

## An Analytical Study of the Methodology of Incentive and Warning in Effective Islamic Da'wah and Guidance

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**Abstract.** The essence of Islamic preaching (Da'wah) lies in awakening the dormant soul of humankind and guiding the lost towards the path of the Most Merciful by warning them against the ways of Satan. Da'wah and Irshad represent a divine process through which a person becomes spiritually connected with the Creator; his heart and mind are illuminated by the light of divine guidance. It transforms an individual into one who, while living amidst worldly realities, remains deeply attached to the eternal life of the Hereafter. The true purpose of Da'wah is to strengthen the relationship between the Creator and His creation. To establish this sacred connection, the Prophets (peace be upon them) adopted the method of Da'wah and Irshad a path that combines wisdom, compassion, and moral persuasion. Among the various methods of Da'wah, the most balanced and effective is the approach of "Targhib WA Tarhib" (Encouragement and Warning) which aligns perfectly with the innate nature of human being. The Prophetic model of Da'wah, presented by the Holy Prophet Muhammad (PBUH) (embodies a unique and comprehensive synthesis of knowledge, insight, mercy, justice, fear of Allah, and hope in His mercy).

**Keywords:** Da'wah and Irshad, Targhib WA Tarhib, Prophetic Methodology, Spiritual Awakening, Islamic Guidance, Moral Development

### 1. Introduction

The purpose of Da'wah (Islamic preaching) is to awaken the dormant soul within a human being to guide the one who has gone astray by warning him against the path of Satan and encouraging him toward the path of the Most Merciful. Da'wah wa Irshad (preaching and guidance) is a process through which a person becomes capable of establishing a connection with his Lord; his heart and mind are illuminated by the light of divine guidance.

Da'wah is such an act that links a person, while living in this world, with the life of the Hereafter. He begins to discover the grandeur of God amidst the magnificence of the worldly realm. The method chosen to strengthen the relationship between the Creator and His creation is Da'wah WA Irshad.

Among the various methodologies of Da'wah WA Irshad, the most distinctive is the method based on Targhib WA Tarhib (encouragement and warning). The Islamic

call presented by the Holy Prophet (PBUH) by its very nature and essence, possesses unique composite characteristics, the discussion of which is essential to understanding its true nature.

This study unveils the profound wisdom of the Prophetic method that blends hope and fear to nurture sincere faith and moral strength. It underscores how the \*Targhib wa Tarhib\* approach can rejuvenate modern \*Da'wah\* by inspiring hearts, reforming behavior, and reconnecting humanity with divine guidance.

Purpose of the Study: Examine how the balance between hope (\*Targhib\*) and fear (\*Tarhib\*) contributes to spiritual transformation and moral reform in individuals and society.

Analyze the **pedagogical and psychological aspects** that make this dual approach effective in Islamic communication.

Limitations of the Study: The study is limited to textual and analytical sources, primarily Qur'an, Hadith, classical commentaries, and selected contemporary works on \*Da'wah\* methodology.

## 2. Method

To analyze key Qur'anic verses and Prophetic traditions illustrating the use of incentive and warning., To examine the **rhetorical, psychological, and moral effects** of these methods on human behavior.

## 3. Results and Discussion

### 3.1. The Principles and Etiquettes of the Method of Targhib WA Tarhib

The blessed personality of the Prophet (PBUH) holds a unique and unparalleled position in the propagation of Islam. In this regard, his Sunnah serves as a perfect and comprehensive model. The Prophet (PBUH) not only presented before humanity the most excellent practical example of Da'wah and Tabligh (preaching and propagation), but also provided the finest principles and regulations for carrying out this sacred mission.

In both the Qur'an and Hadith, the principles and guidelines of Da'wah and Tabligh have been clearly and explicitly outlined. As stated:

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

*œ Invite (people) to the way of your Lord with wisdom and excellent preaching, and argue with them in the best and most gracious manner. Indeed, your Lord knows best who has strayed from His path, and He knows best those who are rightly guided. Σ<sup>i</sup>*

In this verse, three fundamental principles of Da'wah and Tabligh (preaching and propagation) have been outlined:

### 3.2. Al-Hikmah (Wisdom)

In the context of Targhib WA Tarhib (encouragement and warning), Hikmah (wisdom) refers to presenting the message of Islam with profound insight, solid

reasoning, and firm arguments keeping in view the intellectual capacity, circumstances, and psychological state of the audience so that the message penetrates their hearts.

The special and distinctive excellence of the Prophet (PBUH) in this regard can be understood from the incident of Zimād al-Azdī, a renowned orator of Arabia. When he heard the Prophet's (PBUH) eloquent and deeply moving address, he exclaimed that it was neither the speech of soothsayers nor that of magicians, nor was it poetry. He immediately accepted Islam.

Similarly, Ṭufayl ibn 'Amr al-Dawsī, the chief of the Daws tribe, upon listening to the Prophet's (PBUH) words, spontaneously declared:

ما سمعت قولا قط أحسن منه

*"I have never heard words more beautiful than these."*

### 3.3. Al-Maw'izah al-Ḥasanah (Good and Gentle Preaching)

In the context of Targhib WA Tarhib, Maw'izah Ḥasanah refers to addressing others with words of sincere counsel marked by gentleness, compassion, empathy, and refined character – in a balanced and persuasive manner. Such an approach often softens even the hardest of hearts, leading people to eagerly incline toward the truth after hearing the themes of encouragement and warning.

The impact of the Prophet's (PBUH) Maw'izah Ḥasanah was so profound that after the Battle of Badr, 'Umayr ibn Wahb al-Jumaḥī, who had (God forbid) set out from Makkah with the intention of killing the Prophet (PBUH) came into his blessed presence and, deeply moved by his words and demeanor, embraced Islam.

### 3.4. Al-Mujādalah al-Aḥsan (Debating in the Best Manner)

One of the key principles of Targhib WA Tarhib is Mujādalah Aḥsan disputation or dialogue conducted in the excellent manner. The Qur'an mentions two kinds of disputation: one praiseworthy (Aḥsan) and the other blameworthy. Muslims are instructed to avoid disputes as far as possible; however, if discussion becomes necessary, they should engage with refined manners, sound reasoning, and noble character.

They must argue with decorum, politeness, fairness, and sincerity avoiding hurtful or provocative words that may escalate the disagreement or prolong the issue. The purpose of such debate should be purely for the sake of Allah: to clarify the truth and to uphold His word.

A clear example of Mujādalah Aḥsan can be seen in the dialogue between Prophet Ibrāhīm ('alayhi al-salām) and King Namrūd, as mentioned in the Qur'an (2:258).

### 3.5. Ta'lif al-Qulūb (Winning of Hearts)

In the context of Targhib WA Tarhib, Ta'lif al-Qulūb refers to treating individuals – whom one intends to incline toward Islam – with love, compassion, kindness, and generosity. Such conduct awakens feelings of gratitude within a person,

dispelling hostility and arrogance, and creating within him the readiness to accept the truth.

The Prophet (PBUH) exemplified Ta'lif al-Qulūb in numerous instances. Many of the nobles of Makkah and hundreds of the polytheists embraced Islam under the influence of his benevolence and magnanimity. After the Battle of Ḥunayn, the Prophet (PBUH) distributed the entire booty among them to win their hearts.

