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The Philosophy of Da'wah Discourse: A Perspective on the Approach of the Prophet ﷺ and His Companions رضي الله عنهم

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فلسفة الخطاب الدعوي في ضوء منهج النبي ﷺ وصحابته رضي الله عنهم

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ملخص البحث

إن الدعوة إلى الإسلام من أسمى الأعمال، وأشرف المهام، وهي مهمة الأنبياء والمرسلين، ورسالة الدعاة والمصلحين، وهى وظيفة أمة خاتم النبيين ﷺ، وهي عبءعظيم ومسؤولية ثقيلة، لا ينهض بأدائها وتبليغها إلا من توافرت فيه شروط الحكمة وسار على درب النبي وصحابته، فواصل المسيرة و نهل من النبع الصافي قواعد تبليغ رسالة الإسلام للناس، ونظرا لعالمية الرسالة فهي تحتاج إلى خطط مرتبة، وجهود منظمة، وحكمة واعية، ودراسة جادة لأحوال الداعي والمدعو من أجل الوصول إلى عقول الناس وقلوبهم. وتأتي هذه الدراسة لتناقش، من خلال المنهج التحليلي، فلسفة الخطاب الدعوي وأسس إلقاء خطاب دعوي نموذجي في ضوء منهج الخطاب الدعوي الذي تبناه النبي ﷺ وصحابته رضي الله عنهم. ومن ثم، تهدف الدراسة إلى تبيين عناصر الخطاب الدعوي في منهج النبي وصحابته وتقديمها للداعية في إطار يعينه على أداء مهمته، وحتى يؤدي رسالته على أحسن وجه وأفضل بيان. كما تهدف إلى تبني خطاب دعوي عصري يتناسب مع التحديات التي نواجهها، بل والتصدي لمن هم غير مؤهلين للتعريف بالإسلام، وذلك بإعداد داعية مؤهل للتعريف بجوهر الدين الإسلامي الحنيف في ضوء منهج النبي ﷺ وصحابته رضي الله عنهم. ومن خلال فصول البحث، تبين الحاجة الماسة إلى أن يمتلك الداعية مؤهلات أخلاقية وعلمية وثقافية ومهارية ولغوية عالية، وضرورة انتسابه إلى مؤسسة علمية متخصصة ليتزود بعلوم ومعارف العصر وعمق وفلسفة الخطاب الدعوي حتى تصل الرسالة الدعوية إلى الناس بلا شطط أو غلو، ويبني العقول ويرتقي بالفكر، وينهض بأعباء رسالته. وانتهت الدراسة إلى أن الإصلاح والتجديد والتغيير في المجتمعات يقع على عاتق الدعاة وأهل العلم والحكمة، فهم أمل الأمة في ظل التحديات التي تواجه الأمة الإسلامية.

الكلمات الدالة: فلسفة – خطاب – خطبة – منهج – دعوة.

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The Philosophy of Da'wah Discourse: A Perspective on the Approach of the Prophet ﷺ and His Companions ﷺ

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Abstract

Advocacy to Islam is one of the best rewarded actions and most honorable tasks. It is the mission of the Prophets and Messengers, the message of preachers to Islam and reformers and the task assigned upon the Ummah of the seal of Prophets ﷺ. It is a big responsibility that only those characterized by wisdom and those who follow the path of the Prophet ﷺ and his companions can carry on. Moreover, the universality of Islamic message requires organized plans, consolidated efforts, conscious wisdom and a serious study to the conditions of those who deliver it and those who receive it to make this religion reaching out to people's minds and hearts. Through its analytical approach, this study discusses the philosophy and the foundations of ideal Da'wah discourse based on the approach adopted by the Prophet and his companions. Therefore, the research aims at pinpointing these foundations and providing them to the preachers of Islam to help them fulfilling their duty in the best manner and crystal clarity. The research aims also at developing a Da'wah discourse appropriate to our time and the challenges we are all facing; and to cut the road off before those who are unqualified to speak of Islam by preparing a qualified preacher of Islam who presents Islam in

its pure essence as presented by the Prophet and his companions. The research concludes that major responsibility in change, reform and renewing lies on the men of knowledge, preaching and education. Muslim Scholars and preachers are the hope of our Ummah in face of the challenges and those who challenge Islam and Muslims in various fields "educational – cultural – social and others". Therefore, preachers of Islam, as discussed in the research, are required to obtain high levels of moral, scientific, cultural, and linguistic skills and qualifications. They are also required to promote their knowledge and profoundly learn the philosophy of Da'wah discourse in well-known and specialized scientific institutions to be able to deliver their Da'wah discourse to people with no negligence or excess, build minds and do their mission properly.

Research's Key words: Philosophy – Discourse – Khutbah (religious sermon) – approach – Da'wah.

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Introduction

Whilst there is a range of definitions for discourse, generally referring to written or spoken communication, in its most basic form it can be defined as a particular way of talking about and understanding the world.(1)Discourse also means intellectual communication between people. It reflects their varied approaches, different positions in life, varied ideas and different beliefs.(2) The type of discourse that rests on reference to Quran and the Hadith and the related texts of scholars ('Ulama) is said to be a Da'wah discourse.(3) The word "Da'wah" means "to invite" or to "summon" and usually denotes the preaching of Islam. Dā'iyah is

(1) Jorgensen, M. and Phillips, L. (2002) Discourse Analysis as Theory and Method. London: Sage, p. 19.

(2) Abu Laylah, M., (2005). The Qur'an and the Gospels: a Comparative Study. Cairo: Al-Falāh Foundation, p.8

(3) Satre, J., (2010). Two Narratives of Islamic Revival: Islamic Television Preaching in Egypt, Unpublished Doctorate Dissertation, University of Bergen, p. 20.

the one who invites people to faith or help people understand and practice Islam.(1)

Dialogue and discourse are our means to exchange ideas, thoughts and know one another. Each person is born with the ability to respond to others and socialize with them. As he grows up, he starts to express himself in words and communicate to those around him. Therefore, dialogue, discourse, conversation, communication and argument are characteristics of human life.

