

DOI: 10.5281/zenodo.1250009

AN ANALYTICAL STUDY OF THE CORRESPONDENCE OF THE PROPHET MUHAMMAD (PBUH) DURING HIS TIME: A DA'WAH STUDY

Dr. Abdullah Hussain N Alharbi

Associate Professor of Islamic Culture and Da'wah at the Islamic University of Madinah, Kingdom of Saudi Arabia

Received: 01/12/2025
Accepted: 30/12/2025

Corresponding Author: Dr. Abdullah Hussain N Alharbi
(Abiph300@gmail.com)

ABSTRACT

The current study sought to analyse and examine the nature of correspondence between the Prophet and individuals invited to Islam during his lifetime. Historical and descriptive-analytical methodologies were utilized to trace and analyse pertinent literature. The study presents several significant conclusions, among which are the following: The Prophet (PBUH) was attended by numerous scribes, with certain accounts suggesting their number could reach as high as forty. The employment of numerous scribes illustrates a distinct emphasis by the Prophet (PBUH) on the act of writing and underscores the significance of written communication in articulating the message of Islam. The Prophet (PBUH) made a clear distinction between those scribes tasked with documenting divine revelation (the Quran) and those engaged in other forms of writing. Designated scribes were tasked with the transcription of the Quran, aiming to guarantee the precision of the recorded verses. During his era, the Prophet (PBUH) composed letters addressed to various kings and rulers, extending an invitation to them and their subjects to embrace Islam. The correspondence provided a clear articulation of the fundamental tenets of Islam, underscoring the significance of faith in it and the repercussions of scepticism towards it. The Prophet (PBUH) engaged in correspondence with numerous tribes across the Arabian Peninsula. These writings elucidated Islamic teachings, various facets of worship, and even matters pertaining to finance. The correspondence was meticulously crafted to address the unique requirements and situations of each tribe. The Prophet (PBUH) engaged in the formulation of numerous peace treaties and agreements with various tribes and religious factions, consistently weighing the potential advantages and disadvantages inherent in each circumstance.

KEYWORDS: correspondence of the Prophet Muhammad- writing- Da'wah Study

INTRODUCTION

Da'wah (Islamic Propagation), exhibits a variety of methodologies throughout history, largely influenced by contextual factors such as the

environment, diverse personalities, and geographical locations, among others. Nonetheless, certain methodologies of Dawah retain their significance regardless of the shifting contexts, with writing being

a pivotal instrument for Da'wah. The act of writing has long been regarded as a pivotal instrument for Da'wah throughout history. It has been employed, and it remains in use, to connect with individuals and provide direction. The Prophet (PBUH) employed writing as a method for spreading Dawah and urged individuals to acquire knowledge and impart it to others throughout the periods of Makkah and Medina. The narrative surrounding the captives from the Battle of Badar serves as a compelling illustration of the significance of this approach in Dawah. It has been reported by Ibn Abbas (May Allah be pleased with him) that certain captives from the Battle of Badr lacked the means for ransom, prompting the Messenger of Allah (PBUH) to establish their ransom as the instruction of the Ansar (the people of Madina) in literacy (Musnad,1996:92).

Consequently, this subject was selected for its significance, aiming to examine the correspondence and writings of the Prophet Muhammad within the framework of a da'wah study titled: An analytical study of the correspondence of the Prophet Muhammad (PBUH) during his time, with the aspiration that it may serve as a valuable and enlightening contribution.

THE IMPORTANCE OF THE RESEARCH

The significance of this study is apparent in the relevance of the subject it addresses, namely the correspondence of the Prophet, which stands as a crucial foundation in the realm of Islamic Da'wah and culture. This importance is elucidated through the following points:

1. The connection of the subject to one of the approaches of Da'wah employed by the Prophet (peace and blessings be upon him).
2. Clarifying the influence of correspondence and writing on the Prophet's mission.
3. Emphasizing writing as a medium utilized during the era of the Prophet (PBUH), and its significance as a potent instrument in Da'wah.
4. This study addresses a significant void in the existing body of research.

RESEARCH OBJECTIVES

This research endeavors to examine the diverse methods of correspondence and writing employed in Da'wah during the time of the Prophet (peace and blessings be upon him). The particular aims encompass:

1. To list the scribes who were among the companions of the Prophet (PBUH).

2. To examine the leaders and monarchs with whom the Prophet (peace and blessings be upon him) engaged in correspondence.
3. To examine how the Prophet (PBUH) utilized writing in the compilation of the Quran and the Sunnah -ways of prophet.
4. To illustrate the tribes of utmost significance with whom the Prophet (PBUH) engaged in correspondence.

RESEARCH QUESTIONS

The study seeks to elucidate the following research inquiry: specifically, what was the function of writing in the Da'wah of the Prophet (peace and blessings be upon him)? In order to respond to this inquiry, we shall examine the subsequent sub-questions: Who were the notable scribes among the companions (may Allah be pleased with them) that the Prophet (PBUH) employed for the task of writing?

1. Which rulers and monarchs engaged in correspondence with the Prophet (peace and blessings be upon him)?
2. In what manner did the Prophet (PBUH) utilize correspondence and writing in connection with the Quran and the Sunnah?
3. Which tribes held significant importance to whom the Prophet (PBUH) dispatched letters?
4. What were the key treaties and agreements established during the era of the Prophet (PBUH)?

RESEARCH METHODOLOGY

The researcher employed both historical and analytical methodologies, scrutinizing historical narratives pertinent to the research topic and elucidating the text's content while addressing the implications and advantages of Islamic propaganda.

PREVIOUS STUDIES

Upon thorough examination and inquiry, the researcher was unable to identify studies that are directly pertinent to the present research endeavor. Nevertheless, certain studies exhibit similarities with various variables pertinent to the present research, which are outlined as follows:

1. The Compilation of the Quran: An Analytical Study of Its Narrations, authored by Akram Abu Khalifa Al-Dulaimi, presented as a thesis to the College of Islamic Sciences at the University of Baghdad. The aforementioned thesis stands in stark contrast to the current study. The thesis examines the composition of the Holy Quran during the era of the Prophet (PBUH) and its

subsequent compilation during the Caliphate that followed, while it does not explore the utilisation of writing as a Da'wah instrument during the Prophet's time .2011.

