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Da'wah Strategies of the Prophet Muhammad (SAW) and His Companions: Lessons for Contemporary Muslim Preachers

Mahmudur Rahman^{1*}  and Md. Abdul Muhit² 

¹Al Hadith and Islamic Studies, Moulovibazar Town Kamil Madrasah, Moulovibazar, Bangladesh

²Islamic History and Culture, Brindaban Government College, Habiganj, Bangladesh

*Correspondence: mahmudiuk41@gmail.com (Mahmudur Rahman, Lecturer, Al Hadith and Islamic Studies, Moulovibazar Town Kamil Madrasah, Moulovibazar, Bangladesh).

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Abstract

The Da'wah (invitation to Islam) strategies of Prophet Muhammad (SAW) and his companions (Sahabah) offer profound insights into the effective propagation of Islam, combining wisdom, compassion, and adaptability to diverse contexts. Their method of inviting others to Islam was rooted in personal integrity, intellectual engagement, and social justice, offering timeless lessons for modern Islamic preachers. This paper examines the core Da'wah strategies employed by the Prophet and his companions, including the emphasis on knowledge, exemplary character, peaceful dialogue, and community engagement. It also explores how these strategies were integral to the early expansion of Islam, both within and beyond the Arabian Peninsula. Methodologically, this study utilizes a qualitative approach, conducting a textual analysis of Qur'anic verses and Hadith, alongside case studies of key companions such as Abu Bakr, Umar ibn al-Khattab, and Khalid ibn al-Walid. This analysis illuminates how their Da'wah efforts were influenced by the socio-political and cultural contexts of their time, providing a comprehensive understanding of their methods. By examining these methods, the paper provides key lessons for contemporary Muslim preachers, underscoring the significance of continuous learning, inclusivity, and the use of diverse communication platforms in Da'wah efforts. Additionally, it underscores the relevance of addressing contemporary issues, fostering unity within the Muslim community, and advocating for social justice. The study concludes that by integrating these foundational principles, contemporary Muslim preachers can effectively carry forward the legacy of Da'wah, adapting it to meet the needs of a rapidly evolving world while remaining deeply rooted in Islamic values.

Keywords: Da'wah strategy, Prophet Muhammad (SAW), Interfaith dialogue, and Muslim Preachers.

1. Introduction

Da'wah, the invitation to Islam, has been central to the spread and preservation of the faith from the time of Prophet Muhammad (SAW) and his companions to the present day. The strategies used by the Prophet and his companions in conveying the message of Islam remain a source of great significance and are often regarded as timeless models for contemporary Muslim preachers (Jaffar & Khan, 2021). The early Islamic movement, initiated by the

Prophet Muhammad (SAW), emphasized the need for both personal example and strategic communication, adapting to the cultural, social, and political contexts of the time (Hammad *et al.*, 2024).

The Prophet Muhammad (SAW) himself was not only the recipient of divine revelation but also a master communicator who employed a variety of Da'wah strategies-ranging from personal example to intellectual debates, from peaceful invitation to

diplomatic engagement-to ensure the message of Islam reached diverse audiences (Ibn Ishaq, 2002). His companions, after his passing, carried forward this mission with dedication, expanding Islam's reach across vast territories through military conquests, strategic alliances, and a continued emphasis on the values of wisdom, justice, and empathy (Al-Tabari, 1996). In the contemporary world, Muslim preachers face new challenges and opportunities in conveying the message of Islam, particularly in multicultural and secular societies. These challenges include addressing misconceptions about Islam, confronting Islamophobia, and engaging with a rapidly changing global landscape marked by technological advances and social media (Nurullah, 2007). The question arises: How can the Da'wah strategies employed by Prophet Muhammad (SAW) and his companions be adapted to the complexities of modern society?