The Significance and Objectives of the Study

Allah has created us to support each other and also to advise, correct, defend each other. Speech has a power to change. It is an instrument to renew. It is a key to open the minds, hearts, consciences and to affect human desires, determination and concerns.

If we desire to prepare ourselves for discourse and be active in building civilization for all people to enjoy, we should develop teaching, lecturing and discourse's skills and programs. To ensure this, we must funnel all harsh words, derogatory words or opinions from our Da'wah discourse.

The study aims at achieving the following objectives:

- Pinpointing the foundations of ideal Da'wah discourse in the approach of the Prophet and his companions and providing them to the preachers of Islam to help them fulfilling their duty

(1) Egdūnas, R., (2004). The Multiple Nature of the Islamic Da'wah. University of Helsinki, Faculty of Arts, Institute of Asian and African Studies, Academic Dissertation, p. 24.

in the best manner and crystal clarity.

- Developing a Da'wah discourse appropriate to our time and the challenges we are all facing.
- Enriching the literature about religious discourse, to magnify and empower the values of communication and cooperation among the people.
- Providing a practical guide for those interested to involve in religious discourse so that they can achieve fruitful outcomes of their discourse, most importantly if they are presenting Islam to others.
- Cutting the road off before those who are unqualified to speak of Islam by preparing a qualified preacher of Islam who presents Islam in its pure essence as presented by the Prophet and his companions.

Just as the good farmer chooses his seeds, prepare his soil and does everything to harvest a good crop, the expected fruit of our study is to have a refined behavior, language, approach, fair and just opinions towards others to create a healthy and wide-ranging atmosphere of tolerance through recognizing the role model and approaches of the ideal Da'wah discourse. Through this way, our planet, earth, shall be almost a heaven of peace, wisdom, tolerance, security, and mutual love and respect. This is the core of our noblest message to humankind that can provide a common ground and meeting points to bring people together.

Problem Statement

Many Muslims are keen to communicate about Islam and present their Deen (religion), culture and heritage to others. Therefore, to attain an ideal paradigm of Da'wah discourse, this research paper discusses the following questions:

Who speaks for Islam?

What are the priorities of Da'wah discourse?

What are the best practices for presenting successful and impressive Da'wah discourse?

Which approaches of discourse shall be adopted?

Why communication with others is sometimes fruitless?

All these questions are discussed and practical instructions in the light of Prophet ﷺ and his companions' approach of discourse are presented to guide readers to better approaches of understanding and communicating Islam with others.

Methodology and Research Scope

Discourse has become one of the most important cornerstones in our life. It is a key role for recognizing each other's cultures, civilizations, habits, customs, and most importantly beliefs. Misconceptions and misjudgments are the natural outcomes of lack of trust. We lack trust because we lack the right approaches of discourse or because of miscommunication. Therefore, the analytical and deductive approach has been adopted in this research.

For pursuing this research, several useful English and Arabic

publications on the topic were consulted. Some of the articles were retrieved either from hard copies or from paperless sources such as websites. Other sources were consulted for the preparation of this work consisted of local and nationwide scholarly works and encyclopedias. Such important studies as "Manhaj Al-Islām Al-'Ilmī Fi Da'wat Al-Rusl" by Atiah Muhammad Sh'aban's (1997), "Kaifiyat I'dād AlDā'iyah" by Ahmad Ghalwash (H.1402), "I'dād AlDā'iyah Wa Mu'alajat Ba'd Mashakel Al-Da'wah" Muhammad Abu Farhah (H.1402), "I'dād AlDā'iyah Al-Mehanī" by Muslih Baiyumī (H.1407), "Dawr Al-Jāmi'at Fī Takwīn AlDā'iyah" by Muhmmad Fathi Othman (H.1407), "Al-Sifāt Al-Fikriah Al-Darwriyah Fī Dawa' Al-Kitāb Wa As-Sunnah" by Muhammad Abduallah Haiyati (2002), and other studies has already done and already researched by the researcher. Nevertheless, the research offers some different perspective that distinguishes it from previous studies. The research focuses on preparing a preacher adopting the philosophy of Da'wah as practiced by the Prophet and his companions. The research pinpoints the important role of the specialized Da'wah institutions for preparing a preacher exceling the required qualification for preaching the sublime message of Allah. The research offers the preacher a historical practical guidance for ideal preaching and enables him to face cultural and social challenges of his addressees. These books became an impetus for the research's concern on D'awah discourse. The research is consisted of an introduction, two chapters, and a conclusion.

Finally, and most importantly, I thank Allah for enabling me to complete this study. May He accept my humble efforts and forgive any shortcomings on my part.

Chapter One

Prophet Muhammad's Philosophy of Da'wah Discourse

Introduction

It is the right of man that he should be told about God and how to worship Him. That is why we had series of Prophets, speakers, scholars and reformers. However, which approach of discourse shall we follow? In this chapter, I shall try my best to compress my ideas to give a balanced picture of the topic. I am like the man in the old legend of the American Indians, the man who came down from the mountain to see the ocean for the first time. He asked for a jar and filled it with seawater. When they asked him why, he said, "My people have never seen the ocean. I will carry this jar full of water to show them what it is like." Here is my little jar to pinpoint the Prophet Muhammad's philosophy of Da'wah discourse in Islam.

1.1 Prophet Muhammad's Philosophy of presenting Islam

In Islam, diversity in beliefs, cultures and traditions is part of God's intended creation and a sign of His wisdom. Allah (Subḥānahu wa ta'alā) says: **"Had Allah willed, He would have made you one community, but [He intended] to test you in what He has given you; so, race to [all that is] good."** (Qur'an 5:48) As faith is the central to the lives of people around the world, a profound understanding of Islam is necessary to fully grasp the right philosophy of speaking about Islam.