2. The Prophet's Scribes (peace and blessings be upon him), authored. Shaker Mahmoud Abdul Muneim, represents a scholarly endeavour published in the Journal of the Arab Historian, Fourth Edition, 1977 AD. The research focusses on the scribes associated with the prophet (peace and blessings be upon him) among his Companions, deliberately excluding an examination of the writing mediums utilised during the prophetic era.
3. The documentation of the Sunnah during the era of the Prophet (peace and blessings be upon him) and his Companions (may Allah be pleased with them) and its significance in the preservation of the Sunnah, by. Rifaat Fawzi Abdul Muttalib. This research examines the documentation of the Sunnah during the era of the Prophet (peace and blessings be upon him) and the Companions (may Allah be pleased with them), while deliberately omitting the methods of writing utilised during the Prophet's time. 2012.

INTRODUCTION: THE IMPORTANCE OF THE PROPHET'S CORRESPONDENCE IN SPREADING ISLAM:

Writing is regarded as one of the most significant instruments in Da'wah, both historically and contemporaneously. Allah Almighty has sworn by it in the Holy Quran, stating: "Nun." **"By the pen and what everyone writes."** (Al-Qalam: 1). It serves as a custodian of Islamic knowledge and plays a crucial role in its spread. The Holy Quran was preserved by it. Zaid bin Thabit (may Allah be pleased with him) stated: When the Revelation was received by the Messenger of Allah (peace and blessings be upon him), he would summon me to transcribe it (Ibn Saad,1990:274). Abu Bakr Al-Siddiq (may Allah be pleased with him) addressed him upon his decision to compile the Holy Quran: You are a perceptive young man with a reliable character. You already transcribed the Revelation for the Messenger of Allah (peace and blessings be upon him); hence, identify the locations where the Holy Quran was preserved and compile it(Albukahri,1422H:71).

In a similar vein, the Sunnah was meticulously preserved through this medium, facilitating the dissemination of Islam across the globe. Abdullah bin Amr (may Allah be pleased with them) remarked: I endeavored to document all that I heard

from the Messenger of Allah (PBUH), with the intention of committing it to memory. However, the Quraish dissuaded me from this practice, questioning whether I would record everything the Messenger of Allah (PBUH) uttered, regardless of his emotional state, whether in anger or in pleasure. Thus, I ceased my actions until I brought this matter to the attention of the Messenger of Allah (PBUH). He responded, saying: "Write, for by the One in whose hand is my soul, nothing emerges from my mouth but the truth." (Abdu dawoud,2009:46).

The Sunnah was not systematically recorded until the era of Omar bin Abdul Aziz (may Allah have mercy on him), who was the pioneer in compiling the Sunnah with the assistance of Ibn Shihab Al-Zuhri (Al Asqalani,1379H:208). Following this, the processes of compilation and classification became increasingly prevalent. The Prophet (PBUH) composed letters addressed to monarchs and leaders, extending an invitation to embrace Islam and its eternal Shariah, which serves as a universal appeal that transcends all races and groups of individuals. The Prophet (PBUH) is regarded as one of the pioneering Arabs to employ writing as a means to communicate with monarchs and influential figures.

Among various factors that underscore the significance of writing as a vehicle for conveying Da'wah, is its remarkable impact on the individual to whom it is addressed. This effect arises from the deliberate crafting of the letter, which is tailored for the recipient, prominently featuring their name alongside their designated position. The Messenger of Allah (PBUH) utilized this approach with the kings, thereby exerting a significant influence on them and garnering their considerable attention.

Through the medium of writing, the recipient uncovers the essence of the sender's character, as well as their intellectual capacity, reflected in their Dawah writing style and method of presentation. All of these elements ultimately serve to enhance the recipient's conviction regarding the content presented to them. The obligation is typically met as the Dawah propagator diligently executes his mission of conveying the message in a suitable manner to those who are unable to meet him in person, particularly individuals in elevated positions. Consequently, he employs writing as a means to communicate the message effectively to them.

Given the significance of writing within the context of Islam, the Prophet (peace and blessings be upon him) mandated that the captives from the battle of

Badr, who lacked a ransom, instruct the children of the Ansar in the art of writing. (Musnad,1996:92).

Writing has been utilized since ancient times, and its influence is likely to endure indefinitely. In contrast to various other forms of Da'wah, the works of scholars have been safeguarded through the medium of writing. In contemporary society, the act of writing is regarded as a pivotal method of Da'wah, particularly with the widespread emergence of social media platforms, enabling its influence to extend globally in a remarkably brief period.

SECTION ONE: THE WRITERS OF THE PROPHET'S LETTERS AND CORRESPONDENCE

During the time of the Prophet (PBUH), numerous writers existed, prompting him to classify them into distinct categories. Certain individuals documented the Revelation (Quran), while others recorded his requirements, and yet others composed correspondence to the monarchs, among various other tasks.

Their frequency in writing for the Prophet (PBUH) exhibited considerable variation. Some individuals are dedicated writers, whereas others engage in writing sporadically. The remarkable individuals who composed for him included Abu Bakar Al-Siddiq (RA), who penned for him during the Hijra (migration) when Suraqa bin Malik approached him and his horse faltered, prompting him to address the Prophet (peace and blessings be upon him): Compose a letter that will function as documentation of our correspondence, and in response: Abu Bakar, please draft it for him. (Ibn Hisham,1955:49).

Ali bin Abi Talib (RA) composed the peace treaty for the Prophet (PBUH) on the occasion of Al-Hudaybiyyah, (Al-waqidiy,1989:61). And he would also transcribe the Revelation in the absence of Zaid bin Thabit and Ubayy bin Ka'b. (At-tabari, 1387H:179). Zaid bin Thabit (RA) was tasked with writing for him and recounts: Each time the Revelation came to him, he would summon me, and I would transcribe it for him (Ibn Saad,1990:274). The Prophet (PBUH) instructed him to acquire proficiency in the language of the Jews, subsequently enabling him to correspond with them on his behalf and to engage with their texts (Ibn Saad,1990:272). He would correspond with the kings and respond to them in the presence of the Prophet (PBUH), as well as translate Persian, Roman, Coptic, and Abyssinian for the Prophet (peace and blessings be upon him). He acquired proficiency in these languages through

interactions with native speakers in Medina. (Al-Masudi,2004:245).