Şafwān ibn Umayyah, who had once been a bitter enemy of Islam and a sworn foe of the Prophet (PBUH) later, said:

“There was no one more hateful to me than the Prophet (PBUH) but the kindness and favors he bestowed upon me so deeply affected my heart that now there is no one more beloved to me than him”.

Hadīth narrated by Anas (raḍiy Allāhu ‘anhu).

ان رجل سال النبي صلى الله عليه وسلم غنما بين جبلين فاعطاه اياه فاتى قومه، فقال اى قوم! اسلموا فوالله ان محمدا ليعطى عطاء ما يخاف الفقر

*A man once came to the Messenger of Allah (PBUH) and asked for the goats that were spread between two mountains in a valley. The Prophet (PBUH) granted him all of them. The man then returned to his tribe and said to his people: “O my people! Embrace Islam, for by Allah, Muhammad (PBUH) gives so generously that he does not fear poverty.”*<sup>ii</sup>

### 3.6. Taysir wa Tabshir (Ease and Glad Tidings)

When the Prophet (PBUH) appointed Mu'adh ibn Jabal and Abū Mūsā al-Ash'arī as emissaries to Yemen for the propagation of Islam, he instructed them at the time of their departure:

“Make things easy for the people, and do not make them difficult. Give them glad tidings, and do not cause them to turn away from the religion”.

It is narrated from Anas (raḍiy Allāhu ‘anhu) that the Messenger of Allah (PBUH) said:

يسروا ولا تعسروا، و بشروا ولا تنفروا

*Create ease and do not cause hardship; give glad tidings and do not make people averse (to the religion).*<sup>iii</sup>

### 3.7. .Avoidance of Contempt and Belittlement

For Targhib WA Tarhib to be effective, it is essential that religious teachings be presented in a manner that neither humiliates nor belittles anyone. Some individuals, considering themselves champions of religion, resort to mocking or condemning their audience. Such an attitude is highly reprehensible and contrary to the spirit of Islam.

Islam strongly emphasizes concealing the faults of others and particularly urges believers to protect the honor and dignity of their fellow Muslims.

### 3.8. .Conveying the Message through Righteous Character

Among the most effective means of Da'wah ILA Allāh (calling toward Allah) and attracting people to Islam is the pure and exemplary character of the Dā'ī (preacher). His praiseworthy actions, noble qualities, and lofty morals make him a living model and a beautiful example for others to follow.

Through such conduct, the life of the Dā'ī becomes like an open book in which people can read the teachings of Islam. Consequently, they are drawn toward those teachings with admiration and sincerity. This is because actions and character have a far deeper and more lasting impact than mere words.

In most parts of the world, the spread of Islam occurred through the pure character and conduct of Muslims. Their exemplary behavior attracted the attention of non-Muslims, inspiring them to embrace Islam.

The Dā'ī (caller to Islam), through his virtuous life and noble character, presents a living example of the Uswah Ḥasanah (beautiful model of conduct). This, in itself, becomes a practical form of Da'wah, through which non-Muslims recognize the truth of Islam and become convinced that it is indeed the divine religion sent by Allah Almighty.

Such an impression is especially felt by those non-Muslims who are pure in nature and sound in intellect.

The importance of the Dā'ī's (preacher's) good character and the impact it has on people's acceptance of the message he conveys can be understood from the incident that occurred after the first revelation in the Cave of Ḥirā.

When the Messenger of Allah (PBUH) informed Khadijah bint Khuwaylid (raḍiy Allāhu 'anhā) about what had happened, she reassured him, saying:

*“Glad tidings to you! By Allah, He will never disgrace you. You maintain good relations with your kin, you always speak the truth, you help the burdened, and you assist those who face the hardships of life”.*

This testimony from Ḥaḍrat Khadijah (ra) highlights how the Prophet's (PBUH) noble character itself served as a powerful form of Da'wah, inspiring faith and trust even before the formal command of preaching was given.

She mentioned several of the noble qualities and virtues of the Messenger of Allah (PBUH) and it was because of these outstanding traits that she firmly believed in him, affirmed his truthfulness, and devoted herself to supporting him in his divine mission.

In one narration, it is reported that a Bedouin came to the Messenger of Allah (PBUH) and asked,

“Who are you”?

The Prophet (PBUH) replied,

“I am Muhammad ibn 'Abdullāh”.

The man then said,

“Are you the one about whom people say that he is a liar”?

The Prophet (PBUH) replied,

“Yes, I am the one about whom people say such a thing”.

Upon hearing this, the Bedouin looked at him and said,

“This face is not the face of a liar”.

He then asked,

“What is it that you call people to”?

The Messenger of Allah (PBUH) explained to him some of the teachings of Islam to which he was inviting people. After listening, the Bedouin said, “I believe in you. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah”.<sup>iv</sup>

From this incident, it becomes clear that the Bedouin recognized the truth of the Prophet’s (PBUH) message from the signs of purity and moral beauty that appeared upon his blessed countenance – signs found only in the faces of the truthful and well mannered.

Good character through which a Dā’ī (preacher) becomes a positive example for others – is based on two fundamental principles: noble manners and consistency between word and deed.

When both of these qualities are present, the Dā’ī has life becomes honorable, and his conduct itself serves as a silent call toward Islam. However, if these two qualities are absent, his life becomes an example of poor conduct, and this in turn becomes a silent call away from Islam, causing people to feel aversion toward the religion.

Therefore, the Dā’ī must fear Allah in this most critical matter. He should never, through his behavior or conduct, become a cause for others to turn away from the faith – especially when his mission is to bring them closer to it.

### 3.9. Consistency between Word and Deed

The second principle of good character is harmony between one’s words and actions. A Dā’ī must be cautious that there is no contradiction between what he says and what he does. It is a natural fact that the speech of one who does not act upon his own knowledge has little to no impact.

For this reason, Prophet Shu‘ayb (‘alayhi al-salām) said to his people:

﴿ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ﴾

*œ And I do not wish to do that which I forbid you from. Likewise, Allah Almighty forbids us from allowing our actions to contradict our words.*∑<sup>v</sup>

Allah Almighty says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾

*œ O you who believe! Why do you say that which you do not do? It is most hateful in the sight of Allah that you say what you do not do.*∑<sup>vi</sup>

The preacher should always prepare himself so that his actions correspond to his words. This will become a means for people to turn their attention toward him and to accept his message.

Practical Examples of the Method of Encouragement and Warning (Manhaj al-Tarhīb WA al-Tarhīb

Da’wah ilallāh (calling towards Allah) means to make the misguided humanity aware of the divine plan of Allah Almighty. In this world, the most desired thing by Allah is that His message should be conveyed to His servants and that they should be

acquainted with His recognition (ma'rifah). Allah Almighty sent His message to His servants through His noble prophets. After the Holy Prophet (PBUH) the, chain of prophethood and messengership ended, and now this responsibility rests upon every individual of the Ummah of Muhammad (PBUH) particularly upon the scholars.

To convey the divine message to humankind, the method and approach adopted by the Holy Prophet (PBUH) is the most effective and appealing. In the process of Da'wah and guidance, the Prophet (PBUH) invited humanity through the methods of encouragement and warning (targhīb WA tarhīb), adopting the approach of glad tidings and admonition (tabshīr WA indhār). In the present era as well, the most effective method to instill the message of the dominance of Islam and the truth of Da'wah into the hearts is the approach of targhīb WA tarhīb.