Prophet Muhammad's role in speaking about Islam serves as a

model for Muslim communicators. Under difficult circumstances, he continued conveying the Message of Tawhīd. The Prophet's roles were to achieve specific purposes of communication, which outline for us the framework of any discourse on Islam.

Islam is a universal Message to all humankind. It requires high levels of educational qualifications and communication skills to convey it successfully to peoples. A successful preacher of Islam should enjoin an equal approach of Targhīb and Tarhīb (enticement and warning).

The philosophy of Targhīb and Tarhīb is a unique Qur'anic and Prophetic style which has always been fruitful, if there is no exaggeration in using either one of them. Focusing on Targhīb solely may lead to laziness and negligence and using immense Tarhīb may result in despair and hopelessness.

In warning the people, preacher of Islam may use interrogative and exclamation expressions to attract the attention of his listeners. The Prophet ﷺ sometimes used this style to put strength on the consequences of violating the commands of Allah. The Prophet ﷺ was noted many times saying: **"How is it that some people……? What is the matter with the people that say such and such?"**(1)

Responding to the requirements of his mission, Prophet Muhammad ﷺ spent the greater part of his life to communicate Islam. At the very beginning of his mission, the Prophet ﷺ communicated the message of Tawhīd (belief in the Oneness of

(1) Narrated by Dāwūd, Sunan Abī Dāwūd, Kitāb Al-Adāb,43/16.

God) with his wife, Khadijah. She was followed by Abu Bakr As-Siddiq; the Prophets' closest friend, Ali Ibn Abi Ṭālib; the Prophet's cousin and Zayed Ibn Hārithah who was, at that stage, the Prophet's adopted son. They were all impressed by the Prophet's discourse about Islam and converted to Islam willingly.(1)

It is important to note here that the Prophet ﷺ started to speak about Islam to his very close circle who were very impressed by his character and manners. Therefore, if the preacher of Islam does not have a sufficient impact on his closest circle, he shall not expect fruitful results of his communication about Islam with other members of his community at large.

Preacher of Islam should be endowed with good character and high degree of confidence to win the hearts of his community. When the Prophet ﷺ came to his beloved Khadijah and confided to her what he experienced in the cave, she praised his character saying: "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."(2)

This has been recorded as the best communication that is based on confidence and trust between a husband and wife. Therefore, before a speaker speaks about Islam, he needs to check his degree of confidence in the responses of those who are very close to him.

(1) Moore, S., (2017). An Endless Light: Muhammad and His Humanity. UAE: Zayed House for Islamic Culture, p.141.

(2) Narrated by Imām Al-Bukhārī, Kitāb Bed'a Al Wahi, Babu Kaif Kān Bed'a Al Wahi,1/ 3.

If he can achieve it at smaller level, he would be able to achieve it at a communal level.

The Prophet Muhammad ﷺ received revelation from God for twenty-three years. However, there is no recorded case in any historical source that he ever used force to convert anyone to Islam.(1)

The Prophet ﷺ sent intelligent and eloquent representatives with elegantly written letters to the courts of Kings. No threat or abusive words were used in his letters. The letters reflected the sublime philosophy of the Prophet's discourse that consider the social high status and ranks of those kings and rulers. Some of them accepted the Prophet's invitation and some others declined, yet the Qur'an states: **"Say to them: "To you your religion and to us our religion."** (Qur'an 109:6). In other words, "Go your way in peace and we will go ours in peace."(2)

In fact, people are of different reactions and responses when you share with them religious advice or recommendations. A preacher of Islam shall expect everything from acceptance to complete rejection.

On the Prophet's mission to the city of Al-Ṭā'if, he presented Islam to the people there but all of them did not welcome his speech and declined his message. The angel Gabriel came to him and said: "Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to

(1) Nadawi, S., (1995). Muhammad the Last Prophet. UK: Islamic Academy, p. 47.
(2) Qureshi, S., (1986). Letters of the Holy Prophet. Delhi: Noor Publishing House, p. 81.

you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet ﷺ, as a very good role model of tolerance and mercy, replied: **"No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him."**(1)

In his lifetime, throughout the Muslim history and even today, the Prophet Muhammad has been called the "living Qur'an," the embodiment in his behavior and words of God's will. Therefore, any preacher of Islam is required to study the Prophet's biography, follow his example, and transforms his instructions into everyday life and practices.

To follow the Prophet's example and philosophy of discourse, preacher of Islam needs to enjoin a degree of patience and perseverance. He is required to train himself to receive criticism with an opened mind. The Prophet himself was patient and he moved back to Makkah with a strong determination to complete his mission.

1.2 Prophet Muhammad's Character and Its Influence on the Addressees

Sometimes, one's action does the talking. Others might be impressed and influenced by the Muslim's good actions rather than

(1) Narrated by Imām Al-Bukhārī, Kitāb Bed'a Al Khalq, Babu Idhā Qāl Ahdikum 'Ameen, 42/59, (3231).

by what he says. This is a successful type of Da'wah discourse through action. Furthermore, the best is to set a good example of being a Muslim by refining and perfecting our morals, then the talking would follow. Islam has come to humanity with the aim of perfecting morality, as the Prophet ﷺ said: **"I was sent to perfect good character."**(1) Therefore, whoever speaks about Islam must remember that he is to be a good example and a role model for others. He should be a practicing Muslim, more in private life than in his public life. He should be honest, sincere, humble and have a good degree of Taqwā (piety) and Wara' (righteousness).

It should be stated here that preacher of Islam is a mirror image of his community. He is the inheritor of the Prophet. After all, he is a vice-gerent and a representative on behalf of Almighty Allah. He should know that anything wrong he does, it would badly affect his community. Therefore, he should be conscientious about his role, his personality, character, behavior, and manner.