In a similar vein, Ubayy bin Ka'b (may Allah be pleased with him) served as a scribe for the Prophet (PBUH) upon his arrival in Medina, marking him as the first of the Ansar to fulfil this role. (Ibn Abd Al-Barr,1992:68). Furthermore, Thabit bin Qais bin Shamma (RA) was responsible for draughting correspondence on his behalf during various delegations. He composed the letter addressed to the delegation of Thumala and Al-Hidan, as well as the letter intended for the delegation of Aslam. Furthermore, Khalid bin Saeed bin Al-Aas (RA) composed his correspondence to Thaqif (Ibn Hisham,1955:543). He was the pioneer in inscribing "In the name of Allah, the Most Gracious, the Most Merciful," and he consistently documented all matters pertaining to his affairs prior to that (Ibn Abd Al-Barr,1992:421).

Abdullah bin Al-Arqam bin Abd Yaghuth (RA) was entrusted with the task of writing on his behalf and responding to kings. His reliability was such that he was often commanded to correspond with various monarchs, and he would seal any documents he reviewed due to the high level of trust placed in him (Ibn Kathir,1986:371). Al-Mughira bin Shuba Al-Thaqafi and Al-Husain bin Numair (may Allah be pleased with them) were tasked with documenting various matters, while Al-Zubair bin Al-Awwam and Jahim bin Al-Salt (RA) recorded the Zakat funds. Hudhaifa bin Al-Yaman transcribed based on the script of Al-Hijaz (RA), and Muaiqib bin Abi Fatima Al-Dosi (RA) was responsible for documenting the war booty, a duty assigned to him by the Prophet (PBUH). Additionally, Hanzala bin Al-Rabee (may Allah be pleased with him) filled in for these scribes whenever they were unavailable, taking on their responsibilities and earning the title of Hanzala the Scribe (Al-Masudi,2004:246). While these individuals stand out as the most notable among his writers, it is important to acknowledge that there are others whose names have not been mentioned in this context. The total number of writers was estimated to be approximately forty (40). Among them were individuals who engaged in writing with regularity, while others partook in the activity more sporadically. Zaid bin Thabit (RA) is the most prominent figure in writing among them.

The engagement of the Prophet (PBUH) with these scribes underscores the significance of collaboration among the Dua'at (Islamic preachers) in the realm of Da'wah broadly, and specifically within the domain of writing. The functions performed by these scribes

significantly facilitated the dissemination of the Islamic message and served as an instrument for educating the tribes in the foundational principles of Islam.

Considering the aforementioned points, it is evident that the establishment of a cohesive research team of *Dua'at* (Islamic preachers) is essential for exploring avenues that promote Islam and facilitate its outreach. This endeavor should encompass collaboration across various disciplines, such as:

- A. Engaging in the composition of various scholarly projects that contribute to the propagation of faith, including the examination of extensive manuscripts, the development of suitable educational materials for Islamic communities, instructing at diverse Islamic institutions and affiliated centers, as well as authoring analytical articles that tackle urgent issues.
- B. Condensing valuable scholarly works, uncovering their concealed insights, and disseminating them among the seekers of knowledge.
- C. The composition of foundational knowledge and pertinent texts across various academic disciplines by experts in their respective fields, aimed at enriching both scholarly pursuits and *Dawah*, thereby facilitating greater accessibility and understanding for readers and learners.
- D. Engaging in the composition and dissemination of diverse sermons and intellectually stimulating lectures intended for the enrichment and benefit of *Dua'at* (Islamic preachers) within the realm of *Da'wah*.

SECTION TWO: WRITING OF THE HOLY QURAN AND THE SUNNAH DURING THE TIME OF THE PROPHET (PBUH).

The Prophet (PBUH) exhibited a profound commitment to the safeguarding of the Quran and Sunnah. He (peace and blessings be upon him) regularly recited the Holy Quran to ensure its teachings remained fresh in his memory. Allah, the Exalted, states: "Do not rush your tongue trying to memorize 'a revelation of' the Quran.." (Quran Surat Al-Qiyamah: 16). *As-Saadi* (may Allah have mercy on him) stated that the Prophet (peace and blessings be upon him) exhibited a sense of urgency and recited alongside *Jubril* before the latter completed his recitation whenever he arrived with the Revelation. Consequently, Allah prohibited him from this practice (*As-saad*, 2000: 899).

The Prophet (PBUH) would instruct certain companions (may Allah be pleased with them) to transcribe the Holy Quran. Each time the Revelation was bestowed upon him, he would summon one of the scribes of revelation to transcribe it, including *Abdullah bin Abi Al-Sarh* (may Allah be pleased with him) in Mecca, as well as *Zaid bin Thabit* and *Ubayy bin Ka'b* (may Allah be pleased with them) in Medina. It is evident that the Prophet (PBUH) did not regard the transcription of the Quran as a mere arbitrary task suitable for any individual; instead, he designated a specific group of scribes for this sacred text. He similarly prohibited the documentation of the Sunnah at the outset to prevent any conflation with the Holy Quran. *Abu Saeed Al-Khudri* (may Allah be pleased with him) reported that the Messenger of Allah (PBUH) stated: "Do not document anything from me except the Quran." Any written work attributed to me, apart from the Quran, should be expunged. (*Muslim*, 2004: 2298). *Al-Nawawi* (1392H) articulated that the prohibition was maintained due to concerns regarding the potential conflation of sunnah with the Quran. However, once that ceased to exist, he allowed the documentation of Sunnah. It has been asserted that he prohibited the writing of Hadith alongside the Quran on a single page to prevent any potential confusion or misinterpretation by the reader of that page (P:130).

Abdullah bin Abi Al-Sarh (RA) served as a scribe for the Prophet (peace and blessings be upon him) during his time in Mecca. At one point, he renounced his faith but subsequently returned to Islam. (*At-tabari*, 1387H:540). *Ubayy bin Ka'b*, may Allah be pleased with him, served as the initial scribe upon the Prophet's arrival in Medina, meticulously documenting the Revelation and representing the esteemed *Al-Ansar* community. (*Ibn Abd Al-Barr*, 1992:68).

