

# Guidance for *Dā‘ī* (داعی) in Prophetic Model and Illumination of Wrong Notions in Da‘wah Context

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## ABSTRACT

Unlike other religions, Islam does not divide its followers into two distinct categories of clergy and laity. The absence of clerical order imposes on every Muslim the obligation to convey the divine message of Islam to whole mankind through percept and example. Sunnah of Prophet Muhammad (May the blessing and peace of Allah be upon him) is indeed a beacon for Muslim to understand and discriminate the true message of Islam. This paper attempts to highlight issues of core significance like devotion, dedication, humbleness, clarity of vision and being a role model from Sīrah with illumination of wrong notions spread in Da‘wah context.

**Key words:** Da‘wah, Sīrah, Islām, Dā‘ī, Sunnah,

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## Introduction

Calling mankind toward Allah and to invite them to obey divine message of Islam in all affairs of life at individual and collective level is very sanctified and sacred mission. The act of calling people to the way of Allah is very precious and reward able in the sight of Allah almighty as He says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites toward Allah's way and does righteous deeds, and says: I am a Muslim.<sup>2</sup>

These act of Da'wah is not only reward able but also Allah Almighty Himself pay salutations to *Dā'ī* with His angels and all the creatures of heavens and earths. This is recorded by Imām Tirmidhī on the authority of Abū Umāmah (May Allah be please with him), he said:

"Two persons were discussed to Prophet (May the blessing and peace of Allah be upon him), one of them was pious worshiper and other was scholar, then Prophet said, "The supremacy of a scholar upon worshiper of Allah is like supremacy of me upon an ordinary person from you, Indeed Allah, His angels, creatures in heavens and earths, even ant in her nest and fish pay salutation<sup>3</sup> (*salāh*) for one who teaches people the ways of good"<sup>4</sup>.

Da'wah is an earnest plea to follow Islamic system of life and venerate the supreme suzerain who alone is the Lord of universe. It is the purpose of existence of Muslim *Ummah*<sup>5</sup>. The Prophecy is ended on the Muhammad (May the blessing and peace of Allah be upon him) and no scripture will descend<sup>6</sup>. Muslims are sanctioned from

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<sup>2</sup> The Qur'ān 41:33.

<sup>3</sup> Scholars mentioned different meanings of salutations, two of them are: 1. "Allah's salutation for Muslims means He purifies them". [Rāghib al Asfahānī, *Al Mufradāt fī Gharib al Qur'ān*, root word صلا (Iran: al maktabah al murtaḍawiyah, 1373h) p.285] 2. Allah almighty praises that person amongst His angels. [See, Muhammad b. 'Ismā'īl al al Bukhārī, *Jāmi' al ṣaḥīḥ*, Kitāb al Tafsīr, Surah al *Aḥzāb*, (Riyadh: Darussalam, 1999) p.843].

<sup>4</sup> Muhammad b. 'Isā al Tirmidhī, *Sunan al Tirmidhī*, Kitāb al 'Ilm, (Beirut: Dar al fikr) ḥadīth No.2685. Abū 'Isā al Tirmidhī said: "this is a gharīb ḥadīth".

<sup>5</sup> See, the Qur'ān 3:110.

<sup>6</sup> See, Bukhārī, ḥadīth No.3455 ; See also, Muslim b. al ḥajjāj, ṣaḥīḥ *Muslim*, Kitāb al 'imārah, (Riyadh: Darussalam, 1998) ḥadīth No.1842.

almighty to carry out this sacred guidance to mankind<sup>7</sup>. A Muslim becomes *Dā'ī* at the very moment he accepts Islam as a way of life, immediately he enters into a sacred covenant with Allah that henceforth his life and resources are all for Allah and he will devote them for the establishment of His authority on earth. As human life, nature and thoughts varies from person to person and society to society, Da'wah work in present context of the world is very difficult job.

Since Islam is complete code of conduct guides humans to every aspects of life. It holds solution for humanity and its chronic problems. It is a great blessing of Allah almighty upon this *Ummah* that He almighty has given a perfect example to follow in the shape of *Sīrah* of Prophet Muhammad (May the blessing and peace of Allah be upon him).