This chapter endeavors to highlight the practical aspects of the Prophet's (PBUH) methodology of targhīb WA tarhīb.

#### Encouragement and Warning through Practical Conduct

The Prophet (PBUH) trained his noble Companions (may Allah be pleased with them) and established an Islamic community based on sound beliefs, acts of worship, and exalted morals. After the preparation of this great community, the time for open proclamation of the message was drawing near. Accordingly, Allah Almighty revealed the command:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ. وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ. فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بَرِيءٌ مِمَّا تَعْمَلُونَ﴾

*œ And (O Beloved Prophet!) warn your nearest relatives (of Our punishment). In addition, lower your wing of mercy and affection for those believers who follow you. However, if they disobey you, then say: 'Indeed, I am free from what you do (of evil deeds).'* <sup>vii</sup>

After the revelation of these verses, the Prophet (PBUH) gathered his tribe and relatives in one place and openly invited them to believe in the One God. He warned them of severe punishment in case of disobedience, urged them to save themselves from the fire, and made people aware of his individual responsibility. <sup>viii</sup>

Hazrat Ibn Abbas (RA) narrates:

When the verse *وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ* and warn your nearest relatives") was revealed, the Prophe (PBUH) ascended Mount Safa and began to call out in a loud voice, "O sons of Fihri! O sons of Adi!" mentioning various clans of Quraysh by name until all had gathered. Those who could not come due to some engagement sent their representatives to find out what was happening. Thus, all the Quraysh assembled, and Abu Lahab was among them. The Prophet (PBUH) then said:

أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِي؟

Tell me, if I were to inform you that there is a cavalry force in the valley beyond, ready to attack you, would you believe me?

The people replied,

Yes, indeed! We have never found anything but truth in your words.

The Noble Prophet (PBUH) then said:

فَأَيُّ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

Well then, I have been sent to warn you before a severe punishment.

At this, Abu Lahab said,

“May you be ruined for the rest of the day? Was it for this that you gathered us?” (God forbid). Thereupon, Allah Almighty revealed Surah Al-Lahab:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ

*α May the hands of Abu Lahab be ruined, and may he himself perish!*

*His wealth and whatever he earned shall not avail him in any way.* <sup>ix</sup>

In one narration, it is reported that the Prophet (PBUH) called out the name of each tribe of Quraysh and said to every one of them:

أَنْقُذُوا أَنْفُسَكُمْ مِنَ النَّارِ

Save yourselves from the Hellfire,’ then he said:

يَا فَاطِمَةُ! أَنْقِذِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، غَيْرَ أَنْ لَكُمْ رَجْمًا سَأَلْتَهَا بِبِلَالِهَا

O Fatimah! Save yourself from the Hellfire, for I can do nothing to protect you from the punishment of Allah. However, you have ties of kinship with me, and I will strive to maintain and honor those ties. <sup>x</sup>

All the Quraysh were realistic and practical people. When they looked at the personality of the Prophet (PBUH), they saw in him a truthful and trustworthy man standing before them on the mountain. At that moment, the Prophet (PBUH) was looking to both sides of the mountain, while the Quraysh could only see what was before them. Their intellect and sense of justice led them to the conclusion that his words must be true – so they all unanimously said, “Yes”.

In addition, when this initial psychological stage was complete and the testimony of all those present was established, the Messenger of Allah (PBUH) said:

فَأْتِي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

“ I have been sent to warn you before a severe punishment”.

These were the words worthy of the station of Prophethood, and the knowledge of unseen matters and divine truths that the Prophet (PBUH) possessed was conveyed with wisdom and eloquence in this admonition, warning people of the fire of Hell. This was a style unparalleled in previous religions and among earlier prophets. No method could have been more direct or clear. Therefore, all those present fell silent after hearing the words of the Prophet (PBUH)<sup>xi</sup>. Only Abu Lahab responded with harsh words.

The Prophet (PBUH) established principles of communication for the Ummah. He chose a high place, like a mountain, to stand upon and called out to all people, so that his voice reached everyone, both elite and common. Today, modern media and communication institutions follow a similar approach to ensure that messages reach the greatest possible distance.

It appears that in the first sermon, the Prophet (PBUH) called people toward Allah through the means of warning, or he chose truthfulness as the firm foundation for his strong Da’wah so that he could present his message upon it. From this approach, those involved in Da’wah and communication should understand that the dissemination and reception of information or invitation depend on mutual trust between the sender

and receiver of the message and the place where it is conveyed and accepted. Similarly, it is essential that the communication be truthful, with no falsehood included.

#### The Scheme of the Opponents and Their Distrust of the Prophet (PBUH)

The polytheists of Makkah began trying to sow doubts and suspicions about the Prophet (PBUH)'s message, and in this connection, they initiated a campaign of media warfare led by Walid ibn Mughirah. The Makkans mocked the method of *targhib WA tarhib* and raised objections and suspicions against it. A few men of Quraysh gathered at Walid ibn Mughirah's place because he was senior among them. The season of Hajj was near, and Walid said to them: "O people of Quraysh! The season of pilgrimage is approaching. Soon the guests of Arabia will come to you. They have heard about your companion (Muhammad (PBUH)) Therefore; you should form a united opinion concerning him. Let there be no disagreement among you whereby you deny one another and contradict each other's statements".

Quraysh: "O Abū 'Abd al-Shams! You say something and express an opinion that we all will repeat".

Walid: "No, you say something; I will listen".

Quraysh: "We will say: What is his matter"?

Walid: "No, by Allāh! He is not that. We have seen soothsayers. It is not the chant of soothsayers nor their rhyme-scheme".

Quraysh: "Then we will call him a madman".

Walid: "No, he is not mad either. We have seen madness and we know it. His condition is not mere muttering, nor convulsion, nor satanic whisperings".

Quraysh: "Then we will call him a poet".

Walid: "He is not a poet either. We know all kinds of poetry – *rijz*, *bazaj*, *qareed*, *maqbuḍ* and *mabsut* – and he is not poetry".

Quraysh: "Then we will call him a sorcerer".

Walid: "He is not a sorcerer. We have seen great magicians and their magic. This is neither their blowing nor the giving of their formulas".

Quraysh: "O Abū 'Abd al-Shams! Then what shall we say"?