Zaid bin Thabit (may Allah be pleased with him) composed texts on his behalf and would often state: Whenever the Revelation came to him, he would summon me, and I would transcribe it for him (*Ibn Saad*, 1990:274). *Ali bin Abi Talib*, may Allah be pleased with him, would compose the Revelation in the absence of *Zaid bin Thabit* and *Ubayy bin Ka'b*, may Allah be pleased with them. (*At-tabari*, 1387H:179).

In a recounting attributed to *Ibn Jarir Al-Tabari* (may Allah have mercy on him), it is noted that *Ali bin Abi Talib* and *Othman bin Affan* (RA) were engaged in the transcription of the Revelation. In their absence, *Ubayy bin Ka'b* and *Zaid bin Thabit* (may Allah be pleased with them) would undertake this important

task. Abdullah bin Al-Arqam (may Allah be pleased with him) was also responsible for documenting the Revelation. In instances where both he and Zaid bin Thabit were unavailable, he would instruct those present to compose letters on his behalf. Among those individuals were Omar, Ali, Khalid bin Saeed, Al-Mughira, and Muawiya (Ibn Hajar, 1415H: 4). Muawiya bin Abi Sufyan, may Allah be pleased with him, was tasked with documenting the Revelation following the conquest of Mecca, and he would summon him whenever there was a need for his writing skills (Ibn Al-Athir, 1994:201).

This careful organization reflects the profound dedication of Prophet Muhammad (PBUH) to safeguarding the Holy Quran and ensuring its complete separation from the influence of human expression. He employed a multitude of scribes to guarantee that at least one would be available whenever required. A Preacher in Islam must exhibit a high degree of organisation in their endeavours to achieve success in their Da'wah efforts. The efficacy of Dawah efforts is contingent upon the sustained coordination and systematic organisation of Da'wah activities.

The careful organisation and arrangement of the scribes of the Holy Quran, as demonstrated by the Prophet (peace and blessings be upon him), which Allah has assured will be preserved and protected, underscores the significance of undertaking essential actions that enable the achievement of a goal. The profound commitment to the preservation and safeguarding of the Holy Quran and Sunnah, as exemplified by Prophet Muhammad (peace and blessings be upon him), underscores the necessity for the Dua'at (Islamic preacher) to rely on these foundational texts in their Da'wah endeavors. Consequently, it is imperative that he acquires a thorough understanding of both and imparts the insights contained within to others. The Prophet (PBUH) along with his esteemed Companions (may Allah be pleased with them) undertook every possible effort to safeguard both the Quran and the Sunnah.

Focusing on the Quran and Sunnah serves as a paramount strategy for the Dua'at (Islamic preachers) to effectively engage with those who oppose and propagate heretical beliefs and deviations. The dissemination of the Quranic text involves a meticulous engagement with its various sciences, including Tafsir, Tajweed, and Qira'at. This encompasses the production of visual and audio recordings featuring a multitude of reciters, the translation of the Quran into diverse languages, and

the live broadcasting of recitations across television and radio platforms. Additionally, the development of computer programs that facilitate searching, interpreting, and translating the Holy Quran further enriches this scholarly pursuit.

Creating online platforms for governmental and charitable entities that advocate for and disseminate the teachings of the Holy Quran, alongside the formation of virtual recitation circles dedicated to instructing on the Holy Quran and its associated sciences. Furthermore, the creation and dissemination of computer programs aimed at advancing the understanding and teachings of the Sunnah can be achieved through the presentation, evaluation, elucidation, and scholarly investigation of the collections of the Sunnah and its associated sciences, including the study of hadith terminology, the critique and authentication of hadith narrators, among other aspects. (Musa, 2012:346).

The Dua'at (Islamic preachers) ought to engage with the significant themes present in the Holy Quran, including the interpretation and differentiation of similar and allegorical verses, the exploration of Quranic narratives, and the connection of recurring stories to illustrate the remarkable nature of these accounts. Furthermore, they should articulate the valuable lessons that individuals can derive from these teachings and apply them in their everyday lives, while also promoting and sharing this knowledge through social media platforms. In a similar vein, regarding the Sunnah, it is essential to illuminate the endeavors of the Companions (may Allah be pleased with them) in disseminating the Sunnah, along with those who followed them (Tabi'een), in their efforts to author and compile the Sunnah, thereby safeguarding it from any potential distortion and falsehood that might seek to infiltrate it.

A scholarly approach to countering the misconceptions propagated by orientalist and Christian evangelists regarding the Quran and the Sunnah serves as a vital method for Dua'at (Islamic preachers) and students of knowledge to safeguard these sacred texts in contemporary society. Particularly concerning the act of writing and disseminating content on social media platforms that attract numerous followers, many of whom lack a foundational understanding of the Quran and the Sunnah. Engaging with these platforms significantly contributes to safeguarding society from deviation and the potential misguidance stemming from prevalent misconceptions.

SECTION THREE: THE PROPHET'S CORRESPONDENCE WITH THE KINGS AND LEADERS

The correspondence of the Prophet with various kings and leaders underscores the significance of this approach in inviting individuals to Islam, facilitating the dissemination of the message across the Arabian Peninsula in a remarkably brief timeframe. The Prophet composed correspondence to them subsequent to the Treaty of Hudaibiyyah and created a seal for that specific purpose to ensure the acceptance of his letters. According to Anas (may Allah be pleased with him), the Prophet (PBUH) intended to communicate with the non-Arabs, yet he was informed that they would only accept correspondence that included a seal. Thus, he crafted a seal from silver.