This article aims to analyze the Da'wah strategies used by the Prophet Muhammad (SAW) and his companions, identifying their key components and evaluating their relevance for modern Muslim preachers. By exploring the methods of communication, engagement, and adaptation to different cultural and social contexts used by the Prophet and his companions, this study seeks to provide practical lessons for modern-day Da'wah, emphasizing the need for empathy, wisdom, patience, and flexibility in delivering the message of Islam. Furthermore, the article will examine how these strategies can be effectively integrated into contemporary Islamic preaching, particularly in non-Muslim-majority societies and amidst the challenges posed by modernity, secularism, and interfaith dialogue. Through this exploration, the article aims to offer both a historical perspective on Da'wah and a practical guide for contemporary Muslim leaders, scholars, and activists who seek to continue the mission of spreading Islam in a way that remains authentic and contextually appropriate. The findings will not only shed light on the profound wisdom of the Prophet and his companions but also serve as a source of inspiration and guidance for the present-day Muslim community in fulfilling its religious duty of Da'wah.

2. Methodology

This study employs a qualitative research methodology that combines textual analysis, historical contextualization, and thematic synthesis to explore

the Da'wah strategies of Prophet Muhammad (SAW) and his companions (Sahabah), deriving relevant lessons for contemporary preachers. Primary sources, such as the Quran, Hadith, and classical Islamic literature, are examined to identify the core Da'wah methods used by the Prophet and his companions. The historical context in which these strategies were implemented is also examined, highlighting the political, social, and cultural influences that shaped their approach. Through thematic synthesis, the study categorizes key Da'wah principles such as knowledge, humility, patience, and inclusivity, comparing them with modern practices. Case studies of prominent companions and consultations with contemporary scholars provide additional insights, enabling the adaptation of these strategies to today's global and digitalized world. This methodology ensures a comprehensive understanding of the enduring relevance of early Islamic Da'wah practices for modern-day preachers.

Da'wah: A Brief Introduction

Da'wah, originated from the Arabic term 'دعو' which means invitation or call (Manzur, 1965). Within the Islamic framework, it refers to the act of inviting individuals to understand and embrace Islam. According to Galush (1978) 'Islamic Da'wah refers to the practical or verbal efforts aimed at guiding individuals towards Islam'. It denotes the efforts of well-experienced individuals to inspire people towards all the beneficial teachings brought by the religion of Islam, aimed at both their worldly and spiritual welfare, and to encourage them to refrain from all evil deeds (Al-Asal, 1988). This encompasses not only the dissemination of Islamic teachings but also exemplifying Islamic values through one's actions and character. The primary objective of Da'wah is to guide individuals on the way of Allah (SWT) and help them comprehend the principles of faith, worship, and morality that Islam promotes. The purpose of Da'wah is emphasized in the Quranic command to convey Allah's message. Allah (SWT) commands in Surah Al-Imran:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

" And let there be [arising] from you a group that calls to what is good, advocates for what is right, and prevents what is wrong; these will be the successful ones." (*Qur'an*, 3:104). This verse

highlights the collective responsibility of Muslims to participate in Da'wah, promoting good and discouraging wrongdoing. As noted by the Islamic scholar Hamid (2004), Da'wah serves not only as a duty but also as a means of upholding the ethical responsibility to spread goodness.

Da'wah Strategies of Prophet Muhammad (SAW)

Da'wah emerged as a fundamental aspect of faith, ethical conduct, worship, and complete submission to Allah (SWT). The foundation of Islamic propagation was laid by Prophet Muhammad (SAW) with the first revelation he received in the Cave of Hīrah from Angel Gabriel (AS), as documented in the first verses of the Qur'an. Allah (SWT) declares:

- (1) اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
 - (2) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 - (3) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
 - (4) الَّذِي عَلَّمَ بِالْقَلَمِ
 - (5) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمَ
- (Qur'an 96: 1-5)

Following the initial revelation confirming his Prophethood at the age of forty, Prophet Muhammad (SAW) was instructed to invite his close family and friends to Islam. Allah (SWT) instructs in the Qur'an:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"Warn your closest relatives and be kind to the believers who follow you." (Qur'an 26: 214–215). Among the first to embrace Islam were Khadijah, Ali ibn Abi Talib, Abu Bakr Siddiq, Zaid ibn Harithah, Uthman ibn Affan, Talhah, Zubair, and several others. The Qur'an was instrumental in influencing hearts, serving as a powerful testament to the prophetic mission of Muhammad. For three years, the Prophet (SAW) quietly preached to his immediate family. After this time, he received the command to openly proclaim his message, as indicated in the following verse:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Proclaim openly what you have been commanded and turn away from those who associate others with Allah" (Qur'an 15: 94). At this juncture, the Prophet (SAW) began engaging leaders of various tribes within the Quraish. He invited approximately thirty to forty members from these groups to dinner on

three occasions, revealing his mission only during the third gathering. He addressed them with the following words:

"I have not seen anyone among the Arabs who has brought better things to his people than I have. I bring you what will be beneficial for you both in this world and the Hereafter. Allah (S.W.T.) has commanded me to invite my nearest relatives and you are the closest of my people among the Quraish. I ask nothing from you other than to profess that there is no deity but Allah, and I will advocate for you before your Lord. Who will support me in this mission?" (Ibn Ishaq, 2002)

In response, Abdul Azeez Almakani, known as Abu Lahab, stood and insulted the Prophet (SAW), asking, "Is that why you invited us for dinner?" This incident reflects the Prophet's wisdom and diplomatic approach to delivering his message gradually rather than abruptly. After the migration to Medina, Da'wah efforts were coupled with the formation of an Islamic society and state. This highlights that Da'wah was a well-organized, committed, and ongoing endeavour until the Prophet Muhammad (SAW) completed his mission and the religion of Allah (SWT) spread widely. He employed a variety of Da'wah strategies that were both innovative and adaptive to the socio-political realities of his time. His methods not only emphasized the message of Islam but also modelled how to convey that message in a way that was wise, compassionate, and culturally sensitive. Below are some of the key Da'wah strategies used by the Prophet Muhammad (SAW):

(1) Personal Example (Uswa Hasana)

The most powerful tool the Prophet Muhammad (SAW) used in spreading Islam was his own character and personal conduct. He led a life that embodied the teachings of Islam, demonstrating the values of honesty, integrity, patience, humility, and compassion (Watt, 1961). His actions, kindness, and fairness in personal and social relationships served as a clear invitation to the faith. The Quran highlights the importance of following his example:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, the Messenger of Allah is an exemplary model for those who believe in Allah and the Last

Day and frequently remember Allah." (Quran 33:21)

Through his personal example, the Prophet invited others to Islam simply by how he treated them, whether they were his family members, friends, enemies, or strangers. His treatment of the poor, orphans, and women, along with his fair dealings with the non-Muslims of Medina, showcased the ethical and spiritual principles of Islam (Mubarakpuri, 2011; Sharif, 2024).

(2) Dialogue and Interfaith Engagement

The Prophet Muhammad (SAW) understood the importance of dialogue and engagement with people of different faiths and beliefs. His interfaith engagement went beyond Muslims but extended to Jews, Christians, and other religious groups in and around Medina (Ismail & Uyuni, 2020). He sent letters to rulers of neighbouring lands, such as the Roman emperor Heraclius, the Persian King Khosrow, and the Ethiopian ruler Negus, offering them the message of Islam (Watt, 1956). His letters were respectful, highlighting commonalities between Islam and their faiths, and emphasizing the mutual belief in the oneness of God.

Additionally, the Prophet engaged in intellectual debates with Jews and Christians, aiming to clarify misunderstandings about Islam and its message. The Quran encourages peaceful dialogue with non-believers:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, 'O People of the Scripture, let us come to an agreement between us and you, that we will worship none but Allah, associate no partners with him, and take no one as our lord besides Allah. (Quran 3:64).

His ability to engage with others respectfully and with wisdom made his Da'wah more effective, as people were invited to Islam through reasoned arguments, not just force.

(3) Gradual and Contextual Approach

The Prophet Muhammad (SAW) was mindful of the social and cultural contexts in which he delivered the message of Islam. He presented its teachings in a manner that was neither abrupt nor harsh. Instead, he employed a gradual approach, recognizing the need for people to first understand and accept basic

principles before being called to implement the full scope of Islamic laws. For instance, the prohibition of alcohol came gradually over time, through multiple revelations, rather than a single, overwhelming decree (Faruqi, 1982). This contextual approach is also seen in his interactions with the people of Mecca, where he started with quiet, individual invitations before expanding to public preaching. The strategy fostered an evolving interpretation of Islam, making it easier for people to accept and practice.

