On the other hand, the practical wisdom is the capacity of direct action, Ref [3].

There is a huge study on wisdom that relates to human psychology. Wisdom is the ability to deal with the contradictions of a specific situation and to assess the consequences of an action for themselves and for others. It is a balance between intrapersonal, inter-personal and institutional interests. Overall, the actions or decisions that satisfy a person and bring happiness to others are belonging to this category of wisdom.

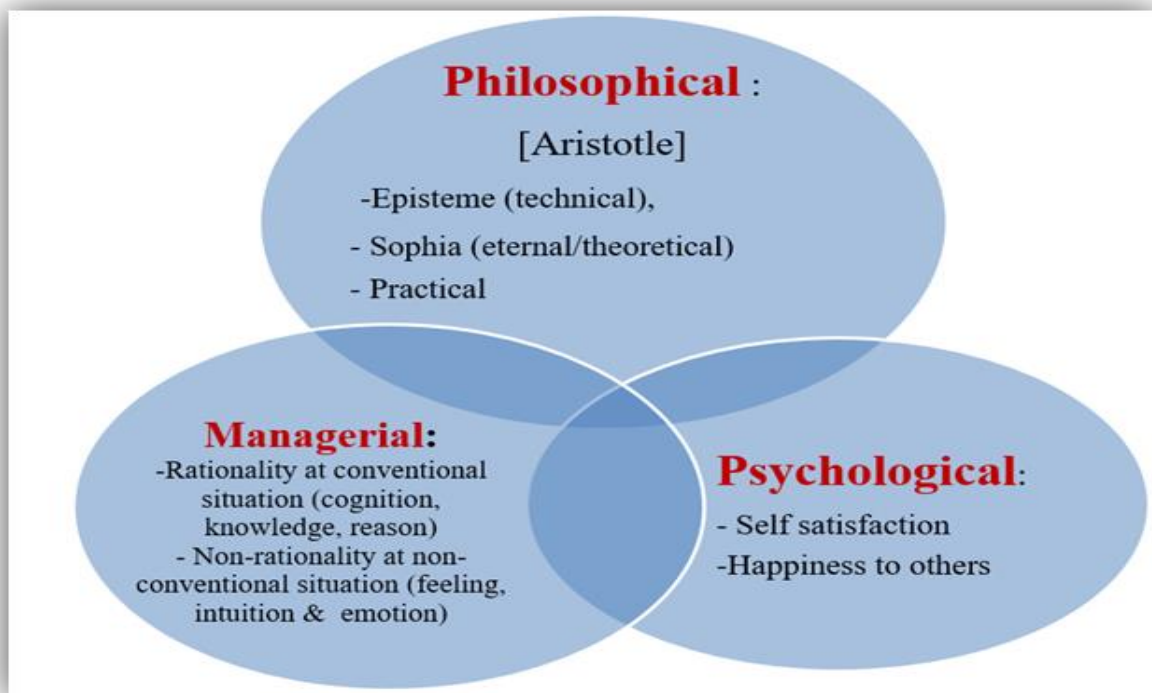


Figure- 1: Wisdom (Hikmah) triangle

Definition of wisdom may not capture the whole domain of human actions. Therefore, another perspective of wisdom related to management treats the wisdom as the unifications of rationality (cognition, knowledge, reason) and non-rationality (feeling, intuition and emotion), Ref [3]. The gist of wisdom triangle is shown in the Fig-1.

Wisdom in management is seen as being a fundamentally practical way of being [3]. As an example, the widely used DIKW model of managerial wisdom is explained in the following sub-sections [4].

### ***Data***

First up we have Data and when we talk about data; it's raw in format, not organized in any way and providing no further information regarding patterns, structure or context.

Data represents singular facts or numbers but by themselves, data items have little meaning. The key Knowledge Management activities include:

- Capturing accurate data
- Reviewing data and adding context so that it can be transformed into information
- Ensuring only relevant data that adds value is being captured; anything else is just noise.