The Messenger of Allah, peace be upon him, dispatched emissaries from his companions, may Allah be pleased with them, and composed letters to sovereigns, extending an invitation to embrace Islam. He dispatched Dahya ibn Khalifa al-Kalbi, to Caesar, the sovereign of Rome, and sent Abdullah ibn Hadhafa al-Sahmi, may Allah be pleased with him, to Khosrow, the monarch of Persia. He dispatched Amr ibn Umayya al-Damri, may Allah be pleased with him, to the Negus, the sovereign of Abyssinia, and he sent Hatib ibn Abi Balta'a, to Muqawqis, the ruler of Alexandria. Additionally, he entrusted Amr ibn al-As, may Allah be pleased with him, with a mission to Jifir and Ayad, the progeny of Al-Jalandi Al-Azdi, the chieftains of Oman. He dispatched Salit ibn Amr, to Huzha ibn Ali Al-Hanafi, the sovereign of Al-Yamama. He dispatched Al-Ala ibn Al-Khadrami, may Allah be pleased with him, to Al-Mundhir ibn Sawa, the sovereign of Bahrain. Shuja' bin Wahb al-Asadi was dispatched to al-Harith bin Abi Shumar al-Ghassani, the prince of Damascus. Additionally, Shuja' bin Wahb al-Asadi - may Allah be pleased with him - was also sent to Jibla bin al-Ayham al-Ghassani. Furthermore, al-Muhajir bin Abi Umayya al-Makhzumi - may Allah be pleased with him - was sent to al-Harith bin Abd Kalal al-Himyari, the king of Yemen (At-Tabari, 1387H:659) and (Muslim,2004: 1659). In these letters, the Messenger of Allah (PBUH) elucidated the core principles and regulations of Islam, inviting the monarchs and leaders of the Arabian Peninsula to embrace the faith, while denouncing polytheism, idolatry, and other practices. This serves as a testament to the all-encompassing nature of Islam, which transcends gender distinctions. Among the notable figures who corresponded with kings and leaders on behalf of the Prophet Muhammad (PBUH)

was Abdullah ibn al-Arqam ibn Abd Yaghuth (RA). He was entrusted with responding to these rulers, demonstrating such reliability that the Prophet would instruct him to draft letters to various kings, sealing any correspondence he reviewed due to his esteemed trustworthiness (Ibn Kathir,1986:371). Zayd ibn Thabit, may Allah be pleased with him, served as the Prophet's scribe tasked with correspondence to foreign monarchs, owing to his proficiency in multiple languages acquired from the diverse populace of Madinah. Al-Mas'udi (RA) noted that Zayd ibn Thabit (may Allah be pleased with him) engaged in correspondence with kings and provided responses in the presence of the Prophet. He also translated for the Prophet (PBUH) into Persian, Romanian, Coptic, and Basian, languages he acquired in Madinah from native speakers.(Almasudi,2011:246).

This underscores the significance of acquiring various languages that the Islamic caller may require in his preaching and correspondence, through the translation of texts, the adaptation of Friday sermons, and the composition of pertinent topics that speakers of those languages may find beneficial. This encompasses issues pertaining to the core principles of unblemished faith, rituals of devotion, ethical conduct, and commercial dealings, particularly for individuals who communicate in less widely spoken languages, including Islamic minority groups.

Zayd ibn Thabit (RA) undertook these tasks for the Prophet (peace and blessings of Allah be upon him). He recounted that the Messenger of Allah (peace and blessings of Allah be upon him) instructed him to acquire knowledge of certain phrases from a Jewish text, stating: "By Allah, I do not place my trust in Jews regarding my written correspondence." Subsequently, Zayd remarked: "I required no more than a fortnight to acquire the necessary skills for his correspondence, thus enabling me to compose letters to the Jews on his behalf, and to convey their messages to him whenever they reached us (At-tirmidhi, 1975:2715). He was responsible for documenting all matters pertaining to belief, worship, transactions, and moral conduct for the Prophet to communicate with kings and leaders.

The correspondence of the Prophet (PBUH) with various kings and leaders, along with his directive to Zayd to acquire their languages, serves as a profound instruction for Islamic Callers. It emphasizes the importance of reaching out to all individuals within their sphere of influence, including those of significant stature, regardless of any language barriers that may exist. The Prophet (peace and

blessings be upon him) articulated: "Religion is counsel." We enquired, "To whom?" He responded, "To Allah, His Book, His Messenger, the leaders of the Muslims, and the broader community." (Ibn Hajar, 1415H: 215). Ibn Hajar, may Allah have mercy on him, articulated that the essence of this hadith is to counsel rulers and to bring to light the misconduct of their adherents, while also emphasizing the necessity for the imam to thoroughly examine the situation (At-Tabari, 1387H:269).

In contemporary society, the process of translation has been significantly facilitated by the emergence of advanced communication tools and artificial intelligence. Consequently, writers are now able to render their works into multiple languages swiftly, enabling correspondence with a diverse array of individuals.

In communication with individuals holding positions of authority and responsibility, it is imperative for writers to exhibit deference and respect, acknowledging their elevated status and addressing them by their appropriate titles, much like the Prophet (peace be upon him) did with monarchs and leaders. He designated Heraclius as the Greatest of the Romans, the Negus as the King of Abyssinia, Khosrow as the King of Persia, and Muqawqis as the Great Copt, believing that such titles would endear them to the message being conveyed and elicit mutual respect in acknowledgement of his own regard for them (At-Tabari, 1387H:657). Al-Nawawi (may Allah have mercy on him) remarked that the Prophet (peace be upon him) exhibited a notable gentleness when he stated: "The greatest of the Romans," referring to the individual whom they hold in high esteem and regard. Allah, the Exalted, has instructed us to engage in gentle discourse with those who are being invited to Islam, stating: "Speak to him gently, so perhaps he may be mindful of Me or fearful of My punishment [Taha 20: 44].

It is incumbent upon the Islamic callers to observe among those they address, individuals who are engaging in acts of disobedience and disrespect towards their ruler, or diminishing his stature, to elucidate the consequences of such behavior, and to counsel them to exercise patience with their leaders. It is imperative that those possessing the requisite knowledge counsel the ruler discreetly rather than in a public forum. This approach demonstrates the preacher's sharp insight and his fervent desire to safeguard lives and prevent violence.