Walid: "By Allāh! There is a certain sweetness in his speech. Its roots are many-branched and deeply planted in the earth, and its branches are fruitful. Whatever you say against it will be shown to be false. At most you may say this much: that he is a magician by whose effect separation occurs between father and son, brother and brother, husband and wife, individual and family".<sup>xiii</sup>

Allah Almighty revealed these verses concerning Walid ibn Mughirah:

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا. وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا. وَبَنِينَ شُهُودًا. وَمَهَدْتُ لَهُ تَمَهِيدًا. ثُمَّ يَطْمَعُ أَنْ أَزِيدَ. كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا. سَأَرْهَقُهُ صُعُودًا. إِنَّهُ فَكَّرَ وَقَدَّرَ. فَقُتِلَ كَيْفَ قَدَّرَ. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ. ثُمَّ نَظَرَ ﴿٥﴾ ثُمَّ عَبَسَ وَبَسَرَ. ثُمَّ أَدْبَرَ وَأَسْتَكْبَرَ. فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَى. إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ. سَأُصْلِيهِ سَقَرَ.﴾

œ Leave me alone with him whom I created alone (to take vengeance). Moreover, I gave him abundant wealth and children in attendance. Moreover, I granted him a wide

*provision. Yet he yearned that I should give him more. Never! Surely, he has been an enemy to our verses. I will soon compel him to a severe toil. Indeed, he considered and devised a plan. So may there be a blow (of Allah's punishment) upon him – what an evil plan he devised. Again, may there be a blow (of Allah's punishment) upon him – what an evil plan he devised. Then he contemplated (again). Then he plotted and disrupted (the matter). Then he turned back and became arrogant. Then he said, 'this is nothing but magic which is being taught from of old.' This is nothing but the word of a human being. I will surely cast him into Hell.*  $\Sigma$  <sup>xiii</sup>

From the aforementioned account it is clear that the campaign of psychological/media warfare mounted against the Prophet's (PBUH) method of *targhib wa tarhib* was not a rash, impulsive attack; rather, this plan was prepared by the chiefs of Quraysh with great care and deliberation. It observed the established principles of communication, which even today are observed in the modern age – for example, selecting an appropriate time, since the polytheists chose the season of Hajj when people gather, to carry out their propaganda. Similarly, complete unanimity among themselves and the avoidance of disagreement, etc., were also part of this operation – all so that the strike in this media war would be coordinated and would exert its full effect on the pilgrim delegations and achieve the desired results. Alongside choosing the appropriate time, they also selected a suitable location where all the pilgrim delegations would converge.

From the aforementioned incident, the greatness of the Prophet's (PBUH) method of *targhib WA tarhib* and the profound impact of the Holy Qur'an also become evident. Walid ibn Mughirah was a prominent leader of Quraysh, yet despite the arrogant habits of the elite of Quraysh, he could not remain unaffected by the Qur'an. His heart softened, and he acknowledged the grandeur of the Qur'an in a highly eloquent manner. He had nearly reached the point of recognizing the rational appeal of the religion of truth. <sup>xiv</sup>

This organized campaign of propaganda could not harm the Prophet's (PBUH) method of *targhib WA tarhib*. Rather, he succeeded in breaking through the siege of those enemies who had intended not only to make the people of Makkah dislike him and tarnish his reputation, but also to turn away those who came to Makkah from his teachings, prevent him from conveying his message to them, and nullify the effect of his Da'wah by meeting each visitor before they could hear from him.

The Prophet (PBUH) achieved tremendous success in his mission of encouragement and warning. He (PBUH) succeeded in creating a profound impact on the heart of every individual he addressed. Whomever he met was already affected by his awe, grandeur, and dignity even before the conversation began. Then, when he (PBUH) delivered his eloquent speech, the listener became captivated by his compelling words, guided by sound reasoning, filled with love and sincerity, and equipped with ample means to follow the guidance of the Ummah according to divine revelation.

The Prophet (PBUH) encouraged attachment to Allah and acceptance of His word with the promise of reward and Paradise, and warned against abandoning it with the threat of Hellfire. <sup>xv</sup>

#### The Aspect of Hikmah in the Method of Targhib WA Tarhib

This method of invitation based on *targhib WA tarhib* combined glad tidings with the fear of Allah. Zimad al-Azdī came to Makkah and fell victim to the polytheists'

propaganda against the Prophet (PBUH). The slander of madness, circulated by the chiefs of Quraysh, took root in people's hearts to the extent that they came to believe – may Allah forbid – that the Prophet (PBUH) was afflicted with insanity. Zimād, being acquainted with soothsayers and familiar with treatments for madness, upon hearing these claims from the simple-minded of Makkah said: "I wish I could meet this man. Perhaps Allah will heal him by my hand".

Zimād relates that he met the Prophet (PBUH) and said: "O Muhammad! I treat this malady, and Allah cures whomever He wills through my hands. Do you want me to perform the exorcism (ruqyah) for you?" The Prophet (PBUH) replied:

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ.

Undoubtedly, all praises belong to Allah. We praise Him and seek help from Him. Whomever Allah guides, no one can lead astray, and whomever He allows to go astray, no one can guide. Moreover, I bear witness that there is no deity except Allah, He is one and has no partner, and undoubtedly, Muhammad (PBUH) is His servant and Messenger. To proceed. <sup>xvi</sup>

Zimād said: "Please repeat those words to me." The Prophet (PBUH) repeated them three times. Zimād said: "I have heard the words of soothsayers, magicians, and poets, but I have never heard words like yours. In them is the depth and vastness of the ocean." Then he said to the Prophet (PBUH) :Extend your hand, for I wish to pledge allegiance to Islam by your hand." When Zimād al-Azdī pledged allegiance, the Prophet (PBUH) asked: "And on behalf of your people?" Zimād al-Azdī replied: "Yes, I also pledge on behalf of my people".

The Prophet (PBUH) encouraged Zimād towards guidance and warned him against misguidance, presenting before him the principle that if one believes in Allah, one attains guidance, and if one rejects, one falls into error. Thus, in these words, both *targhib* (encouragement) and *tarhib* (warning) were present.

When the Islamic state was established in Madinah and the Prophet's (PBUH) armies began moving to various regions, one army passed through the tribe of Zimād. The commander of the army announced: "Has anyone taken anything from this tribe?" A man said: "I have taken one of their pots." The commander replied: "Return that pot to them; this is the tribe of Zimād". <sup>xvii</sup>

#### Lessons from the Invitation (Da'wah)

1. The Quraysh's propaganda and attempts to make the Prophet (PBUH)'s personality controversial, along with the accusation of madness, brought Zimād al-Azdī to him for treatment. This meeting became a means for his spiritual solace. Thus, the conspiracy against the Prophet (PBUH) in Mecca inadvertently became a cause for the guidance of Zimād al-Azdī and his tribe to Islam.

2. The Prophet (PBUH) displayed the qualities of patience and forbearance. Zimād al-Azdī also offered to treat the Prophet (PBUH) for the alleged madness, which was a position of potential displeasure, yet the Prophet (PBUH) responded with gentleness and patience. This impressed Zimād al-Azdī's heart and instilled respect for the Prophet (PBUH) in the heart of Allah. This

action serves as an encouragement for the caller (da'ī) to adopt patience and forbearance.

3. The importance of the words that the Prophet (PBUH) used at the beginning of his speech is highlighted. These words indicate glorification of Allah and encouragement for sincere worship. It is narrated that the Prophet (PBUH) often began most of his sermons and admonitions with these words.

4. Zimād al-Azdī was also influenced by the eloquence and emphasis of the Prophet (PBUH)'s speech because these exalted statements were delivered from a heart full of faith, certainty, and wisdom. Thus, the Prophet's words reached the depths of the heart and became a reason for Zimād al-Azdī's acceptance of faith.

5. Zimād al-Azdī's readiness to embrace Islam so quickly is evidence that Islam is a natural religion. When the heart is free from internal or external pressure, it is often ready to be influenced and accept guidance. The effectiveness of the inviter's words and exemplary conduct also plays a role in this acceptance.

6. The mentioned story also highlights certain educational tools based on *targhīb* (encouragement) and *tarhīb* (warning) that the Prophet (PBUH) employed, such as moderation in speech, the method of explanation and understanding, and direct guidance. Several great qualities of the Prophet (PBUH)'s personality also became evident, including the zeal for training, patience, forbearance, and inclination towards abundant good.