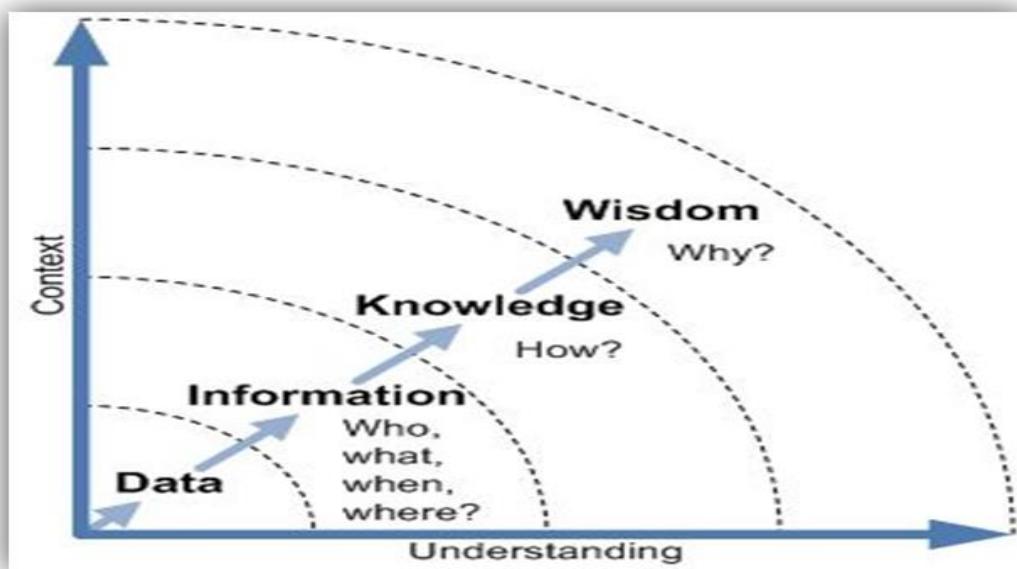


Figure- 2: DIKW model

### ***Information***

Data becomes Information when it can be viewed in a specific context. For data to become information it must be contextualized, categorized, calculated and condensed. If data is a series of facts, information is generally stored in some sort of structure for example, e-mails, documents or spreadsheets.

The key Knowledge Management process around information is managing the content in a way that adds value. In other words, ensuing information is easy to capture, query, find, reuse and relearn from experiences so we don't keep making the same mistakes and duplication is avoided.

### ***Knowledge***

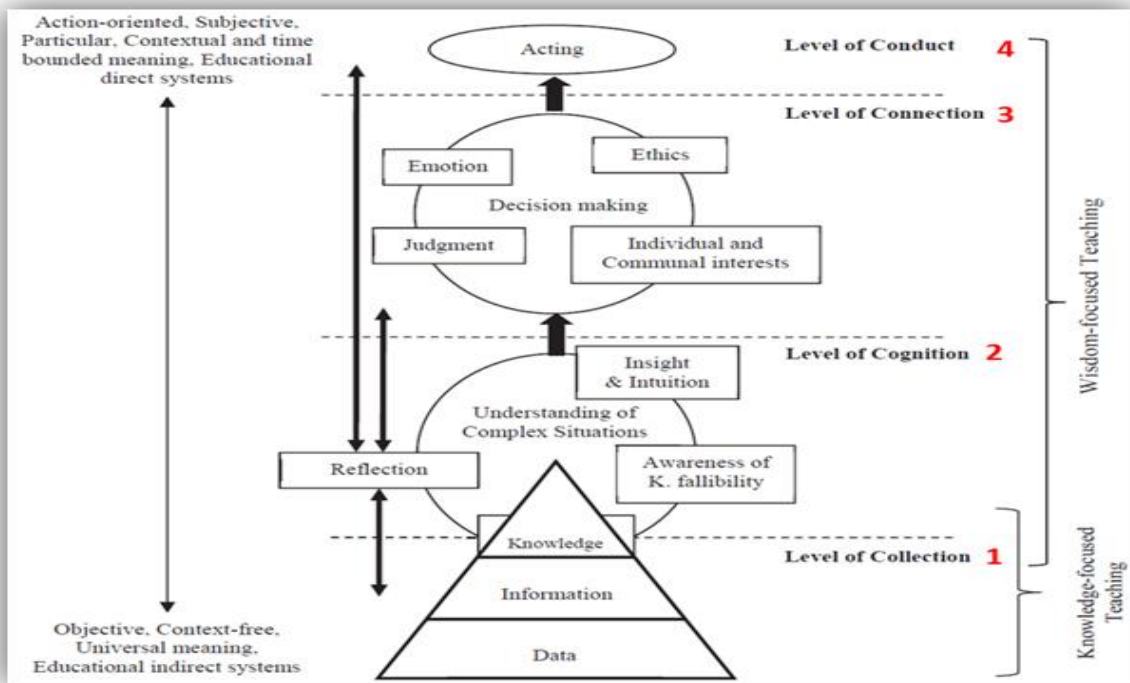
For information to become knowledge it must be processed organized or structured in some way, or else as being applied or put into action. Knowledge combines information with experience and can be used as a basis for decision-making or taking an action. Knowledge is made up of the experiences, ideas, insights, values and judgments of the people. When we are introducing formal Knowledge Management; creating the right culture is absolutely critical so that people feel comfortable adding to Knowledge Bases and articles ensuring the right knowledge is captured.