The Prophetic life is role model for every Muslim in every department of life<sup>8</sup>. *Dā'ī* can get immense inspiration from last twenty three years life span of Prophet Muhammad (May the blessing and peace of Allah be upon him) that he spent in Da'wah. The guiding principle for a *Dā'ī* is that he should strictly follow the *sunnah* of the Prophet in each and every aspect of his Da'wah work because the *Uswah ḥasana* of the Prophet is the practical illustration of the teaching of the Qur'ān<sup>9</sup>. The *Sīrah* is indeed a light house for a *Dā'ī* and he should seek guidance from it in every moment of his life and derive strength and courage from *sunnah*. Although every moment of Prophet Muhammad (May the blessing and peace of Allah be upon him) is devoted in Da'wah but some aspects elaborated here for guidance of a *Dā'ī*.

### **Devotion and Dedication**

Devotion and dedication are the basic ingredients for a *Dā'ī*. It is the devotion and dedication to the course that keeps a *Dā'ī* upright in his struggle and creates determination and prepares him to bear extreme hardships for the objective. It is in fact, the mobilizing force that incline the *Dā'ī* to overcome the short comings of character, knowledge and understanding of Islam. This feature accelerate the pace of a

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<sup>7</sup> See, the Qur'ān 2:143

<sup>8</sup> See, the Qur'ān 33:21.

<sup>9</sup> When Ummul Mu'minīn 'Ā'ishah (May Allah be please with her) was being inquired about prophetic morals by Sa'd b. Hishām , she said: "The Prophet's morals were the Qur'ān itself". See Ahmad b. ḥanbal, *Musnad Ahmad*, ḥadīth No. 25302. Shu'ayb al Arna'ūṭ said: "its chain is *ṣaḥīḥ* on criteria of shaykhayn" [Mawsū'ah al ḥadīthiyyah, (Beirut: Mu'ssasatur Risālah, 2008) vol.42, p.183].

*Dā'ī* and gives him courage to stand firm in stiff opposition. *Dā'ī* gets incentive from ideal and pragmatic life of Prophet (May the blessing and peace of Allah be upon him). Once the first verses of divine guidance revealed in the cave of *ḥira*, the Prophet (May the blessing and peace of Allah be upon him) in the respond to divine message not stepped again in the cave. He devoted his life in preaching the message of Allah and striving to call the humans to fold of Allah.

Following account from Muhammad b. Sa'd's work would clear this aspect.

"The apostle of Allah, (May Allah bless him) remained concealed at *Makkah* in the first three years of his commission to Prophethood. In the fourth year he declared it and invited the people to embrace Islam, continuing it for ten years. In every season (of *ḥajj*) he used to approach the pilgrims at their halting places, *'Ukāz*, *Majannah* and *Dhul Majāz* and asked them to protect him so that he might convey to the people the message of his Lord, and in return they would get a place in paradise. But he did not find anyone to support him or respond to his appeal. Again he approached each tribe in its halting place saying: O People Say, there is no god but Allah, you will prosper and become masters of Arabia, and the passions will surrender before you in humiliation and if you believe you will become kings in paradise. Abū Lahab who followed him and would say: "Do not obey him, since he has become a lying *ṣābī'*", consequently they made the worst of retorts to the Apostle of Allah and maltreated him. They said: "Members of your family and tribe know you well and they have not followed you". They talked with him and quarreled with him. He would however invite them towards Allah and Say: "O Allah If you have willed they would not have been as they are".<sup>10</sup>

The above quoted account shows the intensity of love that the Prophet possessed for Da'wah, as in extreme summer he went out in encampment to save people from hell fire. This practice was not for once, the Prophet (May the blessing and peace of Allah be upon him) had been continuously approaching the people in their carnivals in *'Ukāz*, *Majannah* and *minā'* for ten years during his stay in *Makkah*.<sup>11</sup>

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<sup>10</sup> Muhammad b. Sa'd, *al Ṭabaqāt al kubrā*, tr, S. Moinul ḥaq (New Delhi: Kitāb Bhaven, 1976), vol 1, pp.249-50.