(4) Patience and Perseverance

The Prophet Muhammad (SAW) exhibited remarkable patience and perseverance in the face of adversity, a key component of his Da'wah strategy. For years in Mecca, he faced ridicule, persecution, and rejection from his own people. Despite the hardship, he continued to call people to Islam with gentleness, forbearance, and unwavering faith in God's plan (Hitti, 1970). His patience is exemplified in the Quran:

فَاصْبِرْ صَبْرًا جَمِيلًا

"Therefore, exercise patience with a calm and graceful endurance" (Quran 70:5)

Even when facing hostility from the Quraysh, his patience remained unshaken. This persistence despite challenges serves as a model for modern Muslim preachers, who may encounter opposition or criticism while conveying the message of Islam.

(5) Empathy and Understanding of Human Nature

The Prophet Muhammad (SAW) showed a deep empathy and understanding of human psychology. He recognized that different individuals and communities would respond to Da'wah in different ways, so he adapted his approach accordingly. He was sensitive to the backgrounds, needs, and issues of the people he preached to. For example, he tailored his message when speaking to the poor, the rich, the women, and the tribal leaders of Mecca and Medina, understanding the specific circumstances and challenges they faced (Hammod & Salih, 2021). The Prophet's ability to listen to others, address their concerns, and offer personal guidance made him a beloved figure, and it helped to create a more receptive audience for his message. This is reflected in the verse:

وَأَمَّا تُعْرَضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

"And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (Quran 17:24)

(6) Use of Wisdom and Knowledge

The Prophet Muhammad (SAW) was known for his wisdom and use of knowledge in his Da'wah efforts. He would often engage people using reasoning and intellect, drawing from the Quran and his own understanding to explain the teachings of Islam. His knowledge of previous scriptures and religious traditions enabled him to explain the common roots of Islam with respect and intelligence (Ali, 2023). He emphasized the importance of knowledge for all Muslims, as evidenced in the famous hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

"Seeking knowledge is a mandatory duty for every Muslim, both male and female." (Ibn Majah, 2023).

When engaging with the Quraysh and other tribes, the Prophet used logic and reasoning to address their misconceptions about Islam, employing stories and parables to make his message more relatable and understandable. This is in line with the Quranic guidance:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

"And we have certainly sent a messenger to every nation, instructing them to worship Allah and avoid false deities. Then some were guided by Allah, while others were led astray. So, travel through the land and observe the end of those who rejected the truth." (Quran 16:36)

(7) Use of the Written Word

The Prophet Muhammad (SAW) also used the written word as part of his Da'wah strategy. He sent written letters to the rulers of neighbouring regions, inviting them to Islam in a manner that was respectful and dignified. For instance, he wrote letters to Heraclius of the Byzantine Empire, Khosrow of Persia, and the Negus of Abyssinia (Ali, 2004). His letters were brief, respectful, and straightforward, emphasizing the universality of the

message and the importance of belief in God's oneness. These written invitations were strategic in that they reached influential figures, potentially opening the door to larger-scale conversions and alliances.

(8) Building a Supportive Community (Ummah)

The Prophet Muhammad (SAW) recognized that the success of Da'wah depended on the strength and unity of the Muslim community (Ummah). In Medina, he established the first Islamic state and cultivated a spirit of brotherhood and mutual responsibility within the early Muslim community. The Constitution of Medina, a social contract, is an example of how the Prophet created a collaborative and supportive environment for Muslims, Jews, and other communities to live together in peace and mutual respect ((Jima'ain, 2023). The Prophet also delegated responsibility for spreading Islam to trusted companions, such as Abu Bakr, Umar, Ali, and others, who continued the mission after his passing. This approach of delegation and community-building underscores the significance of collaboration in Da'wah.

The Da'wah strategies employed by Prophet Muhammad (SAW) were varied and multifaceted, drawing on principles of patience, wisdom, empathy, and contextualization. His approach was not merely about spreading a religious message but also about creating an environment of mutual respect, understanding, and personal transformation. These strategies continue to provide valuable lessons for contemporary preachers, who can adapt them to address the diverse challenges of today's world, from secularism and globalization to Islamophobia and cultural diversity. The Prophet's methods serve as a model of impactful communication and moral leadership that resonate deeply, regardless of time and place.