SECTION FOUR: THE PROPHET'S CORRESPONDENCE WITH THE TRIBES

The correspondence from the Prophet to the various tribes surrounding Medina and throughout the Arabian Peninsula significantly influenced the dissemination of Islam. He communicated with them through diverse methods, at times addressing the responsibilities of charity, and at other times discussing the duties of Islam, including prayer and related topics. At times, he designates one among them to assume the role of leader over his tribe and subsequently communicates with him regarding that matter. He would designate a portion of land from their own holdings to the leader, and at times from the land in Madinah, as exemplified by the allocation made to Wa'il Ibn Hujr (may Allah be pleased with him) of a plot in Madinah. He composed numerous letters, demonstrating his commitment to disseminating the teachings of Islam and advocating for what serves the interests of Islam and its adherents.

The Prophet (PBUH) communicated with Al-Alaa Ibn Al-Hadrami (RA) regarding the duties associated with camels, cows, sheep, fruits, and monetary matters. The Prophet composed a letter addressed to the inhabitants of Yemen, elucidating the principles of Islam and the duties pertaining to charity, both in terms of livestock and monetary contributions. He also instructed his companions and emissaries to treat them with kindness and respect. The Messenger of Allah (PBUH) communicated to Khalid Ibn Dhamad al-Azdi that he would retain stewardship over his land domain upon embracing Islam, affirming the oneness of Allah without associating partners with Him. He was to testify that Muhammad is His servant and messenger, and adhere to the practices of performing prayers, paying zakat, fasting during Ramadan, and undertaking the pilgrimage to the sacred house in Makkah.

The Messenger of Allah (PBUH) communicated to the Banu Ghifaar that they possessed equivalent rights and responsibilities as Muslims, assuring them that Allah and His Messenger would safeguard their wealth and lives, and that they would receive support against those who unjustly harmed them. Should he summon their support, they would undoubtedly oblige. The Messenger of Allah (PBUH) communicated to the Banu Damrah that their wealth and lives were safeguarded, that they would receive support against their oppressors, that it was their duty to aid the Prophet (peace be upon him) with utmost effort, and that they were to

respond should the Prophet call upon them (Ibn Hisham,1955:353).

Those who contemplate these writings will discern that the Prophet sought nothing for himself or his family; rather, they are entirely devoted to imparting the laws and rulings of Islam, as he is solely a messenger of Allah, the Almighty. It is stated: "Adhere to the commands of the Divine and follow the guidance of the Messenger." if you turn away, then Our Messenger's duty is only to deliver the message clearly". (Al-Taghabun: 12) These writings serve as unequivocal rebuttals to those who assert that the Prophet (peace be upon him) propagated his message through violence. The texts in question refrain from addressing the application of the sword, save for instances involving those who warranted such action or initiated conflict with the Prophet (peace be upon him) or his supporters. Upon his conquest of Khaybar, the Jewish inhabitants of Fadak presented him with a peace treaty and agreement, compelled by a profound sense of fear instilled by divine intervention, which he accepted without resorting to conflict or intimidation. (Ibn Hisham,1955:353).

The approach utilized by the Prophet (peace be upon him) in his writings exhibits a coherent structure: he begins by inviting belief in Allah, the Exalted, and subsequently addresses what has been revealed from Him, deliberately excluding any worldly concerns. It is incumbent upon an Islamic caller to emulate the example set by the Prophet (peace be upon him) in his efforts of Dawah. It is imperative that he ensures his books and articles, whether in print or media, provide substantial value to the readers, while also considering the diverse contexts of his audience and the specific nuances of his society. His writing should not be motivated by personal glory or the preservation of self-esteem, but instead should aim to advance the principles of Islam and the welfare of Muslims, while addressing issues pertinent to the Ummah -Nation.

The Islamic preacher bears the responsibility of placing the interests of his community at the forefront, guiding them towards virtuous actions while discouraging wrongdoing, and participating in significant gatherings, such as weddings and other events, all while adhering to the principles of Islamic decorum. It is imperative that he acknowledges and honors individuals of elevated standing within the tribe, in a manner that is commensurate with their esteemed position. Such actions will render his Dawah both commendable and impactful within his community. His reverence for the elders will inspire

their subjects to return the respect he shows, as he honors their elders. The Prophet (peace be upon him) articulated: "The believer who engages with others and endures their difficulties is rewarded more abundantly than the one who refrains from such interactions and lacks patience in the face of adversity." (Musnad,1996:64).

SECTION FIVE: COMPOSING TREATIES AND AGREEMENTS

The Prophet (PBUH) gave due consideration to the significance of treaties and agreements. He established treaties and agreements with the Arabs, Jews, and Christians, who recognized in him a figure of unwavering loyalty and trustworthiness (peace be upon him). This perception was affirmed by Abu Sufyan (may Allah be pleased with him) following the events at Hunayn: Indeed, your generosity is commendable. May my progenitors be offered in devotion to you. Indeed, I engaged in combat with you, and you proved to be a formidable opponent. I have reconciled with you, and you played the role of an effective mediator. May you be blessed with abundant goodness (Ibn Al-Athir, 1994:9).

Upon his arrival in Madinah, his initial action was to draft a treaty with the Jewish community, wherein he assured them the liberty to practice their faith and safeguarded their possessions. He delineated rights for them and imposed obligations upon them, assuring that those who adhere to the covenant among the Jews would receive support and enjoy equal rights alongside Muslims. And indeed, the Jews shall contribute financially alongside the believers for the duration of their engagement in conflict. (Ibn Hisham,1955:4-5). This treaty exemplifies the Prophet's (peace be upon him) equity and reliability, even in dealings with the Jewish community. In a reciprocal exchange, he not only received from them but also bestowed upon them in return. This treaty is regarded as a foundational document that safeguards the rights of all individuals in Medina, ensuring that no one is subjected to oppression or becomes an oppressor, while also securing their property and possessions.

In the course of the Battle of the Trench, the Prophet (peace be upon him) sought to negotiate a treaty with the Ghatafan tribe, proposing the exchange of one-third of the fruits of Madinah, contingent upon their return with those who accompanied them. The document was composed, yet it lacked the presence of witnesses. When the Messenger of Allah (peace be upon him) sought to implement it, he summoned Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah (may Allah be pleased with them), articulating the matter and

soliciting their insights regarding it. They enquired of him, "O Messenger of Allah, is this an action you favor, prompting us to follow suit, or is it a directive from Allah that we are obliged to adhere to, or is it a gesture you undertake on our behalf?" He remarked, "Instead, this is an endeavor I undertake for your benefit, and by Allah, my motivation stems solely from witnessing the Arabs collectively forsaking you.... Sa'd ibn Mu'adh received the document and expunged its contents, subsequently stating: 'Let them strive against us. He established a peace treaty with the Quraysh, known as the Treaty of Hudaibiyyah, and composed the document in their presence, which was attested by a group of his companions, may Allah be pleased with them, as well as some of the polytheists. The truce document was authored by Ali ibn Abi Talib, may Allah be pleased with him. (Ibn Hisham,1955:317).