<sup>11</sup> See, Ahmad b. ḥanbal, *Musnad Ahmad*, ḥadīth No. 14456. Shu'ayb al Arna'ūt said: "its chain is *ṣaḥīḥ* on criteria of Muslim". (Mawsū'ah al ḥadīthiyah, vol. 22, p. 348); Ḥakim al Naysabūrī, *Mustadrak 'ala al ṣaḥīḥayn*, Kitāb al Tārīkh, (Riyadh: Maktabāt al Nasr, 1968) vol 2, p.624. Ḥakim

This feature can be seen in yet another description.

Abū Hurārah (May Allah be pleased with him) narrated while we were in the Mosque, Allah's Apostle (May the blessing and peace of Allah be upon him) came out to us and said: "Let us proceed to the jews". So we went along with him till we reached *Bait al Midrās* (A place where the *Taurah* used to recite and all the jews of the town used to gather). The Prophet (May the blessing and peace of Allah be upon him) stood up and addressed them: "O Assembly of jews Accept Islam you will be secured", the jews replied: "O Abā al Qāsim You have conveyed Allah's message to us". The Prophet (May the blessing and peace of Allah be upon him) said, "That is what I want (from you)". He repeated his first statement for the second time, and they said: "you conveyed Allah's message, O Abā al Qāsim". Then he said it for the third time and added: "you should know that the earth belongs to Allah and His apostle, and I want to exile you from this land, so whoever among you is fond of his property, can sell it, otherwise you should know that the earth belongs to Allah and His apostle"<sup>12</sup>.

Prophet (May the blessing and peace of Allah be upon him) was very keen to people become Muslim and he did not want a single soul can die without uttering *shahādah*. He tried his best to convert people of all ages and creeds.

Narrated Anas (May Allah be pleased with him):

A young jew used to serve the Prophet (May the blessing and peace of Allah be upon him) and he became sick. So the Prophet (May the blessing and peace of Allah be upon him) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there, he advised him to obey Abū al Qāsim (May the blessing and peace of Allah be upon him) and boy embraced Islam the Prophet (May the blessing and peace of Allah be upon him) came out saying, "All the praises are for Allah who saved the boy from the hell fire"<sup>13</sup>.

That kind of examples *Dā'ī* must strive to emulate and follow. No battery of paid *Da'wah* worker can produce that kind of result which can produce devotion and dedication.

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said: "chain of this ḥadīth is ṣaḥīḥ" and dhahabī endorsed him (See, al Dhahabī, *Talkhīṣ al Mustadrak*, vol 2, p. 625).

<sup>12</sup> Bukhārī, Kitāb al Ikrāh, ḥadīth No.6944.

<sup>13</sup> Bukhārī, Kitāb al jana'iz, ḥadīth No.1356.

## Polite and Humbleness

Qur'ān addressing to the Prophet (May the blessing and peace of Allah be upon him) declares that it is due to your polite and humbleness these people are around you if you are rude and harsh they would have deserted from you.<sup>14</sup>

Gentleness and kindness is the core feature of Da'wah methodology of Prophet (May the blessing and peace of Allah be upon him). The Prophet has once said to Sayyidah 'Ā'ishah (May Allah be please with her) the mother of the believers:

"O 'Ā'ishah Indeed Allah is kind and loves kindness and He gives due to kindness what He does not give due to harshness and what He does not give upon anything else besides it".<sup>15</sup>

It was common practice of Prophet (May the blessing and peace of Allah be upon him) that when he sent his Ambassador or appoint governors, he advice them to be polite and humble. When he sent Abū Mūsā al Ash'arī and Ma'ādh b. Jabal (May Allah be please with them) to Yemen he said to them:

"Make thing easy for people and do not make it difficult for them and make them calm (with glad tidings) and do not repulse (them)".<sup>16</sup>

So following the way of Prophet (May the blessing and peace of Allah be upon him), *Dā'ī* must inculcate this heart melting quality in his Da'wah practice as it has very everlasting effects on the mind and soul of addressees. But one thing must be in mind of *Dā'ī* that Prophet (May the blessing and peace of Allah be upon him) never showed gentleness to the transgressors after gaining power in Madīnah. When fundamentals of Islam threatened and Allah's legal binding outraged, he has taken sever actions on the culprits, so they could not underestimate him and take the wrong impression of his humbleness.