#### Encouragement and Warning through Implementation and Practice

The Prophet (PBUH) paid special attention to ensure that the message he was inviting people towards was also implemented in practice and adhered to to the utmost degree. In this way, he presented the invitation before people through practical demonstration. This is why, when the path of true guidance involved hardships and difficulties, the Prophet (PBUH) was at the forefront in enduring them. He taught the believers patience and perseverance while himself exemplifying the highest degree of patience and endurance.

When his community was confined to the Shu'ub Abi Talib, the Prophet (PBUH) remained with them until his followers and people were freed from that confinement. When his community offered kingship, wealth, and worldly honor in exchange for abandoning the mission, the Prophet (PBUH) firmly rejected these offers and clearly conveyed that he was not acting for worldly benefit but because Allah had appointed him as a Messenger to these people and to all of humanity, and that it was his divine responsibility to convey Allah's religion to all people.

The Prophet (PBUH) guided his companions to migrate towards Abyssinia, where they could carry out the work of invitation in an environment of safety and tranquility. Yet, on the other hand, he himself remained in Makkah among those disbelievers who were committing oppression against him and his companions. The reality is that the life of Allah's Messenger (PBUH) was a practical example and model. This is why Allah has designated his personality and character as a center and axis for imitation and exemplary conduct. Allah says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا ۝ ﴾

*œ Indeed, in the Messenger of Allah (PBUH) there is a beautiful example for you for everyone who hopes in Allah and the Last Day and remembers Allah much. ∑<sup>xviii</sup>*

The practical life of the Messenger of Allah (PBUH) was itself a successful and wise method of da'wah. Human nature is such that people are influenced more by actions than by words. The reason is that the truth of a thought or ideology becomes apparent most clearly through its practical implementation, not merely through verbal or theoretical discourse. In other words, mere spoken words can be used for personal gain or temporary benefit, but the actions of a Prophet or a true caller to Allah serve as evidence of their firm and genuine faith in the message they convey.

#### Discussion and Debate in Encouragement and Warning

One of the arts of invitation and training is discussion. A discussion or debate takes the form of verbal conversation among a few people. In a discussion, participants present their opinion on the predetermined topic of the discussion. There is a difference between a discussion and a debate. The difference is that in a discussion, the conversation of the participants flows in one direction, whereas in a debate, two parties discuss the topic from contradictory and opposing perspectives. Similarly, for a discussion or debate, it is not necessary to prepare in advance, but for a debate, both parties remain prepared with a sequence of questions and answers. Observe the example:

In the early period of Islam, a storm of opposition had arisen, but the Prophet (PBUH) without caring for it, and ignoring the negative opinions being formed about him, encouraged people toward the Oneness of Allah and warned them of Allah's punishment. Amr ibn Abasa Al-Salmi (R.A) narrates that in the time of ignorance, he believed that people were misguided and had no clear rules of life. These people worshipped idols. During that time, he heard about a person who conveyed various messages to the people. He mounted his riding animal and reached Makkah, and saw that the people had become very bold against the Messenger (PBUH) and he (PBUH) was compelled to adopt a concealed manner. He approached the Prophet (PBUH) with great gentleness and respect and asked:

“Who are you”?

The Prophet (PBUH) replied:

“I am Muhammad, son of Abdullah. I call people to Allah”.

Amr ibn Abasa (R.A):

What kind of Prophet are you”?

The Messenger of Allah (PBUH):

Allah has sent me”.

Amr ibn Abasa (R.A):

“With what mission have you been sent”?

The Messenger of Allah (PBUH):

أَرْسَلَنِي بِصَلَاةِ الْأَرْحَامِ وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوحَدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ ۝

Allah has sent me with the message to uphold ties of kinship, to break the idols, and to proclaim the Oneness of Allah without associating anything with Him”.

Amr ibn Abasa (R.A):

“ Who are those acting upon this belief with You”?

The Prophet (PBUH):

“ A free man and a servant,” and at that time Abu Bakr and Bilal (R.A) had also believed in you.

Amr ibn Abasa (R.A)

I also wish to follow you”.

The Messenger of Allah (PBUH):

إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ يَوْمَكَ هَذَا أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟ وَلَكِنْ ارْجِعْ إِلَى أَهْلِكَ، فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ

فَاتِي

“ You do not have the ability to do so at this time. Do you not see my situation and that of the people? Therefore, return for now; and when you hear that Allah has granted me victory, then come to me”.

‘Umar ibn ‘Abbas (R.A) said that at that time, he returned, and then the Messenger of Allah (PBUH) came to Madinah. Meanwhile, he remained with his family and kept inquiring about the Prophet (PBUH) from the people, until some people came from Yathrib. He asked them:

“What do you know about the person who has come to Madinah?”

They said:

“People are rushing toward him as if he were possessed. His own people tried to kill him but were not successful.”

Umar (R.A) said:

“I reached Madinah and presented myself before the Prophet (PBUH) and asked: O Messenger of Allah (PBUH) !Have you sent for me?”

The Prophet (PBUH) said:

“Yes! You are the one who met me in Makkah”.

In the same hadith, Umar (R.A) asked the Prophet (PBUH) questions regarding Ṣalāh (prayer) and Wudu ablution. <sup>xix</sup>

Prophetic Lessons

The Prophet (PBUH) without paying attention to all the conspiracies and propaganda encouraged the call to Islam, instead of defending himself or clarifying the conspiracies against the Companions. Whoever met him, he invited them towards Allah using the approach of exhortation and warning.

‘Umar ibn ‘Absā (R.A) was a follower of the Hanif religion and, even during the age of ignorance, rejected the worship of anyone other than Allah.

As a result of the media war launched by the polytheists of Makkah against the Prophet (PBUH) Umar ibn 'Absa (R.A) wanted to obtain detailed information about him.

The Quraysh were very bold in opposing the Prophet (PBUH) and acted with great severity. 'Umar ibn 'Absa (R.A) observed in Makkah that the Prophet (PBUH) was preaching the religion in secrecy, while his own people were demonstrating visible hostility against him.

It is essential to maintain utmost respect in the presence of those of high status. 'Umar ibn 'Absa (R.A) narrates that he approached the Prophet (PBUH) with great reverence.

The Prophet (PBUH) explained the understanding of prophethood and then encouraged adherence to rights, stating that if these rights are observed, Paradise will be your destiny, but if they are violated, divine punishment will follow. The foundation of the Prophethood of Muhammad (PBUH) is based on two things: the rights of Allah and the rights of the servants. The Prophet (PBUH) said: Allah sent me to uphold the ties of kinship and to destroy idols. This statement indicates the importance of maintaining family bonds, as this noble characteristic has been part of the Islamic mission from its inception. Furthermore, the Prophet (PBUH) strongly condemned idols, even though they were considered extremely sacred by the Arabs. It becomes clear that eradicating the signs of ignorance is essential, and the Islamic mission cannot be established or spread until the symbols of disbelief and polytheism are removed.