We have a perfect example from the words, actions, morals and character of the Prophet ﷺ through his divinely guided way of life. It is a promise of enormous reward for those who invite others to Islam, whether by words or through action. The reward may not be in the form of material things, but something that is given in the Hereafter, or may be both, and Allah knows best.

It should be also taken into consideration that good listening makes a good speaker. When 'Utbah bin Rabi'ah came to the

(1) Imam Al-Bukhārī, Al Adab Al-Mufrad, Kitāb Husnu Al-Khulq, (273).

Prophet ﷺ to try to put an end to his message, he said to the Prophet: "If you are doing all this with a view to getting wealthy, we will join to give you greater riches than any Quraishite has ever possessed. If it is ambition that moves you, we will make you, our leader. If you desire kingship, we will readily offer you that. If you are under the power of an evil spirit which seems to haunt and dominate you so that you cannot shake off its yoke, then we shall call in the most skillful physicians to cure you." "**Have you finished?**" asked Muhammad ﷺ. When he had heard that all had been said, he spoke out and recited the beginning of Chapter 41 of the Qur'an and prostrated when he reached the 38th ayah. After that, he turned to 'Utbah and said, "**Well Abu Al-Waleed! You have heard my reply, and you are now free to do whatever you please**." When Abu Al-Walīd turned back to his people, they said, "This man looks different." They were even more surprised to hear Abu Al-Walīd's comment, "I listened to a discourse that is neither magic nor poetry, and you should let Muhammad continue his mission…"(1)

Listening well contributes considerably to answering and dealing with the proposed topic well. Listening develops better relations with the addressees, no matter if the communication is with spouse, child, friend, a colleague, a neighbor, or community at large.

(1) Ibn Hisham, A., (2015). Al-Sīrah Al-Nabawiyyah. Beirut: Maktabat al-Assrya, (1/256), judged by Al-Albānī, M., (1965). Fiqh Al-Seerah. Dār Al-Kutub Al-Hadithah, p. 107.

In his advice to his son about good listening, Imam Al-Hasan Ibn Ali said: "Learn good listening just as you learn good speaking. Never interrupt a speaker, even if he takes long, until he comes to an end."(1)

For fruitful communication and listening with an open mind, Imam Al-Ghazālī mentioned in his Iḥyā′ 'Ulūm al-Dīn that there are three interesting requirements for a debater. First, for seeking truth, a person should act as if he is looking for a lost item, and it does not matter if the lost item is found through him or his conversational partner. Second, a person should see his partner as a helper, not an opponent. Third, as one might show gratitude to people for giving him or her the right direction when they are lost, a debater should thank his conversational partner when the latter identifies a mistake and/or reveals the truth.(2)

1.3 Prophet Muhammad's Philosophy of Khutbah(3) in Islam

The Arabian Community was much accustomed to the Khutbah

(1) Al-Qali, A., (1975). Al-'Amali. Cairo: Al-Hai'ah Al-Masriyah Al-'Amah Li-Alkitāb, vol.2, p. 188.

(2) Al-Ghazālī, A., (2004). Ihy'ā Ulūm Al-Deen. D ā r Al-Hadith, 42/1.

(3) Khutbah is the primary formal occasion for public preaching in Islamic tradition. Khutbat Al-Jum'ah or Friday sermon is delivered in the mosque weekly on Friday. The khutbah originates from the practice of the Islamic prophet, Muhammad, who used to deliver words of exhortation, instruction, or command at gatherings for worship in the mosque in different occassions. Wardoyo, C., (2020). Directive Speech Acts Performed in Khutbah (Islamic Friday Sermon), Advances in Social Science, Education and Humanities Research (ASSEHR), volume 82, Ninth International Conference on Applied Linguistics,https://www.researchgate.net/publication/316292256_Directive_Speech_Acts_Performed_in_Khutbah_Islamic_Friday_Sermon.

as a style of public communication in such places like Suq Ukāz and around the K'abah.[1] Muslims also used oratory for the same purposes: to persuade and propagate. Several sermons are famous in the history of Islam. Prophet Muhammad's first sermon from mount Safā to declare himself the Messenger of God is perhaps one of his most famous as it underlined his style of communication of the new religion. It also demonstrated the Prophet's eloquence and command of the language.

With the establishment of the first mosque in Madinah, the place of the Khutbah for public communication was reinforced. The Khutbah would then precede or recede the Ṣalāt, and would include all matters of the religion and the state. Because of its significance, its sanctity, and its impact, the Khutbah is important socially, religiously, culturally, economically, and politically. Therefore, the one who delivers the Khutbah plays his most effective role in informing, educating, and influencing his fellow Muslims. He is considered as a source of inspiration, motivation and a commitment to his audience.

The Prophet's speech includes many times admonitions for they have a strong impact on softening the hearts and souls. The Prophet's Khutbah on the (first and) last Hajj he performed before his death, known as Khutbat Al-Wada (sermon of farewell), is very famous in Islam. The Prophet highlighted, in the Khutbah, major social and religious matters and underlying basic themes that

(1) Hayykal, H., (1993). The Life of Muhammad. Kuala Lumpur: Islamic Book Trust, p. 23.

became central in Islamic social behavior. The Khutbah touched on the issues of the treatment of pre-Islam Ribā (or usury), and social satisfaction and some aspects pertaining to the treatment of women.(1)

The discourse of the Prophet's farewell khutbah is 'a religiously-driven civic discourse rather than a pure religious sermon'. One of the strategies to build bridges between religious discourse and civic discourse is intertextuality.(2) Therefore, the preacher of Islam is to instruct his addressees how to care about the rights of the weak categories of the society and to strengthen the society's solidarity. He is to encourage them to attune their hearts with the love, respect, obedience and fear of Allah. He is to give them hope, expectation, and anticipation for their goodwill and good intention. He should encourage them to fear Allah in all affairs of their life and ask them to repent to Allah and seek his forgiveness. He is to inspire the congregating Muslims, to motivate them and to educate them.