### ***Wisdom***

Wisdom is the trickiest stage to explain. It defines wisdom as being the ultimate discernment of the material and having the application and contextual awareness to provide a strong, common-sense judgment. Wisdom is also deemed as one of the greatest gifts to humankind as mentioned in the Quran:

'He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.' [Qur'an, Surah Al-Baqarah, 2:269].

In Da'wah activities, the wise decisions are required in every action and the study of wisdom is important to move forward with facing all kinds of obstacles. The following Figure-3 is the presentation of 'the theory of wisdom' in the perspective of Da'wah works where cognition and connection are related to the Amir and Shura respectively. (The readers are requested to learn more from the article of Intezari published in 2013 in his website; <https://uq.academia.edu/AIntezari>.)



*Figure- 3: The integration of 'the theory of wisdom' into Da'wah education, source Ref [3].*

## 5. Wisdom Process Triangle

In the previous section, the types of wisdom and wisdom based decision making process (in short) have been discussed. Actually, wisdom is the higher level of knowledge that leads to a high accurate decision. However, to process the decisions there should have connectivity with the organization as well as people of that organization. Therefore, the wisdom process triangle is the combination of a) wise leadership who is capable to combine the three kinds of wisdom (managerial, psychological and philosophical); b) organization that has defined objectives, proper infrastructures

and ability to take the strategic planning (SWOT analysis is an acronym for strengths, weaknesses, opportunities, and threats and is a structured planning method that evaluates those four elements of an organization); and c) smart people who have the right knowledge to understand the decision, balance in their words and actions, and good intension. The wisdom process triangle is shown in the Fig-4. In wisdom process triangle, all the branches should work together; only a leader or decision maker may not be successful if the organization does not have the capacity to execute the decision. Similarly, if the manpower is not ready to accept, a single decision may not be performed.