The Prophet (PBUH) showed an eagerness to remove the idols as soon as possible, even though at that time he did not yet have the power to do so. This teaches the encouragement that there should be no delay in conveying a religious matter to the people, even if there are temporary obstacles in its implementation. A preacher, who only informs people about matters that can be immediately implemented, and does not alert them to issues that require struggle and confrontation, delivers an incomplete message. Such a preacher deviates from the example of the Prophet (PBUH) for he faced the challenges of ignorance and its powerful oppressors, even when he had few helpers and the full leadership of the city was in the hands of the enemy. <sup>xx</sup>

The Prophet (PBUH)'s instruction, "You return for now; when you hear that I have been given victory, and then come to me," provides a lesson in encouragement and warning. From this, we can derive that gathering the followers and key members of the community amid hardship and persecution is not the immediate objective. Just as the Prophet (PBUH) instructed 'Umar ibn 'Absa (R.A) to return to his people, he also permitted the Companions (R.A) to immigrate to Abyssinia twice.

This illustrates several principles in the propagation of Islam: minimizing the hardships faced by Muslims during the mission, keeping them away from dangerous situations, preserving the strength of the community in secrecy, avoiding unnecessary engagement of the leader in trivial matters, maintaining confidentiality, utilizing emigration strategically, preparing for the future, ensuring continuity of the Islamic mission, and protecting the collective well-being of the followers from exhaustion.

#### Encouragement of Divine Love through Parables

Whenever a particular event occurred or people witnessed a specific action, the Prophet (PBUH) would try to explain a meaningful lesson to the Companions (R.A)

based on that incident or action. The benefit of this method was that the meaning could be understood very clearly.

For example, ‘Umar ibn al-Khaṭṭāb (R.A) narrated: "Some war captives were brought before the Prophet (PBUH) .Among them was a woman searching for her lost child. Her breasts were full of milk, and she moved anxiously here and there. Whenever she saw a child among the captives, she would embrace the child to feed it. The Prophet (PBUH) addressed the Companions (R.A) and asked:

أَتَرُونَ هَذِهِ طَارِحَةً وَّلَدَهَا فِي النَّارِ؟

Do you think this woman would throw her child into the fire?

They replied:

“No, if it were within her power, she would never throw her child into the fire”.

The Prophet (PBUH) said:

اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوَّالِدِهَا

"Allah is more merciful to His servants than this [woman] is to her child".

Just as this woman is compassionate toward her child, Allah is far more merciful to His servants. <sup>xxi</sup>

Thus, the Prophet (PBUH) using the presented situation as a basis gave the Companions a conceptual understanding of the vastness of Divine mercy. <sup>xxii</sup>

Dawah (invitation to Islam) is one of the fundamental duties of the Muslim Ummah. To perform this duty effectively, it is essential to study both the method and approach of Dawah. Allah Almighty has outlined the principles of Dawah in the Qur’an, but the practical exemplar is the pure life (Seerah) of the Greatest Da’i. Studying the Prophetic style of Dawah from this perspective is indispensable for every sincere caller to the truth.

#### Method of Encouragement and Warning in Public Gatherings

Motivators and factors are those elements that stimulate a person to act or increase their desire to perform a task. All events that occur in the world are the result of some motivator. Regarding Dawah and guidance, the effective motivators for human training include encouragement and warning (Targhīb WA Tarhīb), rewards, incentives, competition, appreciation, attention, and vigilance, among others.

A study of the Qur’anic educational methodology shows that actions are prompted through encouragement and warning. Incentives and honors have been presented to motivate righteous deeds. Considering the human sense of aesthetics, a particular style has been adopted to call people toward goodness and virtue. The rewards have been vividly presented through perceptible signs so that the audience accepts the call and attains its reward.

For example, those who choose righteousness and goodness, and those who patiently endure the difficulties arising in this process, are promised a reward, which is mentioned in the Qur’an at multiple places in an exceptionally appealing manner. It is human nature to perform any task in the best manner when assured of the benefits and

results. Keeping this innate motivator in mind, the Qur'an mentions things that every human desires.

The Prophet (PBUH) while presenting the call of truth also stimulated action through encouragement (targhīb) and warning (tarhīb). In the early period, his focus was on calling people to the belief in the Oneness of Allah (Tawhīd) and guiding them away from polytheism (shirk). He encouraged people to follow the path of faith and monotheism and avoid shirk by promising great reward in the Hereafter and the bliss of Paradise.

This encouragement was not limited to the Hereafter; the Prophet (PBUH) also emphasized that success and prosperity could be achieved in this world, and honor, dignity, and greatness would be granted as a result. For example, Ibn Sa'd writes in al-Tabaqāt al-Kubrā that during the Hajj season, the Prophet (PBUH) would go to every tribe that came to visit the Ka'bah, present the message of Dawah, and say:

“O people! Say ‘Lā ilāha illā Allāh’ and attain success. The Arabs will be under your authority, and you will rule over the non-Arabs”.

Similarly, addressing the companions of the First ‘Aqaba pledge, he (PBUH) said that if they fulfilled this covenant, Paradise would be their reward (Bukhārī).

Once, while traveling, he (PBUH) saw that the Quraysh was afflicting the tribe of ‘Ālī and Ṣar. He (PBUH) said:

“O ‘Ālī and Ṣar be patient; Paradise is promised for you”.

Sometimes, stories and narratives are used to stimulate the spirit of action because stories capture human attention, create a desire to listen, and spark curiosity to follow the sequence of events. Therefore, the use of stories and narratives in Dawah and guidance is extremely effective. The Holy Qur'an employs stories to educate advice, impart lessons, and teach wisdom. The Qur'an has expressed the educational impact of stories in a very concise manner through these words

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ﴾

*α Indeed, in these stories there is great wisdom and admonition for people of understanding.* ∑<sup>xxiii</sup>

The Method of Rational Argumentation in Encouragement and Warning

The Quraysh held Hishayn (R.A) in high esteem. They came to him and said,

“Speak to this man on our behalf; he does not speak well of our gods and denigrates them.” Accordingly, he came to the Prophet (PBUH) at his door, accompanied by Hishayn (R.A).

The Prophet (PBUH) said:

أَوْسِعُوا لِلشَّيْخِ

“Make room for the elder.”

At that time, Hishayn's sons Imran and other Muslims were present there .Hishayn said:

“What is the truth of the report that has reached us – that you speak ill of our idols and insult them, while your father followed the religion of his forefathers and was a man of reason”?

Then the Prophet (PBUH) asked:

“How many gods do you worship”?

Hishayn (R.A) replied:

“Seven on the earth and one in the heavens”.

The Prophet (PBUH) asked:

“When harm befalls you, whom do you call upon”?

Hishayn (R.A) said:

“The God who is in the heavens”.

The Prophet (PBUH) asked:

“And when your wealth and cattle perish, whom do you call upon”?

Hishayn (R.A) said:

“The One in the heavens”.

The Prophet (PBUH) said:

“So your prayer is answered by Him alone, yet you associate others with Him. Do you consent in your heart to be grateful to Him, or do you fear that He will overpower you”?

Hishayn (R.A) replied:

“Neither of the two”.

He further said:

“At that moment, I became certain that in my life I had never spoken to anyone like you”.

The Prophet (PBUH) said:

“O Hishayn! Submit to Islam and you shall attain peace”.

Hishayn (R.A) said:

“What about my people and family? What shall I tell them”?