Preacher of Islam should be a role model for his addresses for actions speak louder than words. The Prophet Muhammad won the hearts and minds through his unique character and beautiful manners. It is reported that when the Prophet Muhammad ﷺ completed the affairs of the agreement of Al-Hudaibiyah, it stipulated that Muslims are to go back without performing

(1) Bagby, I., (2017). A Remarkable Man: Glimpses in the Life of the Prophet Muhammad. UAE, Zayed House for Islamic Culture, p. 40.

(2) Hashem, M., (2010). The Umma in the Khutba: A Religious Sermon or a Civil Discourse?, Journal of Muslim Minority Affairs, p. 49-61.

Umrah and they are permitted to do next year. He ﷺ instructed his companions to slaughter their sacrifice and shave their heads. They did not act according to the instruction of the Messenger, even though the Prophet ﷺ repeated his instruction three times. The Prophet entered upon Umm Salamah and informed her of his companions' reaction to his instructions. She said: "O Prophet of Allah, go out, then speak not to them, slaughter your sacrifice and shave your head before them." When the companions saw the Prophet's practice ﷺ, they immediately slaughtered their sacrifices and shaved their heads. There was so much rush that they almost hurt one another while shaving each other.(1)

Therefore, preacher of Islam shall consider the fact that people are strongly impressed by what they see of their speakers' practices and character rather than what they hear from them.

It is worthy to mention that the face-to-face communication between the Prophet and his companions led to the development of an effective and special mode of communicating Islamic teachings and behavior through observing and imitating, what scholars today refer to as "vicarious learning."(2) Therefore, the speaker should maintain eye contact with the listeners but shall not stare.

The Prophet Muhammad himself is addressed by Allah to Call

(1) Narrated by Al-Bukhari, Sahih, Kitāb Al Shoroot, Babu Al-Shoroot Fi Al-Jihad Wa Al-Musalaha M'a 'Ahl Al-Harb, 54/19.

(2) Vicarious Learning (or Imitative Learning), in modern social psychology is an acknowledged mode of communication behavior through which people observe, learn and adopt behavior. See for example Albert Bandura (1969). Principles of Behavior Modification. New York: Holt, Rienhart and Waston.

unto the way of His Lord with wisdom and fair exhortation, and debate with the addressees in the finest manner. (Qur'an 16:125) Preacher of Islam shall not engage in discussions that can cause divisions or create confrontations. Rather, his aim should be to affirm and clarify the truth and guide people to the truth.[1] He should be familiar with the religious background of the addressees to be able to communicate their religious and intellectual concerns accurately.

Whenever preacher of Islam is engaged in a discussion with an individual or giving a lecture to a group, he shall keep in his consideration that he is not there to win an argument or debate. His goal is to foster understanding, to correct stereotypes, to explore similarities and differences to undergo a successful conversation. His task is to make sure that they properly understand the true message of Islam in its pristine purity.

It may be impossible to convince them in an hour or a day to change the course of their whole life, but at least they should understand the reality of what he is calling to, the Oneness of Allah, the finality of Muhammad's ﷺ Prophethood, the certainty of the Day of Judgment, etc. Therefore, what is most important regarding those being called to Islam is that the message should be crystal clear to them. Speaker's dialogue must also become a tool of transformation, a means of making tolerance and justice

(1) Ibn Baāz, A., (2014). Words of Advice Regarding D'awah. UK: Al Hidaayah Publishers & Distributors Publishing, p.33-35.

prevalent, a vehicle for diversity, pluralism and finally, a way to serve the common good.

Preacher of Islam should adopt a style of clear and understandable language in such a way that his addressees can understand him. Important points may be repeated when necessary. He should be brief in talk and avoid unnecessary details.

Preacher of Islam should consider the individual differences when conversing with people. For example, the Prophet ﷺ had a conversation with a Bedouin, whose wife had given birth to a black child; the Bedouin denied that the child was his. He came to the Prophet and said, "O Allah's Apostle! A black child has been born for me." The Prophet asked him, "**Have you got camels?**" The man said, "Yes." The Prophet asked him, "**What color are they?**" The man replied, "Red." The Prophet said, "**Is there a grey one among them?**' The man replied, "Yes." The Prophet said, "**Whence comes that?**" He said, "Maybe it is because of heredity." The Prophet said, "**Maybe your latest son has this color because of heredity**."(1)

The Prophet did not merely say, relying on his authority as Prophet: "No, I tell you as the Prophet of Allah that this is your child." Rather, he spoke in a way that the Bedouin could understand, taking care to use an example that related to the Bedouin's life, and thus, by benefiting from the experiences of the addressee he was able to solve a problem in a convincing manner by having the

(1) Narrated by Imām Al-Bukhārī, Kitāb Al Talāq, Babu 'Idhā 'Aradda Benafi Al-Walad, 7/ 53.

Bedouin come up with the solution himself.[1]

Methods which are in accordance with the addressees' concepts and thoughts, their perceptions and abilities, are to be used. It is more appropriate to utilize some visual tools, like PowerPoint presentations, videos and charts, as they help to get the message across. Speaker may use some gestures as well. The Prophet ﷺ said: "**I and the one who sponsors an orphan will be in Paradise like these two" – and he gestured with his forefinger and middle finger, holding them apart."**[2]

The Prophet's speeches starting from his Khutbah on the mount of Al-Safa to his farewell speech testify that he ﷺ was the greatest in the manner of speaking. His speech was of charming simplicity and smoothness, eloquent in expression, rich in vocabularies, and uniquely precise in words.[3] His words were few but meaningful and rich in wisdom. His words were so eloquent and beautiful to captivate the hearts and minds and anyone can understand them till the day of judgement.[4] He ﷺ said: "I have been given words which are concise but comprehensive and effective in meaning."[5]

(1) Hussain, M., (2006). Media and Muslim Society. Research Center. International Islamic University Malaysia, 1st ed., p. 20.