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<sup>14</sup> See, the Qur'ān 3:159. قَبِيْمًا رَحِيْمَةً مِّنَ اللّٰهِ لِيُنزِلَ عَلَيْهِمُ لَهْمٌ وَلَوْ كُنْتُمْ فَطٰرًا غَلِيْبًا لَّانْفَضُّوْا مِنْ حَوْلِكَ

<sup>15</sup> Muslim, Kitāb al bir wa al ṣila, ḥadīth No. 2593.

<sup>16</sup> Bukhārī, Kitāb al adab, Hadith No.6124.

Narrated by Sayyidah ‘Ā’ishah (May Allah be please with her), "Whenever Allah’s apostle was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's limits were transgressed, he would take revenge for sake of Allah".<sup>17</sup>

ḥāfiẓ Ibn ḥajar (d.852h) says extracting from ḥadīth: "In this hadith incentive to forgive, excluding Allah's rights"<sup>18</sup>.

And Imām al Rāzī said, "Humbleness and kindness is allowed if not resulted in ignorance of Allah's rights, otherwise it is not allowed".<sup>19</sup>

### **Clarity of Vision**

Da‘wah ‘ilallah is struggle for dominance of Allah’s authority on earth. A *Dā‘ī* must be crystal clear about the goal, the objectives and the process. He has to strive in the way of Allah with firm and concrete belief on Him and without hoping any reward from mankind’s but from the Allah almightily only, as all Messengers did.<sup>20</sup>

The Prophet (May the blessing and peace of Allah be upon him) was undoubtedly clear in his vision that he left no stone unturned to discharge his duties and complete his task.

Following three representative show, how much Prophet Muhammad (May the blessing and peace of Allah be upon him) was clear in his vision.

In Makkan life one day Rasulullah (May the blessing and peace of Allah be upon him) asked Uthmān b. Ṭalḥah, the custodian of the house of Allah to handover the keys of *ka‘bah*. Uthmān refused. Rasulullah (May the blessing and peace of Allah be upon him) asked for three times and every time he denied, then Rasulullah (May the blessing and peace of Allah be upon him) said to him:

“One day these keys will be in my custody and I will entrust them to whom I would like”. In the eight year of *Hijrah*, *Makkah* was conquered and the keys of house of

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<sup>17</sup> Bukhārī, Kitāb al ḥudūd, ḥadīth No.6786.

<sup>18</sup> Ibn ḥajar al ‘Asqalānī, *Fath al Bārī*, (Lahore: Dar al Nashr al Kutub al Islamiyyah, 1981) vol 6, p.576.

<sup>19</sup> Fakhruddīn al Rāzī, *al Tafsīr al Kabīr*, vol 9, p.64; See also, al Naysābūrī, *Gharā‘ib al Qur‘ān wa Raghā‘ib al Furqān*, vol 4, p.107.

<sup>20</sup> See, the Qur‘ān 10:72; 12:104; 25:57; 26:109, 127, 145, 164, 180; 34:47; 38:86; 52:40; 68:46.

Allah were in the hands of Rasulullah (May the blessing and peace of Allah be upon him). He summoned Uthmān b. Ṭalḥah (May Allah be please with him) and put the keys in his hands<sup>21</sup>.

When first time Prophet asked keys from Uthmān, he refused as he was non believer at that time. Uthmān accepted Islam after treaty of ḥudaybiyah, then after conquest of Makkah, the Prophet gave him back the keys. This not only shows Prophet's generosity but also shows his confirm belief on his triumph.

The second account is of Hijrah expedition.