An Islamic Preacher ought to recognize the importance of consulting with knowledgeable and experienced individuals before proceeding with any matters of public interest within a society, ensuring adherence to their insights and perspectives. It is stated: "And consult them in the matter" [Al-Imran 159].

This treaty illustrated to the community the veracity of the Prophet's prophethood, (peace be upon him), and affirmed that his words were not mere whims. The stipulations of the treaty seemed inequitable to the Muslim community; however, it soon became evident that it served the greater good for all parties involved. The Messenger of Allah (peace be upon him) engaged in extensive dialogue with the delegation of Al-Aqib and Al-Sayyid from the Christians of Najran, ultimately resulting in the formulation of a peace treaty. (Ibn Hisham,1955:525).

The Prophet (PBUH) executed these treaties and agreements with a keen awareness, deliberately steering clear of any actions that might jeopardize the well-being of the Muslim community. He refrained from employing force or violence, instead opting to disseminate Islam and its teachings in a manner that did not inflict harm upon Muslims. He favored a peace treaty rather than engaging in war and confrontation, demonstrating a clear disposition towards kindness and gentleness in his interactions with others.

Therefore, an Islamic preacher ought to prioritize the attainment of benefit while actively mitigating harm, as the essence of religion revolves around the pursuit of benefits and the prevention of harm and malevolence. This endeavor is fundamentally linked

to the safeguarding of the five essential elements: faith, life, intellect, familial lineage, and wealth. The peace treaties and agreements established by the Prophet mitigated the adversities typically associated with warfare, providing relief from the suffering and challenges that frequently impacted the populace. Thus, he addressed Sa'd Ibn 'Ubadah and Sa'd Ibn Mu'adh, may Allah be pleased with them, during the Battle of the Trench, expressing his intent to reconcile with Ghatafan: "By Allah, I would not consider this course of action had I not observed the Arabs collectively withdrawing from your side... In response, Sa'd ibn Mu'adh took the document, erased its contents, and declared: "Let them strive against us." (Ibn Hisham,1955:223).

Islamic preachers ought to meticulously evaluate and manage the equilibrium between advantages and disadvantages within Islam, to avoid inflicting harm that may prove challenging to rectify in the future, particularly concerning societal dynamics, the interplay between authority and the governed, and matters pertaining to contemporary jihad. An insightful Islamic preacher ought to examine issues from multiple perspectives and take into account all relevant factors, ensuring that he refrains from making statements he may later come to regret.

RESULTS AND CONCLUSION

All Praise be to Allah, through whose benevolence virtuous actions are refined, by whose wisdom necessities are met, and by whose support difficulties are alleviated. May blessings and tranquility be bestowed upon Prophet Muhammad, his family, and all his companions, as well as upon those who adhere to their path of righteousness until the Day of Judgment. Upon concluding this study, which examines one of the diverse means and methods of conveying the Islamic call known as "Dawah," the objective is to delve into it, as it represents one of the approaches employed by the Prophet (peace and blessings be upon him) in his Dawah endeavors. The practice of writing is regarded as one of the most significant and essential instruments of Dawah. It is an unequivocal truth that the Prophet Dawah, (peace and blessings be upon him), was devoid of any imperfection or shortcoming. Consequently, it is essential for Islamic preachers to engage in study and acquire knowledge from it, with the objective of deriving insights that are advantageous to Dawah efforts.

The research presents a number of significant conclusions and recommendations, including the following:

CONCLUSION

1. The Prophet (peace and blessings be upon him) is reported to have had numerous scribes, with some accounts suggesting their number may have reached as high as forty. The employment of numerous scribes illustrates the Prophet's (peace and blessings be upon him) profound engagement with the written word and underscores the significance of written communication in articulating the message of Islam.
2. The Prophet (peace and blessings be upon him) made a clear distinction between those scribes tasked with recording divine revelation (the Holy Quran) and those engaged in other forms of writing. Designated scribes were tasked with the transcription of the Holy Quran, aiming to guarantee the accuracy of the recorded verses.
3. During his time, the Prophet (peace and blessings be upon him) composed letters addressed to various kings and rulers, extending an invitation to them and their subjects to embrace Islam. The correspondence provided a clear articulation of the fundamental tenets of Islam, underscoring the significance of faith in it and the repercussions associated with disbelief.
4. The Prophet (peace and blessings be upon him) engaged in correspondence with numerous tribes across the Arabian Peninsula. This body of work elucidates the principles of Islamic doctrine, various facets of devotion, and considerations pertaining to financial affairs. The letters were meticulously crafted to address the unique needs and circumstances of each tribe.

5. The Prophet (peace and blessings be upon him) adeptly utilized written communication to finalize numerous peace treaties and agreements with various tribes and religious communities, consistently weighing the potential advantages and disadvantages inherent in each circumstance.

RECOMMENDATIONS

1. The biography of the Prophet (peace and blessings be upon him) offers a rich array of methodologies for those involved in disseminating the message of Islam. The methodologies of dawah ought to be emulated and exemplified in the transmission of the message, utilizing writing and its components to craft detailed and effective materials for Da'wah endeavors.
2. Researchers and scholars across diverse disciplines ought to engage with the biography of the Prophet, as it encapsulates the entirety of Islamic law.
3. The correspondence authored by the Prophet (peace and blessings be upon him) to various tribes, along with his peace treaties and agreements, meticulously considered the potential advantages and disadvantages of the surrounding circumstances. Each of these documents warrants examination through the lens of Da'wah and the principles of Islam.
4. The correspondence of the Prophet (peace and blessings be upon him) with various kings, leaders, and tribes, along with his peace treaties and agreements, serves as compelling evidence against assertions that Islam was spread through violence and coercion. A thorough examination of these may yield significant insights.