(2) Narrated by Imām Al-Bukhārī, Kitāb Al Adab, Babu Mulahazat Al-Yatīm, 1/ 262.

(3) Al-Jāhiz, K. (n.d.). al-Bayān wa-al-Tabyīn. Beirut: Dār al-Fikr, V. 2, p.17, 18, 29.

(4) Hussain, M., (2006). Media and Muslim Society. Research Center. International Islamic University Malaysia, 1st ed., p. 28.

(5) Narrated by Imām Muslim, Kitāb Al-Masjid Wa Mawādi' Al-Salāt, 1/ 371.

Chapter Two

Prophet's Companions and Their Philosophy of Da'wah Discourse

The delegation of Tamim, led by Al-Aqr'a Ibn Hābis, entered the Prophet's mosque in Madinah and they called on the Prophet to come out for them. When the Prophet ﷺ came outside, they said: "O Muhammad, we came to compete and boast the glory of our trip. So, give permission to our orator and our poet to speak praise of our pride and glory." The Prophet ﷺ reluctantly gave permission to them. Having said their piece, the Prophet asked Thābit Ibn Qays Ibn Al-Shammās and Hassān Ibn Thābit to reply to their orator and the poet. The leader of Banu Tamim was duly impressed by Hassan's Poem and felt obliged to acknowledge the superiority of the Prophet's position and said: "By my father, this man has a ready helper! His orator and poet are better than ours, and their voices are sweeter than ours!" Banu Tamim accepted Islam and the Prophet ﷺ honored them and accorded them very generous hospitality.(1)

The speaker, through his good, eloquent, and strong discourse, can be highly valued by the listeners. The ability of the speaker to attract the attention and win the hearts of his listeners reflects that he is a smart thinker who intellectually touches the secrets of human souls and affectionately change their view about the reality

(1) Ibn Hishām, A., (H. 1375). Al-Sirah Al-Nabawiyah. Cairo: Sharikat Al-Halābi, vol. 4, p. 206.

of things.[1] This chapter discusses the philosophy of Prophet's companions of discourse in Islam and presents theoretically and practically the means and the possibilities to attain a successful Da'wah discourse and prepare a potent speaker.

2.1 Prophet's Companions and Their Philosophy of Presenting Islam

Acting according to Prophet's ﷺ methodology of speaking about Islam, the companions of the Prophet achieved remarkable success in propagating Islam. They were active in their discourse on Islam. Abu Bakr Assiddiq, for example, succeeded in guiding prominent companions to Islam. Among them were Uthmān Ibn Affān, 'Abdur Rahmān Ibn Auf, Sa'd Ibn Abi WaqqāṢ, Talhah ibn Ubaidillah, Az-Zubair Ibn Awwām and many others.[2]

Ja'far Ibn Abi Ṭālib followed the Prophet's philosophy of discourse on Islam and beautifully presented Islam to Negus, the king of Abyssinia (Ethiopia). Ja'far fluent and brief discourse on Islam was very impressive, attracted the attention of the king and guided his heart to see the true essence of Islam. He successfully persuaded the king not to send his group back to Makkah during their period of migration to Abyssinia; as demanded by 'Amr Ibn Al-'As and Abdullah Ibn Abi Rabi'a, the two Quraish's envoys.[3]

(1) Hawi, E., (n.d.). Fan Al-Khitabah Wa Ta'thiruha 'ind Al-Arab. Beirut: Dār Al-Thaqafah, p.6-10.

(2) Ibn Khaldūn, A., (1971). Tārīkh Ibn Khaldūn. Beirut: Manshurāt Al-A'lamī, V. 2, p. 410.

(3) Moore, S., (2017). An Endless Light: Muhammad and His Humanity. UAE: Zayed House for Islamic Culture, p.33.

The history also recorded the conversation between Rab'i Ibn Amer and Rustum, the Persian king. Rab'i Ibn Amer briefed Rustum about Islam saying: "The Almighty Allah has sent us to deliver humans from worshiping the creation to worshiping the Creator of the creation and to deliver them from the narrowness of this world to the vastness and comfort of this world and the hereafter and from the injustice of the religions to the justice of Islam. The almighty Allah has sent us a messenger to guide us to worship Him alone……" Are you their chief", asked Rustam. Rabi said, "No, but the Muslims are like one body, and the lowest is equal to the highest." When Rab'i left, Rustum said: "I have considered the smart philosophy of his speech and opinion…" (1)

The discourses recorded between Ja'far Ibn Abi Ṭālib and the king of Abyssinia and between Rab'i Ibn Amer and Rustum have been inspiring for any Muslim who is interested to communicate the message of Tawhīd and aspire to witness the fruits of his Da'wah discourse.

Tadarruj (gradualism) is one of the laws of nature that is obviously explicit in obligating the acts of worship and forbidding the evil; as occurred in the historical course of forbidding alcohol and usury.

When the Prophet ﷺ sent Muādh Ibn Jabal (t) to Yemen to communicate with people and invite them to Islam, the Prophet

(1) Hussain, M., (1998). Itmām Al-Wafā' Fi Siar Al-Khulfā'. Beirut: Dār Al-M'arifah, 2nd ed., p. 75-76.