During Prophet's migration to *Madīnah*, when he along with Abū Bakar (May Allah be please with him) and his servant 'Amir b. Fuhairah (May Allah be please with him) set out from cave of *thaur*, surāqah b. mālik b. ju'sham confronted them. He was riding a horse when the Prophet (May the blessing and peace of Allah be upon him) cursed him, the legs of his horse sank under the ground. At that moment Surāqah said: "O Messenger of Allah, I give myself in to your charge, I shall do whatever you ask me to do", said surāqah. "Stay where you are and don't let them reach us", said Prophet. Surāqah then asked for written remission, which 'Amir b. Fuhairah (May Allah be pleased with him) wrote for him on a piece of leather. Then Prophet (May the blessing and peace of Allah be upon him) turned to him and said: "what will you feel like when you wear the bracelets of Khosrū"<sup>22</sup>. This was proved during caliph 'Umar's (May Allah be pleased with him) regime.

The third account is of battle of *Aḥzāb*, which occurred in very critical situation and created perplex in believers. Before battle of *Aḥzāb* during digging of trench an obstinate rock stood out as an immune obstacle in the ditch. The Prophet (May the blessing and peace of Allah be upon him) took the spade and struck the rock uttering: "In the Name of Allah, Allah is Great, the keys of Syria are given to me, I swear by Allah, I can see its palaces at the moment", on the second strike he said: "Allah is Great, Persia is mine, I swear by Allah, I can now see the white palace of *MaDā'in*" and for the third time he struck the rock, which turned into very small pieces, he said: "Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of *San'ā* while I am here in my place"<sup>23</sup>.

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<sup>21</sup> Ibn Hishām, *al Sīrah al Nabawiyyah*, (Egypt: Mustafā al bābī press, 1955) vol. 2, p. 412.

<sup>22</sup> Ibn. Kathīr, *Sīrah al Nabawiyyah*, vol 2, p.248.

<sup>23</sup> Ahmad b. Shu'ayb al Nasā'ī, *Sunan al Kubrā*, Kitāb al Siyar, (Beirut: Dar al Kutub al 'Ilmiyyah, 1991) ḥadīth No. 8858; See also, Ahmad b. ḥanbal, *Musnad Ahmad*, ḥadīth No.18694. Shu'ayb al

It was the moment when Muslims were preparing for their defense and were facing very hard days with shortage of food and eatables. At that time prophecy of control of believers over Persia and Rom, the two super powers of the time, passionate the Muslims.

### **Being an Example**

It is very essential part of Da‘wah that a *Dā‘ī* must implement Islam in his own life and be a practical model of, which he invites towards. Some times this is called "practicing what you preach".

This feature is hallmark of Prophet's life. In his famous farewell ḥajj *Khutbah* (sermon) he declared that all interest and every right arising out of homicide in pre-Islamic days is henceforth waived. Setting example, Prophet waived off interest and murder of persons from his own clan.

The Prophet said: "Behold! All the practices of paganism and ignorance are now under my feet. The revenge killings of the days of ignorance are likewise remitted. The first claim to avenge blood which I hereby abolish is that of Ibn Rabī‘ah b. al ḥārith who was nursed in the tribe of Sa‘d and whom the Hudhail killed.<sup>24</sup> Usury is forbidden, but you are entitled to recover the principal amount. Wrong not you would and not be wronged. Allah has decreed that there should be no usury and I am making beginning in this regard by remitting the amount of interest which, ‘Abbās b. ‘abdul Muttalib was to receive from others. Verily, I have remitted all of it"<sup>25</sup>.

Similarly, on the occasion of battle of *Aḥzāb*, Salmān al Fārsī (May Allah be pleased with him) advised the digging of a dry moat around *Madīnah* and fortification of its buildings within. The moat was dug and the Prophet (May the blessing and peace of Allah be upon him) worked with his hands alongside his companions lifting the dirt, encouraging the Muslim workers, and exhorting everyone to multiply his effort<sup>26</sup>.

Human history is unable to present precedent of this feature. It is Islam which possesses this quality and which is required to equip a *Dā‘ī* with. So it is very important for *Dā‘ī*

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Arna‘ūt said: "its chain is ḍa‘īf". (Mawsū‘ah al ḥadīthiyyah, vol. 30, p. 625), and Ibn ḥajar declared it ḥasan. (See, *Fath al Bārī*, vol. 7, p.397).

<sup>24</sup> Ibn Hishām, *al Sirah al Nabawiyyah*, vol. 2, p. 604. See also, Muslim, Kitāb al ḥajj, ḥadīth No. 1218; Ibn Kathīr, *al Bidayah wannihayah* (Jezah: Dar hajar, 1997) vol. 7, p. 650.