Da'wah Strategies of Prophet Muhammad's Companions (Sahabah)

After the death of Prophet Muhammad (SAW), his companions (Sahabah) continued to spread Islam across the Arabian Peninsula and beyond. Their Da'wah efforts were characterized by a mix of personal example, perseverance, and adaptability to the diverse communities they encountered. The companions' strategies, deeply influenced by the Prophet's teachings, offer valuable lessons for

contemporary Muslim preachers. Ilori, (1979) notes that Da'wah in the era of the Prophet's companions was strengthened through several key methods:

- a) Sermons and Gatherings: Utilizing sermons in mosques and public assemblies to encourage adherence to Shari'ah law.
- b) Non-Confrontational Propagation: Spreading Islam peacefully to non-Muslims, only resorting to combat when attacked.
- c) Motivating Soldiers: Inspiring Muslim fighters to defend their faith and territory through Qur'anic verses promising rewards for those who sacrifice for Islam.

Key companions who motivated the Muslim army included:

- Al-Miqdād ibn al-Aswad: He recited Chapter 8 of the Qur'an to inspire soldiers in battle against unbelievers.
- Abū Hurairah: He shared the Prophet's teachings on the significance of fighting for Allah's cause.
- Abū Sufyan ibn Ḥarb: He recounted tales of heroic warriors to boost the morale of the soldiers.

Below are the some more key Da'wah strategies employed by the companions of Prophet Muhammad (SAW):

Following the Prophet's Example

The companions of the Prophet Muhammad (SAW) learned directly from him, and their Da'wah efforts were inspired by his character and behaviour. They knew that their personal conduct and character were the most powerful ways of inviting people to Islam. Just as the Prophet Muhammad (SAW) was known for his honesty, integrity, humility, and patience, the companions also embodied these qualities in their interactions with others (Ali, 2004)).

For example, Abu Bakr al-Siddiq (RA), the first caliph, was known for his sincerity, compassion, and humility. He was often the first to respond to the needs of the poor and the oppressed, and his personal example drew many to Islam (Zanirah *et al.*, 2018). His honest and respectful approach in Da'wah resonated with the people, as they could see the goodness of Islam through his actions. The Quran emphasizes the importance of following the Prophet's example:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, the Messenger of Allah is an exemplary model for those who believe in Allah and the Last Day and frequently remember Allah." (Quran 33:21)

The companions understood that their actions spoke louder than their words, and many of them, like Umar ibn al-Khattab (RA), Ali ibn Abi Talib (RA), and Uthman ibn Affan (RA), were known for living righteous lives that exemplified the principles of Islam.

Missionary Expansion and Conquest

The companions of Prophet Muhammad (SAW) played a key role in expanding Islam across the Arabian Peninsula. After the death of the Prophet, the Muslim community undertook a series of military campaigns and conquests, but their primary aim was to spread Islam, not merely to establish political power. The companions approached these expansions with the goal of conveying the teachings of Islam to new communities (Ali, 2004).

Khalid ibn al-Walid (RA), one of the greatest military commanders of early Islam, led several key campaigns against the Byzantine and Sassanian empires. His leadership was not solely rooted in military skill but also in his ability to persuade local populations about the advantages of Islam, highlighting justice, peace, and the oneness of God. His victories, such as the conquest of Syria and Iraq, were seen as opportunities to introduce people to the Islamic faith, and he often gave the local inhabitants the option to accept Islam or live under Muslim rule with freedom of religion (Hitti, 1970).

Similarly, Amr ibn al-As (RA), who led the Muslim army during the conquest of Egypt, followed the same principle of spreading Islam through both military conquest and peaceful Da'wah. Upon entering Egypt, Amr ibn al-As and his companions spread the message of Islam by engaging in dialogue with the locals and demonstrating the benefits of Islam through their conduct.

Using Dialogue and Patience

Prophet's companions also used dialogue and intellectual engagement to spread Islam. They often engaged in conversations with individuals from

different religious backgrounds and respected them, inviting them to Islam in a manner that was respectful and rooted in wisdom (Kabir, 2001). This approach is particularly notable in the way Umar ibn al-Khattab (RA) dealt with Christians and Jews.

Abu Huraira (RA), a prominent companion, was known for his extensive knowledge of the Hadith (sayings of the Prophet) and his ability to explain complex religious concepts to others. He would travel to different regions and, through personal interaction, explain the principles of Islam in simple, relatable terms. His ability to communicate clearly and patiently made him a highly effective preacher.