ﷺ instructed him the Fiqh of Al-Awlawiyyāt (the Jurisprudence of Priorities). The Prophet ﷺ asked Muādh to prioritize the most important over the important and the major over the minor. He recommended him to communicate with people about Aqeeda (creed) and Imān (belief) before teaching them prayers and the other religious obligations. Therefore, it is important to consider the gr adual evolution of the applications of Shari'ah rules by talking to the people to convince and educate them.(1)

When Umar Ibn Abdelaziz (t) became the Muslim caliph, his son Abdelmalek enthusiastically requested from him to communicate to the people and ask them to apply the entire teachings of Islam. Umar instructed his son saying: "Don't be haste, for the Almighty Allah spoke twice about wine negatively in the Qur'an and then He forbade it. I'm scared to create Fitna (discord) by asking the people to do everything altogether."(2)

The preacher of Islam shall apply the Fiqh of Tadarruj and prioritize the most important matters and put every matter in its actual order and hierarchy with justice, whether relating to rules, values, or action. He shall present his message easily and gradually, starting first with what is simple and easy. He shall not forget to exemplify Islam himself, in his knowledge and in his behavior, for the human beings are in dire need of a qualified person to remove them from the shadows of darkness to the light.

(1) Al-Asqalānī, I., (1986). Fath al-Bari bi Sharḥ Saḥiḥ al- Bukhārī. Cairo: Dār al-Rayān l'il-Turāth, vol. 2., no. 1496, 3/357.

(2) Al-Shātibi, I., (2008). Al-Muwafaqāt Fi Usūl Al-Fiqh. Beirut: Dār Al-M'arafah, Vol.2, p. 94.

A preacher of Islam should consider the cases and times of his audience and study their culture, customs and habits to enjoy their active and positive response to his discourse. Shaqiq Ibn Wā'il reported that 'Abdullah Ibn Mas'ud (t) used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahmān! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored."(1)

The students of Abduallah Ibn Masood (t) came to him and said: "We love to listen to your lectures and sermons and we ask you to give us more!" Abduallah Ibn Masood used to give only one lecture a week. He replied: "I wish that I could give more. The only thing that prevents me is the Sunnah of Prophet Muhammad ﷺ. He used to take care of us in giving sermons by selecting a suitable time, so that we would not become bored.(2)

Ibn 'Abbaās also said, "Lecture the people once a week, if you must, then twice, and if you must be frequent then thrice."(3)

The approach of the person who is conveying the message and teachings of Islam should be inclusive and welcoming in nature.

(1) Narrated by Imām Al-Bukhārī, Kitāb Al 'Ilm, Babu Man J'al Li 'Ahl Al 'Ilm 'Ayamn Ma'lumah, 3/ 70.

(2) Narrated by Imām Al-Bukhārī, Kitāb Al 'Ilm, Babu Man J'al Li 'Ahl Al 'Ilm 'Ayamn Ma'lumah, 3/ 70.

(3) Al-Asqalānī, I., (1986). Fath al-Bari bi Sharḥ Saḥiḥ al- Bukhārī. Cairo: Dār al-Rayān l'il-Turāth, vol. 11, no. 6337, p. 151.

He should learn how to have patience and preservation while he is delivering his speech. He should accept the advice and criticism from his audience. At one of Umar's sermons, a listener raised legitimate objection against what Umar was saying, and was very insistent on his position to the caliph, Umar told people: "leave him, for there is no good in you if you don't say the word of truth, and there is no good in us if we don't listen to it (the truth)."[1]

These interactions between the Caliph and the people were reflections of the place of Khutbah as an institution of public successful communication. It reflects practically the Islamic values of respect of other opinions, tolerance and readiness to accept genuine judgment from others.

2.2 Philosophy of Successful and Impressive Da'wah discourse

Speaking about Islam is one of the most rewarded actions and most honored messages. It is the sublime mission of the Prophets and Messengers and the profession of the seal of the Prophets, Muhammad ﷺ.

Despite its vital role for Islam and Muslims, it is a big responsibility that only those of high levels of religious and educational qualifications are entrusted to accomplish it. Allah (Subḥānahu wa ta'alā) addressed his Prophet Muhammad saying: "**Indeed, We will cast upon you a heavy word.**" (Qur'an 73:5) He (Subḥānahu wa ta'alā) also says: "**Allah chooses from the angels**

(1) Mujahid, A., (2000). Selected Friday Sermons. Riyadh: Dār Al Salām Publishers, p. 57.

messengers and from the people. Indeed, Allah is Hearing and Seeing." (Qur'an 22:75)

Muslim Ummah is in dire need of qualified persons who can present the true essence of Islam to people and bring them out of darkness and misguidance into light and guidance. Allah (Subḥānahu wa ta'alā) says: "**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Ṭāghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing**." (Qur'an 2: 256)

At the same time, Allah (Subḥānahu wa ta'alā) instructed the Muslim Ummah to recruit some of them to study the religion of Islam so that they will be able to teach the rest of the Muslim Ummah. The Almighty Allah says: "**For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.**" (9:122) This means that a group of individuals must study Qur'an, Hadith, Sirah, Fiqh, Shari'ah, history, civilization, and other branches of knowledge. Those are the ones who might be considered as speakers of Islam. They are to be the teachers and the scholars of the Muslim Ummah.(1)

Preacher of Islam should be careful to exchange a piece of information by just saying, "I hear it from such a scholar while it is not reported correctly or not at all authentic!" The Prophet

(1) Shakr, A., (2007). D'awah Through Dialogue. New Delhi: Islamic Book Service, p. 19.

ﷺ said: "**It is enough falsehood for a man to relate everything he hears.**"(1) It is not also appropriate to use the internet as a source of knowledge without a guide. How the information displayed on websites can be trusted and to exchange them with others without even knowing who their authors are and what they intend for?

It should be taken into consideration that weak knowledge and unauthentic information will confuse rather than educate and may lead to misunderstanding and misconception. Therefore, every seeker of knowledge is advised to take their knowledge from authentic sources rather than receiving them from a common and ordinary person or unknown source.

While it is a good feeling to see and hear our Muslim brothers and sisters do engage in Da'wah discourse, it is always best to get the proper training and preparation to qualify themselves for this great mission. Some are engaging in the discourse without the proper approaches, and sad to say, enough knowledge. Now these becomes dangerous as s/he might be giving his own interpretation of what the real meaning of basic concepts in Islam. Intention may be good, but we must couple it with the right approach, with the right attitude, with the right words.