<sup>25</sup> Ibn Hishām, *al Sirah al Nabawiyyah*, vol. 2, p. 603; Ibn Kathīr, *al Bidayah wannihayah*, vol. 7, p. 650; Ahmad b. ḥanbal, *Musnad Ahmad*, ḥadīth No.20695. Shu‘ayb al Arna‘ūt said: "ṣaḥīḥ li ghayrihi". (Mawsū‘ah al ḥadīthiyyah, vol. 34, p. 299)

<sup>26</sup> See, Bukhārī, Kitāb al Maghāzī, ḥadīth No.4098; Muslim, Kitāb al Jihād, The Prophet (May the blessing and peace of Allah be upon him) used to encourage his companions in these words: اللهم لا عيش إلا عيش الأخرة فاغفر للمهاجرين والأنصار

to be practical model of what he advocates. Da‘wah has to be addressed to the 'self' as well as to the 'others'. Da‘wah and its practical implementation go simultaneously. Since every Muslim is *Dā‘ī* and Da‘wah is being made obligatory on him<sup>27</sup>, a large number of Muslims ignore it due to widely spread wrong notion that a Muslim cannot guide toward a virtue until he adopt that quality. Although it is better that *Dā‘ī* acquires that quality, and then propagates it but it is not prohibited.

The advocators of this pretext presented these two verses:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Allah said, “How is it, O People of the Book, that you command people to perform Al-Birr, (which encompasses all types of righteousness), yet forget yourselves and do not heed what you call others to And you read Allah’s Book (the Taurāh). Have you no sense?”<sup>28</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O believers why you do you say something which you do not do?<sup>29</sup>

The scholars of Islam unveiled this notion, for instance Imām Qurtubī (d.671h) says in the exigency of first ayah: "In this ayah Allah criticized on people of book due to not practicing righteous deeds, not due to calling toward righteousness"<sup>30</sup>

Ibn Kathīr said: "We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu‘ayb said:

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my

<sup>27</sup> See for example, The Qu’ān 3:104; 110. See also, Muslim, Kitāb al ’Imān, ḥadīth No. 49.

<sup>28</sup> The Qur’ān 2:44.

<sup>29</sup> The Qur’ān 61:2.

<sup>30</sup> Muhammad b. Ahmad al Qurtubī, *al jam‘ li aḥkām al Qur’ān*, (Damascus: Maktabtul Ghazālī), vol 1, p.366.

guidance cannot come except from Allah, in Him I trust and unto Him I repent<sup>31</sup>.

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessor) and the Khalaf (successor)".<sup>32</sup>

Da‘wah cannot be given up to the pretention of self purification and self perfection. This mission and duty cannot be postpone on any plea whatsoever under any circumstances. This consciousness of Da‘wah need to be understood by *Dā‘ī*. Whenever conduct and behavior of a *Dā‘ī* provides true resemblance of his utterance, ultimately Da‘wah proceed further and become fruitful.

### Conclusion

A very large number of practicing Muslims ignore the duty of Da‘wah, due to ignorance or merely due to pretext of self purification. They even not notice an evil when it appears, rather than uttering a single word for its removal. At the other hand, those who do this job are harsh and rude or use force out of their capacity. Consequently, it creates total chaos in society. This paper slightly touches that areas of highly importance in Da‘wah consciousness from the *Sīrah* of Prophet Muhammad (May the blessing and peace of Allah be upon him) and clarifies the wrong ideas about Da‘wah, flourished in the society. Sunnah is undoubtedly guides us to the right path and saves us from falling to the two extremes.

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<sup>31</sup> The Qur’ān 11:88 وَمَا أُرِيدُ أَنْ أَمْلِكُمْ إِلَىٰ مَا أَنْهَأَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

<sup>32</sup> Ibn Kathīr, *Tafsīr al Qur’ān al ‘Azīm*, translated by group of scholars under supervision of sheikh ṣafī ur Rehmān al Mubārikfurī, (Riyadh: Darussalam, 2003), vol 1, p.213.