REFERENCES

- Al-Tabrizī, Muḥammad ibn 'Abd Allāh. (1985). *Mishkāṭ al-maṣābiḥ* (M. Nāṣir al-Dīn al-Albānī, Ed.; 3rd ed.). Al-Maktab al-Islāmī.
- Al-Bukhārī, Muḥammad ibn Ismā'īl. (1422 AH). *Al-Jāmi' al-musnad al-ṣaḥīḥ al-mukhtaṣar min umūr Rasūl Allāh wa sunaniḥ wa ayyāmih* (M. Zuhayr al-Nāṣir, Ed.; 1st ed.). Dār Ṭawq al-Najāh.
- Al-Wāqidī, Muḥammad ibn 'Umar. (1409 AH). *Maghāzī al-Wāqidī* (Marsden Jones, Ed.; 3rd ed.). Dār al-A'lamī.
- Al-Mas'ūdī, 'Alī ibn al-Ḥusayn. (n.d.). *Al-Tanbīh wa al-ishrāf* ('A. I. al-Sāwī, Ed.). Dār al-Sāwī.
- Abū Dāwūd, Sulaymān ibn al-Ash'ath al-Azdī al-Sijistānī. (n.d.). *Sunan Abī Dāwūd* (M. Muḥyī al-Dīn, Ed.). Al-Maktabah al-'Aṣriyyah.
- Al-Nawawī, Muḥyī al-Dīn Yaḥyā ibn Sharaf. (1392 AH). *Al-Minhāj sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (2nd ed.). Dār Iḥyā' al-Turāth al-'Arabī.
- Al-Tabarī, Muḥammad ibn Jarīr. (1387 AH). *Tārīkh al-rusul wa al-mulūk* (2nd ed.). Dār al-Turāth.

- Al-Tirmidhī, Muḥammad ibn ʿĪsā. (n.d.). *Sunan al-Tirmidhī* (B. ʿA. Maʿrūf, Ed.). Dār al-Gharb al-Islāmī.
- Aḥmad ibn Ḥanbal. (1421 AH). *Musnad al-Imām Aḥmad ibn Hanbal* (Shuʿayb al-Arnaʿūt, ʿĀdil Murshid, et al., Eds.; 1st ed.; supervision of ʿA. ibn ʿA. al-Turkī). Muʿassasat al-Risālah.
- Al-Saʿdī, ʿAbd al-Raḥmān ibn Nāṣir. (1420 AH). *Taysīr al-Karīm al-Raḥmān fī tafsīr kalām al-Mannān* (ʿA. ibn M. al-Luwayḥiq, Ed.; 1st ed.). Muʿassasat al-Risālah.
- Al-Majmamī, Muḥammad ibn Mūsā. (1433 AH). *Al-tanṣīr ʿabr al-khidmāt al-tafaʿuliyyah li-shabakāt al-maʿlūmāt al-ʿālamīyyah: Dirāsah ʿaqaḍīyyah tahlīliyyah* (Master's thesis). College of Education, King Saud University.
- Ibn ʿAbd al-Barr, Y. ibn ʿA. ibn M. (1412 AH). *Al-Istīʿāb fī maʿrifat al-aṣḥāb* (ʿA. M. al-Bajāwī, Ed.; 1st ed.). Dār al-Jil.
- Ibn al-Athīr, ʿIzz al-Dīn ʿAlī ibn Muḥammad al-Jazarī. (1415 AH). *Asad al-ghābah fī maʿrifat al-ṣaḥābah* (ʿA. M. Maʿāwaḍ & ʿĀ. A. ʿAbd al-Mawjūd, Eds.; 1st ed.). Dār al-Kutub al-ʿIlmiyyah.
- Ibn Ḥajar al-ʿAsqalānī, Aḥmad ibn ʿAlī ibn Muḥammad. (1415 AH). *Al-Iṣābah fī tamyīz al-ṣaḥābah* (ʿĀ. A. ʿAbd al-Mawjūd & ʿA. M. Maʿāwaḍ, Eds.; 1st ed.). Dār al-Kutub al-ʿIlmiyyah.
- Ibn Kathīr, Ismāʿīl ibn ʿUmar. (1418 AH). *Al-Bidāyah wa al-nihāyah* (ʿA. ibn ʿA. al-Turkī, Ed.; 1st ed.). Dār Hijr.
- Ibn Saʿd, Muḥammad. (1410 AH). *Al-Ṭabaqāt al-kubrā* (M. ʿA. al-Qādir ʿAṭā, Ed.; 1st ed.). Dār al-Kutub al-ʿIlmiyyah.
- Ibn Abdul-Barr Yusuf bin Abdullah bin Muhammad (1412.), *Al-Istiaab fi Ma'rifat al-Ashaab* edited by Ali Muhammad al-Bajawi, Dar al-Jil, Beirut, first edition.
- Ibn Sayyid al-Nās, Muḥammad ibn Muḥammad. (1414 AH). *Uyūn al-athar fī funūn al-maghāzī wa al-shamāʿil wa al-siyar* (I. M. Ramaḍān, Comm.; 1st ed.). Dār al-Qalam.
- Ibn Hishām, ʿAbd al-Malik. (1375 AH). *Al-Sīrah al-nabawīyyah* (M. al-Saqqā, I. al-Abyārī, & ʿA. al-Ḥafīz al-Shalabī, Eds.; 2nd ed.). Muṣṭafā al-Bābī al-Ḥalabī wa Awlādūh.
- Ibn Ḥajar al-ʿAsqalānī, Aḥmad ibn ʿAlī. (1379 AH). *Fath al-bārī sharḥ Ṣaḥīḥ al-Bukhārī. Dār al-Maʿrifah.*
- Muslim ibn al-Hajjāj al-Naysābūrī. (n.d.). *Al-Musnad al-ṣaḥīḥ al-mukhtaṣar* (M. F. ʿAbd al-Bāqī, Ed.). Dār Ihyāʾ al-Turāth al-ʿArabī.
- Yāqūt al-Ḥamawī, Yāqūt ibn ʿAbd Allāh. (1995). *Muʿjam al-buldān* (2nd ed.). Dār Ṣādir.