The Prophet (PBUH) instructed him:

قل: اللهم أستهديك لأرشد أمري وزدني علماً ينفعني

“O Allah! I seek guidance from you to direct my affairs rightly and grant me knowledge that will be beneficial to me”.

بَكَيْتُ مِنْ صَنِيعِ عِمْرَانَ، دَخَلَ حُصَيْنٌ وَهُوَ كَافِرٌ، فَلَمْ يَقُمْ إِلَيْهِ عِمْرَانُ وَلَمْ يَلْتَفِتْ نَاجِيَتُهُ، فَلَمَّا أَسْلَمَ قَضَى حَقَّهُ، فَدَخَلَنِي مِنْ ذَلِكَ الرَّقَّةُ

“ I wept at Imran’s deed: Hishayn entered while still a disbeliever, and Imran did not rise to him nor turn toward him. But when Hishayn embraced Islam, his son fulfilled his right, and this brought tenderness to my heart”.

Then, when Hishayn) (R.A) (was about to leave, the Prophet (PBUH) told the companions:

قُومُوا فَشَبِّعُوهُ إِلَىٰ مَنْزِلِهِ

“Stand up and accompany him to his home”.<sup>xxiv</sup>

When Hishayn) (R.A) (recited these words, he had not yet risen from his place when he became a Muslim. At that moment, his son Imran) (R.A) (immediately stood up from his place and kissed his father’s head, hands, and feet. When the Prophet (PBUH) saw this scene, he wept and said:

Hishayn) (R.A) (had just stepped outside the door when the Quraysh saw him and said: “He has become a disbeliever, and everyone has turned away from him”.<sup>xxv</sup>

What compelled Hishayn (R.A) to embrace Islam so quickly was the excellence of his natural disposition, his strong capacity to accept truth, the compelling arguments of the Prophet (PBUH) and the masterful dialogue of the Prophet (PBUH) based on encouragement and warning.

The Prophet (PBUH) adopted a method of mutual dialogue with Hishayn) (R.A) (so that the belief in the Oneness of Allah would penetrate the depths of his heart and all kinds of false ideologies would be eliminated.

#### Representative Method of Encouraging Acts of Worship

The Prophet (PBUH) to make his teachings better engrained in the minds of the companions, sometimes adopted a style of exchange of thoughts and at other times used a question-and-answer format. This approach had multiple benefits. All the companions present remained fully attentive. They took interest in the discussion and were given the opportunity to reflect and think deeply, which enhanced their abilities. Through this question-and-answer method, truths were implanted in the minds in a very subtle and engaging manner.

Here are some examples of how the Prophet (PBUH) through the question-and-answer style, kindled the thought and practice of the companions regarding acts of worship:

1. .The Prophet (PBUH) asked:

أَتَدْرُونَ مَنْ الْمُسْلِمُ؟

“Do you know who the Muslim is”?

The Companions replied:

اللَّهُ وَرَسُولُهُ أَحْلَمُ!

“Allah and His Messenger know best”.

The Prophet (PBUH) said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is one from whose tongue and hand the Muslims are safe”.

The Prophet (PBUH) asked:

أَتَدْرُونَ مَنْ الْمُؤْمِنُ؟

“Do you know who the believer (Mu’min) is”?

The Companions replied:

الله وَرَسُولُهُ أَعْلَمُ!

“Allah and His Messenger know best”.

The Prophet (PBUH) said:

الْمُؤْمِنُ مَنْ أَمِنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ

“A believer is one from whom the believers are safe regarding their lives and their wealth”.<sup>xxvi</sup>

Once, the Prophet (PBUH) asked the Companions:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا

“If a river were flowing in front of someone’s door and a person bathed in it five times a day, would any dirt remain on him?”<sup>xxvii</sup>

The Companions replied,

“O Allah’s Messenger, no dirt would remain on him at all.”

The Prophet (PBUH) said:

“This is the state of the five prayers, through which Allah erases sins”

The Prophet (PBUH) then asked:

“Do you know who truly bankrupt (mufliis) is”?

The Companions said:

“We consider a bankrupt person to be one who has neither wealth nor silver or gold”.

The Prophet (PBUH) said:

إن المفلس من امتي يأتي يوم القيامة بصلاة، وصيام، وزكاة، ويأتي قد شتم هذا، وقذف هذا، واكل مال هذا، وسفك دم هذا

“My Ummah’s truly bankrupt person is the one who will come on the Day of Judgment with prayers, fasting, and zakah, but he will have cursed someone, accused someone falsely, consumed someone’s wealth unjustly, shed someone’s blood, or beaten someone”.<sup>xxviii</sup>

Just as the claims against him will be offset by his good deeds, when his good deeds are exhausted and the claimants remain, their sins will be laid upon him, so much so that, as a consequence of these sins, he will be cast into Hell!

In the same way that the Prophet (PBUH) would ask questions to draw the attention of his audience and then impress a truth upon their minds, he also gave his companions and friends the opportunity to ask questions. This allowed any doubts or confusions in their minds to be removed, and provided guidance whenever they sought it on any matter.

### The Means and Deterrents in Da'wah

The selection of means and instruments is among the laws of Allah Almighty, which the Prophet (PBUH) also adopted. *Asbāb* (plural of *sabab*) refers to anything through which a desired goal can be reached, and this law is clearly observable in the grand universe created by Allah. Allah Almighty created this universe with His perfect power and then established laws and regulations within it that ensure its continuous stability. After His will is made effective, He connected the outcomes to means—for example, angels carrying the Throne of Allah, embedding mountains to stabilize the Earth, and using water to cultivate crops, among others.

If Allah had willed that, all things in the world remain sustained solely by His absolute power without any means that too would have been possible. However, His supreme wisdom required that He grant His creation the law of choosing means, so that life proceeds according to Allah's will and methodology. This law of employing means is evident throughout creation. The Qur'an also provides evidence of this principle. Allah Almighty encourages us to utilize means and instruments, so that in all our worldly and spiritual affairs we do not abandon the use of means. Allah says:

﴿ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ﴾

α And (O Prophet!) say: 'You act, and Allah will soon see your deeds, as will His Messenger and the believers.  $\sum^{xxix}$

From the reference in the Holy Qur'an, we learn that when Lady Maryam (Mary) was in an extremely weakened state, Allah commanded her to make use of means (*asbab*):

﴿ وَهَرَيِّ إِلَيْكَ بِجِدْعِ الْتَخَلَّةِ تَسْقِطْ عَلَيْكَ رُطْبًا جَنِينًا ﴾

α And shake the trunk of the palm tree toward yourself; it will drop fresh, ripe dates upon you.  $\sum^{xxx}$

In these blessed verses, encouragement and admonition are given to adopt means and resources, indicating that Allah emphasizes the use of means and instruments in all matters and situations. The Messenger of Allah (PBUH) fully observed the law of "choosing means." Instead of relying on guesses and estimations, he (PBUH) utilized all possible means and resources for the establishment of the Islamic state. He (PBUH) used to advise the Companions (PBUH) to adopt means and resources and instructed them to follow this divine law in both their worldly and spiritual affairs.  $^{xxxi}$

In the early period of the Islamic Ummah, which is considered its golden age, it was firmly believed that our faith was granted by the decision and complete power of Allah, which does not contradict the use of apparent means and resources. They held the conviction that in this universe and in human life, there exist laws established by Allah that cannot be altered, alongside certain laws that, contrary to usual custom, can occur without obstruction. It should be understood that Allah, by His power and wisdom, generally established the law of means and resources for the system of the universe, while exceptional cases contrary to custom are considered extraordinary by divine decree. In reality, both are connected to the Divine Will, and therefore, the Companions (PBUH) believed that the law of adopting means is part of Allah's ongoing Sunnah. Thus, whenever they sought to achieve a particular objective in their lives, they would select means and resources accordingly  $^{xxxii}$ .