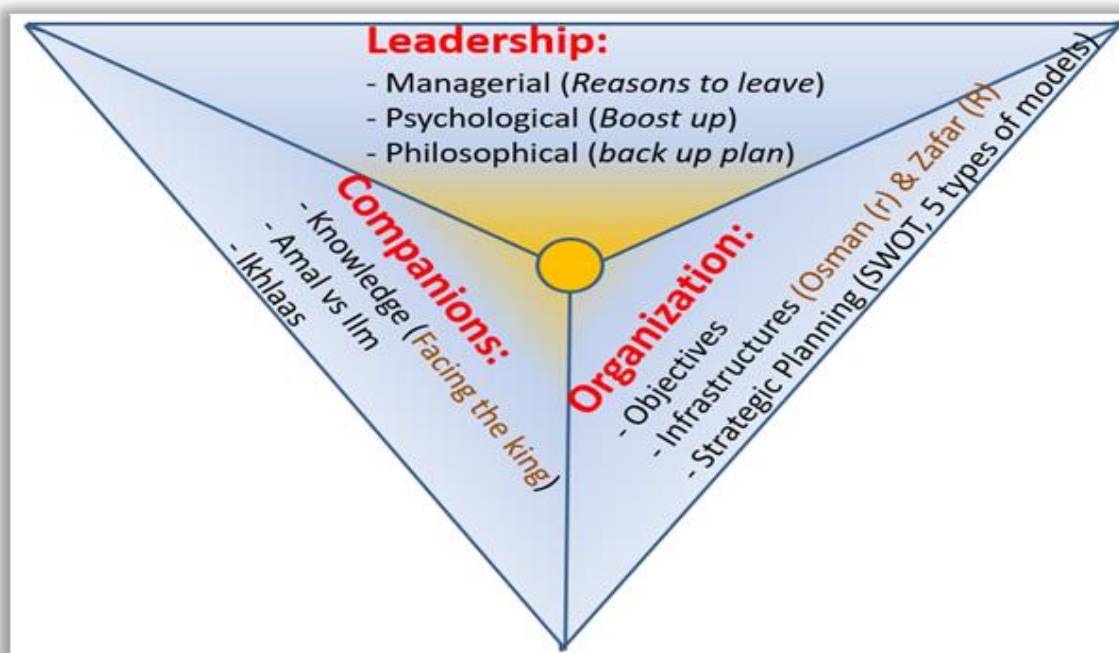
Figure- 4: The wisdom process triangle

### Case Study-1: Muslim Mission to Abyssinia

At the early stage of Da'wah works, Prophet Muhammad (ﷺ) faced tremendous obstacles to spread his Da'wah works. The torture of Q'uraish on newly accepted Muslims became un-bearable. Muhammad (ﷺ) tried to boost them to sacrifice in the path of Islam and his companions accepted his appeal soul-heartedly. Mohammad (ﷺ) also had some ideas ahead of time to build relations with different nations to get support and to expand his Da'wah works.

Muhammad (ﷺ) had a certain goal, to establish a state in the light of the Quran. Per His objective, he built an infrastructure for his religion and He also took the right strategic plan to keep His footsteps in Abyssinia and Madinah Munawwarah.

The revealed Quran continuously enriched the knowledge of His companions, which helped Ja`far ibn Abi Talib to face the king of Abyssinia. It is also well-known that all of His companions had very good balance in their words and action which is example for the whole world. It is well established that All of His companions had good intentions to sacrifice their lives for Islam to achieve the goal that was set by Prophet Muhammad (ﷺ).



*Figure- 5: The wisdom process triangle for Prophet's decision, for example of Abyssinia issue*

### ***Some Questions***

- Why `Uthman ibn `Affan and his wife Ruqayyah, the Prophet's own daughter were selected?
- Why did Ja`far ibn Abi Talib, the Prophet's cousin migrated to Abyssinia?

- Why `Abdur-Rahman ibn `Awf, Abu Salamah Al-Makhzumi, and Az-Zubayr ibn Al-`Awam, who were all noble and public figures in the Quraishi scene were selected for migration?
- Why did they stay 14 years in Abyssinia (they came back to Madinah one year before the Battle of Mu'tah)?
- Why was Abyssinia selected for the purpose of migration? Is it because of political benefit and financial obstacle to Q'uraish?

### ***Because***

- To save the companions from the torture of Q'uraish
- To spread the Islam outside the Arab peninsula
- To pressurize the Quraysh leader
- Abyssinia was also a trade center for Q'uraish
- After all, it was a backup plan of Rasul (ﷺ); because Uthman ibn `Affan seemed to Him the future leader of Islam; Ja`far ibn Abi Talib was His mind to make him a chief of His Army (Ja`far was sent as the second in command for the Battle of Mu'tah).
- In the case of failure of Madina, Abyssinia was a second place to take shelter.