The Quran advises the method of engaging with wisdom:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Invite to the way of your God with wisdom and beautiful advice, and argue with them in the best manner. Surely, your Lord knows best who has gone astray from His path, and He knows best those who are guided" (Quran 16:125). This verse reflects the approach taken by the companions in their Da'wah efforts, which involved patience, gentleness, and thoughtful conversation with people of various beliefs.

Establishing the Importance of Knowledge

Prophet's companions placed great emphasis on acquiring and disseminating knowledge. Many of the Prophet's companions were known for their scholarly contributions, such as Abu Huraira (RA), Ali ibn Abi Talib (RA), and Ibn Abbas (RA). These companions dedicated their lives to understanding and preserving the teachings of Islam and passing them on to the next generations (Alias, 2024).

Ibn Abbas (RA), for example, was known as one of the greatest scholars of the Quran. His profound knowledge of the Quran made him a prominent figure in Da'wah. He travelled extensively to spread Islamic knowledge and engage in intellectual discourse with various communities, helping them to understand the deeper meanings of the Quranic revelations (Mujahid, 2018). Uthman ibn Affan (RA), the third caliph, is credited with compiling the Quran into a standardized written form, ensuring its preservation for future generations. His efforts in preserving the Quran allowed the companions to

have a unified text that could be used in Da'wah efforts around the world. The importance of knowledge in Da'wah is also emphasized in the Quran:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Say, 'Are those who possess knowledge the same as those who lack it'" (Quran 39:9)

The companions understood that a deep comprehension of the Quran and the guidance of the Prophet (SAW) were essential for effectively sharing the message of Islam.

Delegation and Organizing the Community

Prophet companions did not see Da'wah as an individual endeavour but as a collective responsibility. After the passing away of the Prophet, the companions understood the importance of spreading Islam across the rapidly growing Islamic empire. They delegated responsibilities to one another, ensuring that the message of Islam reached the farthest corners of the world. Abu Bakr al-Siddiq (RA), the first caliph, established the principle of delegation when he appointed Usama ibn Zayd (RA) to lead a military expedition against the Byzantine Empire at the young age of 18 (Imamuddin, 1970). This strategy not only spread Islam through military conquest but also through the personal interactions of the companions with the people they encountered. Ali ibn Abi Talib (RA), who was instrumental in the expansion of Islam in Persia and Kufa, also used this strategy of delegating responsibilities to trusted individuals. This system of delegation allowed the companions to multiply their efforts in spreading Islam, ensuring its growth even after the passing away of the Prophet Muhammad (SAW).

Emphasizing Social Justice and Equity

One of the core aspects of Da'wah by the Prophet's companions was their focus on social justice and equity. They invited people to Islam not only through religious teachings but also by underscoring the significance of social equality and justice, which resonated with many (Karimullah *et al.*, 2023). For example, Umar ibn al-Khattab (RA) was known for his emphasis on the rights of the poor, orphans, women, and marginalized groups.

Under the caliphates of Abu Bakr, Umar, Uthman, and Ali, the companions implemented laws that promoted equality and justice (Muir, 1998). They

ensured that non-Muslims under Muslim rule were treated with respect and allowed to practice their own religions freely. The famous Treaty of Umar with the Christians of Jerusalem is a notable instance of how the companions treated religious minorities with respect and fairness. The Quran emphasizes social justice:

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ

*"And if you judge, judge between them with justice."
(Quran 5:42)*

The Da'wah strategies of the companions of Prophet Muhammad (SAW) were diverse, adaptable, and based on Islamic teachings. They combined personal example, intellectual engagement, military strategy, and social justice to spread Islam far and wide. The companions understood that their success in Da'wah depended not only on the strength of their arguments but also on their character, patience, and capacity to empathize with and engage with people of different backgrounds. These strategies continue to be valuable lessons for contemporary Muslims and preachers.