In present times, we have forgotten the culture of employing means and resources, and every individual desires to achieve everything without taking any action. This is impossible. If one examines why Muslims lost global honor and leadership, it becomes evident that no oppression was imposed upon them; rather, the cause lies elsewhere. On one hand, they neglected the Shariah, diminished its status, and infused it with their lowly desires, thus letting their knowledge and actions fall prey to illusions. On the other hand, by turning away from the laws of Allah, they assumed that perhaps honor and dignity could be attained solely through wishes and scattered dreams without employing proper means and resources, which is, in reality, impossible. Allah the Exalted says:

﴿ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ﴾

α *This is the result of your own deeds, and indeed Allah never wrongs His servants.* ∑<sup>xxxiii</sup>

And if someone asks why the people of faith are subjected to punishment due to disobedience to Allah, while the disbelievers who have repeatedly denied Allah attain wealth, status, and leadership, the answer is this: they do not achieve this rank because they are close to Allah, or because Allah is pleased with them, nor because of magic, extraordinary means, or being some unique creation.

The technological advancements they have achieved and their command over seas and winds are not due to the truth of their beliefs or the correctness of their ideas. They have attained these successes because the path of worldly progress is open to everyone – whether believer or disbeliever, good or evil. Allah Almighty commands:

﴿مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمُ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾

α *Whoever desires the worldly life and its adornments, We fully repay them for their deeds therein, and they are not wronged therein.* ∑<sup>xxxiv</sup>

It becomes evident that Allah Almighty has designated effort and strength as the means to attain honor, dignity, and progress, in accordance with the laws established by Him in this universe, which are protected from any distortion or alteration. Therefore, whoever works diligently in accordance with the divine law becomes deserving of Allah's blessings.

It is also clear that the law of “choosing means” (Ikhtiyar-e-Zaraye) is intrinsically linked to Allah's will and decree. The only difference is that no matter how much worldly progress a disbeliever achieves, the doors of Paradise will not open for them; whereas, if a believer falls short, it becomes a sin for which they will be held accountable. ∑<sup>xxxv</sup>

#### Reliance on Allah and the Encouragement of Effort

Trusting in Allah does not contradict the concept of choosing means. A believer, while obeying Allah's command, utilizes the available means, yet does not hold the belief that the means themselves are the cause of the results. Rather, the believer understands that outcomes occur solely by the will and decree of Allah.

From a believer's perspective, there is no inherent connection between the means and the outcome. Employing means is in accordance with Allah's command, and the actual realization of the result is exclusively by Allah; no one else has power over it.

With this understanding, the believer is freed from idolizing the means or clinging to them and, by acting in obedience to Allah, attains the results. In this way, the believer earns reward for following Allah's command, even in the form of the outcome achieved. <sup>xxxvi</sup>

The Prophet (PBUH) in numerous sayings, encouraged relying on Allah while simultaneously emphasizing the importance of choosing means and resources, making it clear that there is no contradiction between the two. While promoting the use of means, the Prophet (PBUH) stated:

Hazrat Anas (R.A) reports that:

Once a man was standing at the mosque's entrance with his she-camel, and before entering the mosque, he asked the Prophet (PBUH): "Can I leave my mount untied and rely on Allah?" It seemed as though he considered relying on means (Ikhtiyar-e-Asbab) contrary to reliance on Allah. The Prophet (PBUH) corrected him, explaining that choosing means and resources is part of the Shariah and in no way contradicts reliance on Allah, provided it is done with sincere intention. The Prophet (PBUH) said: "Tie it, and then rely upon Allah." <sup>xxxvii</sup>

One of the above-mentioned ahadith clarifies that relying on Allah while simultaneously employing means and resources is not wrong, provided that one does not place so much certainty and trust in the means that reliance on Allah (Tawakkul 'ala Allah) is entirely forgotten.

Hazrat Umar (R.A) narrates the saying of the Prophet (PBUH):

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْنَاكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُو خِمَاصًا وَتَرُوحُ بَطَانًا

"If you truly rely upon Allah, He will provide for you like the birds: they go out hungry in the morning and return full in the evening". <sup>xxxviii</sup>

This prophetic saying not only encourages reliance on Allah but also emphasizes the importance and necessity of taking means (asbāb). Hence, the guarantee of sustenance from Allah is illustrated through the example of birds, which go out in the morning hungry and return in the evening fully satisfied.

The methodology of \*Targhib wa Tarhib\* represents a distinctive approach in Islamic Da'wah characterized by \*\*ease, gentleness, and spiritual attraction\*\*. This method promoted \*\*simplicity in lifestyle\*\*, \*\*clarity in understanding religion\*\*, and \*\*facility in religious practice\*\*.

The Prophet Muhammad ﷺ encouraged the adoption of \*\*noble moral conduct (Akhlāq Ḥasanah)\*\* and warned, through \*Tarhib\*, those who turned away from moral and spiritual excellence with the threat of divine punishment. His Da'wah was a \*\*moral and value-centered mission\*\*, firmly rooted in ethical principles.

The Prophet's methodology was \*\*theoretical and principled\*\*, entirely free from any kind of \*\*racial, tribal, linguistic, regional, or national bias\*\*. Individuals were evaluated solely on the basis of \*\*their faith and commitment to the divine ideology\*\*, not on worldly distinctions. Even on the battlefield, the Prophet ﷺ instructed that the enemy must first be invited to Islam before any combat, signifying the \*\*preeminence of Da'wah\*\* even in moments of conflict.

#### 4. Conclusion

In the Qur'an, the practice of \*Targhīb wa Tarhīb\* is described as a \*\*distinctive attribute of the Ummah of Muhammad ﷺ\*\*. Within this framework, \*Maw'izah Ḥasanah\* (good counsel) entails advising others with \*\*kindness, sincerity, compassion, empathy, and moral excellence\*\*, without any element of \*\*disrespect or humiliation\*\*.

In his first sermon, the Prophet ﷺ called people to Allah through \*Tarhīb\*, laying the foundation of his mission upon \*\*truthfulness and integrity\*\*, which became the moral basis of his message. He promised \*\*reward and Paradise\*\* to those who embraced the Kalimah and acted righteously, and warned of \*\*Hellfire\*\* for those who rejected it.

The methodology of \*Targhīb wa Tarhīb\* reflects the Prophet's ﷺ \*\*patience and forbearance\*\* – qualities essential for every caller to Islam who follows this prophetic path. Despite conspiracies and propaganda against him, the Prophet ﷺ persisted in calling people to Allah through the same balanced and compassionate approach.

In contemporary times, Muslims have largely \*\*forgotten the culture of striving and using lawful means (Asbāb)\*\*, desiring results without effort – an attitude contrary to the principles of Islam. If divine success were achievable without struggle, the Prophet ﷺ would never have faced the trials of \*\*Badr and Ḥunayn\*\*.

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