## CHAPTER-FOUR

# TECHNIQUE OF SERMONIZING

The meaning of وعظ is sermonize (deliver a sermon) which reflects the closest meaning mentioned in the verse-125 of Chapter An-Nahl. One must try to convince others to bring them in the path of Islam by means of sermon. This convincing power is one of the main tools of Da'wah works. The sermon has three perspectives: i) giving practical example from our daily lives, ii) using Quran and Sunnah as references to connect to our daily lives, and iii) encouraging the people based on their own situation (not randomly). The following Figure-15 is showing the effective sermonizing (الوعظ) methodology. The sermon delivered to the people may include the non-practicing Muslims or may be non-Muslims who have soft corner for Islam and are ready to listen, whom we have called 'motivated people' in the Fig-6 in the previous chapter.



Figure- 6: Perspectives of sermon

In general, sermon may be given to any people. However, in the verse of An-Nahl 125, wisdom is used before the sermon (وعظ) and argument (يجادل) is mentioned afterward; which has the notion of calling the persons those are still out of Islam in practice. Anyway, the general guidelines for sermon that we learn from prophet Muhammad (ﷺ) include the following: gathering sufficient knowledge about the people as well as their social environment, welcoming the people, listening to them (especially in the case of personal meeting), finding out their desire/need,

analyzing their psychology and finally sermonizing. These steps are given in the Fig.-16.

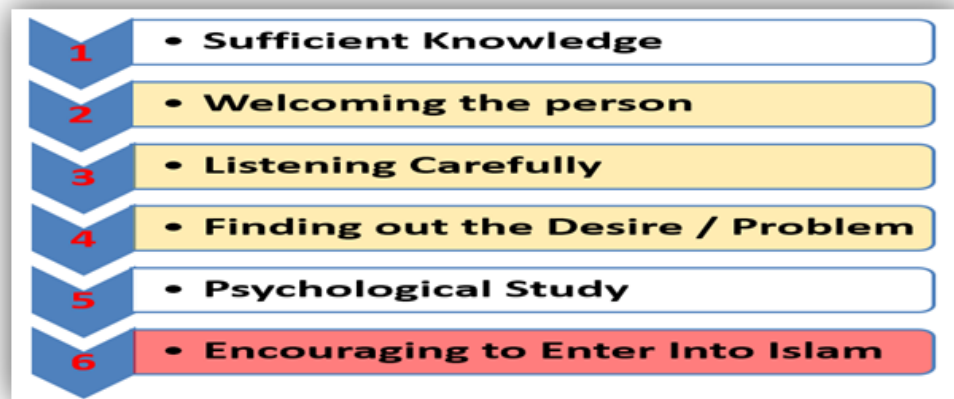


Figure- 7: Sermonizing technique to attract to Islam

Studying the mindset of others should be the integral part of Da'wah works which we also learn from our prophet Muhammad (ﷺ). Unfortunately, this psychological studies are almost absent in the Da'wah activities in the present days which need to be fixed. To succeed in Da'wah works, a Daa'ee (propagator) must know the persons who are targeted for Da'wah works and the society where he lives in. Generally, People don't care about others. This isn't because people are mean or hurtful, but simply because they are mostly focused on themselves. Considering the following theoretical pie-chart (Fig-17, plotted using second numerical values) showing the variety of thoughts that a typical person has:

In this chart, 50% - 30% of thoughts are self-directed. For example, my goals, my problems, my feelings etc.

Another 40% - 50% are directed towards relationships, but how they affect me. What does he think of me? How will boss evaluate my performance in the next review? Do my friends like me or see me as irritating? So on...

Only 10% - 20% in this model is time spent in empathy. Empathy is the rare event where one person actually feels the emotions, problems and perspective of another person. Instead of asking what he/she thinks of me, I should ask what he/she is thinking.