It is important for every preacher of Islam to convey the teachings of Islam in their pristine purity and clarity and not to bring up controversies by being a blind follower of a Madh'hab

(1) Narrated by Abu Dawūd, Kitāb 'Al 'Adab, Babu Fi Al- Tashdīd Fī Al-Kadhib, 10/ 405.

(school of thought) or a sheikh or a tribe. The speakers have more persuasive power if they can cite Qur'anic verses and Hadiths from the Prophet ﷺ.

In Islam, discourse has been an Islamic forte which is used in many religious occasions like Friday, the two Eids, during the season of Hajj in the day of Arafat, etc. It is important to boast virtues and stop vices. Therefore, the more discourse is clear, strong, and to the point, the more it has strong impact on the listeners.

It is important to know which method of delivery the speaker uses to communicate his message. He shall not follow the course of yelling and shouting in the manner he speaks or speaks aggressively as if there is a quarrel.

In other occasion, using a low voice and a gentle style is more efficient. When Moses and Aaron went to Pharaoh to warn him and admonish him, they spoke to him gently. Allah (Subḥānahu wa ta'alā) addressed Moses and his brother saying: "**And speak to him with gentle speech that perhaps he may be reminded or fear** [Allah]." (Qur'an 20:44).

Gentleness affects the hearts of the addressees and give them readiness to listen to the debater. There are many other Qur'anic verses and Prophetic Hadiths that recommend a kind and gentle style of communication. The Prophet ﷺ said, "**It is also charity to utter a good word**."(1)

By adopting a gentle approach of conversation, a speaker

(1) Narrated by Imām Al-Bukhārī, Kitāb Al Al-Jihad Wa Al-Siar, Babu Man Akhadh Bi Al-Rikāb Wa Nahwhi, 56/ 198.

shall not intend to use it as a method to win the conversation. Rather, it is an etiquette that should be observed to win the people's hearts. Imam Al-Shafi'i said: "I never debated with someone but sincerely wished that we would come upon the truth, regardless of whether he or I should be the one to think of it first."(1)

The speaker should acknowledge the questions of the addressed persons as intelligent. When come to deal with the addressees' questions, he shall use the following phrases: "That's a good question," "I'm actually glad you brought that point up," "I can see why you understand it that way."

The Da'wah discourse used by the Prophet and his companions teaches any preacher of Islam the power of word when it is joint with wisdom and logic. It also teaches the importance of combining repetition, change of voice, gestures, face-to-face communication, simple fluent language, equilibrium of discussing all community's live issues, gentle and mild style, and gradual progression to prepare a qualified potent speaker and to yield a fruitful Da'wah discourse.

(1) Al-Rāzī, F., (1986). Manāqib Al-Imām Al-Shāfii'. Cairo: Maktabat Al-Kuliyyāt Al-Azhariah, p. 361.

Conclusion

The success of preacher of Islam depends mainly upon the quality of the subject provided and its connections to the people live situations and problems as well as the method or the way of delivering it.

The research concludes the following:

- Major responsibility in change, reform and renewing lies on the men of knowledge, preaching and education.
- Men of knowledge and preachers are the hope of our Ummah in face of the challenges and those who challenge Islam and Muslims in various fields "educational – cultural – social and others".
- The research affirms that the form, method, approach, manner, philosophy and style of discourse and communication is extremely significant to anyone who is aspiring to win people minds and hearts. Discourse should not be for the sake of the speaker's ego, rather to enable the truth to come out. Furthermore, in an effort to bring others to the path of traveling to a better world, a preacher of Islam should purify his inner worlds of pride, arrogance and show-off and adorn his outer world with virtue.
- The philosophy of speaking about Islam requires a careful study to the conditions of the speakers and their recipients to achieve the maximum benefit of making this beautiful message of Islam accessible to people's hearts and minds.

It requires a person who excels international languages. It is worth mentioning in this regard that Al-Azhar University has established the Faculty of Languages and Translation and inaugurated a special department of Islamic studies in foreign languages. The department annually graduates qualified and skillful speakers of Islam who master a profound philosophy and wise strategy of Da'wah discourse.

In the light of the aforementioned, the study has ended up with the following recommendations:

- Preachers of Islam, as discussed in the research, are required to obtain high levels of moral, scientific, cultural, and linguistic skills and qualifications.
- They are also required to promote their knowledge and profoundly learn the philosophy of Da'wah discourse in well-known and specialized scientific institutions to be able to deliver their Da'wah discourse to people with no negligence or excess, build minds and do their mission properly.
- The importance of conducting continuous workshops for the preachers of Islam to instruct and remind them of such sublime example of the Prophet and his companions' philosophy of Da'wah discourse.
- The necessity of transferring the experience of the old preachers to the new ones to help them overcome the challenges that they might encounter in the field of delivering successful Da'wah discourse.

- The significance of dedicating research and studies that give focus on the best examples of Da'wah discourses in the Muslims history to enlighten the young generations about the best approaches of presenting Islam to others.
- It is important to teach foreign languages to the talented preachers of Islam to be acquainted with what is communicated about Islam in Europe and west and contribute presenting the true essence of this upright religion.

To conclude, the research pinpoints the significance of preparing qualified speakers of Islam. Almighty Allah says: **"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."** (Qur'an: 3:104) The word "nation" in the verse refers to the scholars and those who speak of Islam and convey Allah's message to people through Khutbah to Muslims and fair preaching to non-Muslims. The Prophet ﷺ said: **"The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge."**(1) By having qualified speakers of Islam, the religion of Allah will prevail and the word of Allah will find its way to the people hearts and minds InshaAllah.

(1) Narrated by Abu Dawūd & Al Tirmidhi, Kitāb 'Al 'Ilm, Babu Fadulu 'Al-'Ilm T'aluman Wa T'aliman, 3641.

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