Lessons for Contemporary Muslim Preachers from the Da'wah Strategies of Prophet Muhammad (SAW) and His Companions

The Da'wah strategies employed by Prophet Muhammad (SAW) and his companions (Sahabah) have enduring lessons for contemporary preachers, as their approach to conveying the message of Islam was based on principles that transcend time, place, and culture. In the modern context, these strategies offer valuable insights into effective communication, compassion, and leadership in propagating the message of Islam. Below are some key lessons that can be applied by contemporary Muslim preachers today:

- Prioritize developing a deep knowledge of Islamic teachings, jurisprudence, and history, while staying informed about contemporary issues to address them from an Islamic perspective.
- Embody Islamic values such as integrity, compassion, and humility, while advocating for social justice, equality, and human rights.
- Utilize diverse communication methods, such as social media, podcasts, and online forums, along with personal stories, to reach a broader

audience and adapt the message to different contexts.

- Encourage community engagement and foster unity within the Muslim community, promoting participation in Da'wah activities and service projects to strengthen bonds.
- Create a welcoming environment for everyone, promote lifelong learning, and provide educational opportunities for a deeper understanding of Islam.
- Inspire followers to engage in self-reflection, apply Islamic principles in daily life, and foster personal growth and development.
- Develop emotional intelligence to connect with followers, while promoting critical thinking and building a strong, informed faith.
- Stay humble and open to constructive feedback, recognizing that growth is a continuous process, and foster mutual respect within the community.
- Engage in interfaith dialogue to promote mutual respect, understanding, and peaceful coexistence, addressing misunderstandings of Islam and highlighting shared values.
- Understand and adapt to cultural and social contexts to ensure the message resonates with diverse audiences.
- Encourage spiritual growth through regular worship; prayer, and reflection, helping followers deepen their connection with Allah.
- Empower women and promote gender equality, ensuring equal access to religious education, leadership roles, and opportunities to contribute to society.
- Address mental health challenges with compassion, offering guidance in line with Islamic teachings on self-care and patience to promote the well-being of the community.

The above-mentioned lessons for contemporary Muslim preachers emphasize the importance of deep knowledge, strong character, effective communication, spiritual growth, emotional intelligence, inclusivity, and community engagement. By addressing social issues, promoting interfaith understanding, and encouraging personal development, preachers can foster unity and empowerment. Incorporating these lessons will help preachers carry forward the legacy of Da'wah, adapting it to the needs of modern society while remaining rooted in Islamic values.

3. Conclusion

In conclusion, the Da'wah strategies of Prophet Muhammad (SAW) and his companions offer timeless principles that continue to resonate in today's world. By combining knowledge, integrity, and adaptability with a commitment to social justice and unity, these strategies provide a blueprint for modern-day Muslim preachers. Today, as we face complex global challenges such as religious intolerance and social fragmentation, these methods remain highly relevant. Whether through online platforms or community outreach, preachers can adapt these lessons to bridge cultural divides and foster understanding. By applying the principles of patience, dialogue, and compassion, contemporary Muslim preachers not only spread the message of Islam but also contribute to creating a more just and harmonious society. However, there are some limitations to this study. Firstly, while the historical strategies of Da'wah employed by the Prophet (SAW) and his companions have been well documented, the scope of this study primarily focused on key historical figures and strategies without delving deeply into the broader socio-political context of their time. A more detailed exploration of how the social and political landscape influenced the Da'wah efforts could provide additional insights. Additionally, this study does not include a detailed analysis of how these strategies have been implemented in different regions today, which could offer a more nuanced understanding of their practical application in various cultural contexts.

For future research, it would be valuable to investigate how the Da'wah strategies of the Prophet (SAW) and his companions are currently being adapted by contemporary Muslim leaders in different parts of the world. Comparative studies that explore the effectiveness of these strategies in different cultural and political environments could yield important findings. Furthermore, future studies could examine the role of modern technology in Da'wah efforts, exploring how tools like social media, online platforms, and digital content can enhance or transform traditional Da'wah methods. These areas of inquiry would further enrich our understanding of Da'wah in the modern world and help refine strategies for spreading Islam in diverse global contexts.

4. Author Contributions

M.R.: Conceptualization of the study, Research framework development, Critical review, editing of the manuscript, and Final approval of the version to be published. M.A.M.: Study conception and design, Literature review, Manuscript preparation, Formatting and referencing.

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6. Conflicts of Interest

The authors declare that no competing interests exist.

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