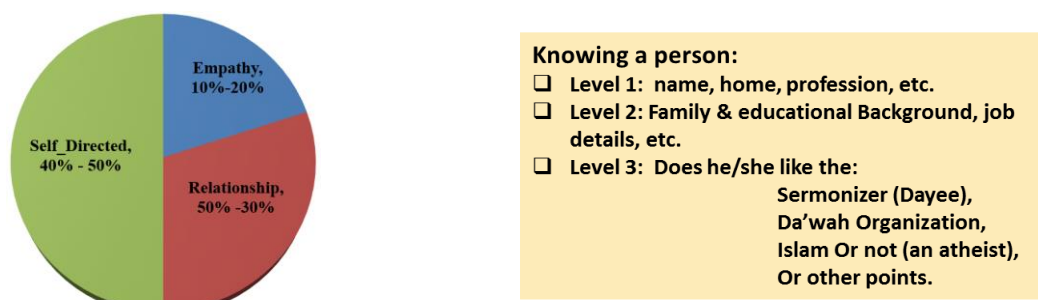


Figure- 8: Probable division of thought of a person

Within that 10% - 20%, most people then divide attention between hundreds of other people they know. As a result, one would occupy a fraction of a percentage in most people's minds, and only a couple of percentage points in a deeply bonded relationship. To achieve the goal in Da'wah, this 10% - 20% of one's mind may be expanded and the empty space that occupied one's self desire (50% - 30%) can be reduced and can be filled with the love of Allah and Rasul (ﷺ). One point is important to remember, every person's empathetic mind opens up when he/she is in trouble or in some emotional moments, for example, when any kin dies, at the moment of sickness etc. Therefore, Daa'ee (Propagator) must keep in touch with the people and get-into one's mind at the right time.

### Case Study-2: Story of Accepting Islam by Omair

The impact of defeat of the infidels at Badr was so great that the Makkans began to burn with indignation and resentment over their horrible losses. Umair bin Wahab Al-Jumahi and Safwan bin Omaiyah sat together privately lamenting their loss and remembering their dead and captives. Umair expressed his intention to kill Mohammad if he could get support for his family. Because of this intension of Omair, Safwan bin Omaiyah arranged money and other logistic to Omair. Omair at last managed to come to Madinah to kill Muhammed (ﷺ). However, Umar bin Al-Khattab saw him at the door of the Madinah Mosque and understood that he had come with evil intentions. Then he informed Rasul (ﷺ) and the Rasul (ﷺ) allowed him to meet.

Omar was then let in looped by the sling of his sword and in greeting he said 'good morning', to which the Prophet (Peace be upon him) replied that Allâh had been gracious and taught them the greeting of the dwellers of the Paradise: 'peace be upon you!'

Then Prophet (ﷺ) asked about his objective, Umar said that he had come to see his captured son was well treated or not. As for the sword, which the Prophet (Peace be upon him) asked him about, he cursed it and said that it gained them nothing.

On exhorting him to tell his real goal, he remained obdurate and did not divulge the secret meeting with Safwan. Here the Prophet (ﷺ) got impatient and he himself disclosed to Umar his secret mission.

Umar was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messengership of Muhammad (Peace be upon him). He then began to entertain Allâh's praise for having been guided to the 'Straight Path'. The Prophet (Peace be upon him) was pleased and asked his Companions to teach Umar the principles of Islam, recite to him the Noble Qur'ân and release his son from captivity.

From this case of Omar, we learn from prophet (ﷺ) that he followed every single step that we have explained in Fig-16. Omar came to kill Him (Rasul (ﷺ)); however, Rasul (ﷺ) could get-into his mind and finally accepted him (Omar) as His follower. It is to be mentioned here that in modern customer service, the points 2, 3 and 4 of Fig-16 are also followed to attract the customers.

### **Case Study-3: Story of Accepting Islam of Thumamah**

Thumamah bin Uthal Al-Hanafi, chief of Bani Hanifa, who had gone out by order of Musailama, the Liar, to assassinate the Prophet (Peace be upon him). The Prophet's companions captured him and tied him to a pole of the Prophet's Mosque.

To a question posed by the Prophet (Peace be upon him), Thumamah used to say: 'If you were to kill someone, then you would have to choose one of noble descent, if you were to be gracious, then let it be to a grateful man and if you were to ask for money, you would have to ask for it from a generous man.' He repeated that three times on three different occasions. On the third time, the Prophet (Peace be upon him) ordered that he should be released.

He soon went nearby, washed and then came back to profess the new faith addressing the Prophet (Peace be upon him): 'No face had been more awful to me than yours but now it is the closest to my heart, no religion had ever been more repugnant to me than yours, now it is the dearest in my heart. Now I want to perform the Umrah (lesser pilgrimage).' The Prophet (ﷺ) gave him good tidings and asked him to do that.

From the story of Thumama, we learn that he had a plan to kill Rasul (ﷺ) and somehow he was captured by the companions of prophet and he was tied to a pole. Compared to Omair, Thumama was in very bad situation. Both (Omair and Thumama) of them planned to kill Rasul (ﷺ) but their presence in front of Muhammad were different; Omair was free with sword on his shoulder, conversely Thumama was tied to a pole. However, the Prophet Muhammad (ﷺ), took longer time for Thumama to accept him in his Ummah (community). Actually, Thumama used diplomatic language. That is assumed to be the cause of longer period (because, three times heard the same answer from Thumama at three different occasions) to accept him (Thumama). Here psychological study played an important role that we learn from our beloved prophet. Actually, Muhammad (ﷺ) had a great capability of reading others' mind that led him to success of his great mission.

## CHAPTER-SEVEN

# BENEFIT OF DA'WAH

Da'wah is an important task to a responsible person who will motivate the people to be in the right path. Our creator, Allah (SWT) has mentioned frequently in the Quran to abstain from the footsteps of the devil who always inspire the human being in the wrong direction. Our last prophet Muhammad (ﷺ) has also warned to his followers to call the people towards the path of Allah, otherwise the world will be turmoiled for the lack of good actions.

As Allah says:

'Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves.'  
[surah ar-Rad 13: 11]

Additionally, Allah, the most high, says Himself about the people that are successful:

'Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'roof (Islamic monotheism and all that Islam orders one to do) and forbidding Al-Munkar (Polytheism and disbelief and all that Islam has forbidden). And it is they who are successful.' [Surah al-Imran- 3: 104]

The Prophet (ﷺ) in relation to this says:

'By Allah, if a single person is guided by Allah through you, it will be better for you than the best of camels.' [Bukhari]

Also, as the Prophet (ﷺ) says:

'God, His angels and all those in the Heavens and on Earth, even ants in their ant-hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge.' [Tirmidhi]

As the Prophet (ﷺ) perfectly says:

'When a man dies, his good deeds come to an end except three: on going charity, beneficial knowledge and righteous offspring who will pray for him.' [Muslim]

The Prophet (ﷺ) talked about the consequences of those who do not spread possessed knowledge:

'Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire.' [Tirmidhi]

Consequently, by fulfilling our obligatory acts we can look to achieve the pleasure of Allah (ﷻ) and get close to Him. As it states in a hadith, Allah says:

'...And My slave does not come close to Me with anything more beloved to Me than what I have made obligatory upon him. My slave continues to come nearer to Me through voluntary deeds until I love him, and when I love him, I become his ears with which he hears, I become his sight with which he sees, I become his hands with which he strikes, I become his legs with which he strides. If he asks Me, I shall surely grant his request.' [Bukhari].

The knowledge that we have gained through study of this book specially the importance of Da'wah, the science of Da'wah (wisdom, preaching and arguing technique), and lastly the benefit of Da'wah needs to be applied in our society. Da'wah work cannot be done alone or the right of Da'wah will not be fulfilled until unless all Muslims agree to work together using wisdom and by forming a smart Da'wah organization explained in chapter three.