

The Role of Intellectuals in Preaching Islam during the Era of the Prophet Muhammad ﷺ

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ABSTRACT

This research paper investigates the pivotal role played by intellectuals in the spread and preaching of Islam during the era of the Prophet Muhammad ﷺ. The study explores the multifaceted contributions, including interpretation of the Qur'an, providing education, preserving Prophetic traditions, advocating, and defending Islam, and documenting important records, as well as offering advice and counseling. By examining historical sources, primary texts, and scholarly works, this research highlights the indispensable role intellectuals played in disseminating, understanding, and safeguarding the message of Islam. The findings underscore the significance of their knowledge, wisdom, and dedication in shaping the development and dissemination of Islamic teachings to subsequent generations. This research sheds light on a crucial aspect of early Islamic history and offers valuable insights into the role of intellectuals in societal and religious transformations.

Keywords: Era of the Prophet Muhammad ﷺ, Intellectuals, Preaching Methods.

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1. Introduction:

Intellectuals of society embody a remarkable combination of intelligence, reason and ingenuity. These individuals possess minds that gleam with brightness, sharpened by thoughtful contemplation and clever insights. Through their exceptional ability to navigate the intricacies of thought, they shape and influence the world around them. Whether within the confines of their workplace or amidst the broader tapestry of society, their interactions resonate deeply, fostering an environment of enlightenment and progress. With an innate capacity to think smartly and work astutely, intellectuals stand as beacons of inspiration, guiding the course of discourse and innovation in their pursuit of a more enlightened world.

2. Intellectuals of The Prophet's Time

During the era of the Prophet, certain distinguished vocations emerged as what we might now label as intellectual pursuits. Among these were poets and *khatībs*, individuals who held a prominent status within each tribe due to the prowess of their oratory, poetic and communication skills. These roles seamlessly align with the essence of the term "intellectual," for they operate with astuteness, engage in thoughtful contemplation, and exert diligent efforts fueled by their intellectual acumen and creative insights.

The word intellectual is defined as:

"A person whose life or work centers around the study or use of ideas..."¹

In addition to the aforementioned roles, the impact of businessmen, tribal leaders, and political figures resonated profoundly within their communities. This influence stemmed from the intrinsic connection of these domains with society itself, characterized by an enduring bond between individuals and these influential figures, driven by both political and financial dynamics. Allah has mentioned the influence of academics of the time and their negative influence in following Ayat:

{اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَاتِهِمْ أَرْبَابًا} ²

1 Cambridge University Press. *Cambridge Academic Content Dictionary*. Delhi: Cambridge University Press, 2009, 499

2 *Al-Quran*, Surah At-Tawba, 9:31

We may say an academician of his or her domain i.e a poet and a Khatīb were related to the field of media and were creative minds in originality of their work, whereas the political and tribal leaders were legislative and legal authorities of that society.

As conclusion of the above discussion, we may say the intellectual is who has influence on his society by his ideas no matter these are based on true sprit of logic or not or resulting benefits to the society or distraction.

3. Contemporary Intellectuals

In the present context, we can observe a diverse array of fields, each exerting a potent influence on society owing to its distinct role within its respective domain.

3.1. Legislative authorities:

The influence of political leaders and workers on society is undeniably profound, largely attributed to their constitutional roles within their respective countries. As leaders ascend to power, they wield the authority to enact and modify laws, regulations, and policies, thus shaping the trajectory of their nation's governance. This prerogative holds the potential to catalyze positive transformations within the political and social landscape.¹

Furthermore, the origins of impactful political figures, often nurtured in diverse spheres, contribute significantly to the potency of their influence. These "nurseries" of the political system manifest in a variety of forms, differing across global contexts. They might encompass academics, scientists, visionary leaders, and other luminaries, each bringing unique perspectives and expertise into the realm of politics. Their contributions infuse the political discourse with innovative ideas, informed insights, and a wider spectrum of knowledge, ultimately enriching the decision-making processes that shape the destiny of nations.

As we observe throughout history and in contemporary times, the synergy between political leaders, workers, and these dynamic nurseries plays an integral role in steering societies towards progress, stability, and collective well-being.

3.2. Legal authorities

Here we will find judiciary has a direct impact on the society with their ruling, order and directions to the government and to the people of his country. Also, a counsel, or

¹ Hartley, Jean. "Political Leadership." In *The New Public Leadership Challenge*, edited by Stephen Brookes and Keith Grint, 133-149. London: Palgrave Macmillan, 2010. https://doi.org/10.1057/9780230277953_9.

a legal advisors' impact on society may not be rejected as they lead political and social movements time by time and show their impact on society. Also, we may consider the armed forces and intelligence workers among the legal authorities as they have due role of implementation of the legal orders passed by the legislative authorities and have to protect their homeland.¹

3.3 Academic field

Truly this field provides base to every field of life have impact on the society no one can reach its impact.² Because every one of every field has to go through from training and education of a teacher. This field provides scientists, Health workers, judiciary, political leaders, and workers according to needs of the society.

3.3 Media Industry Current development in field of technology we cannot deny / reject role of media on the society. We may find different modes of media, but it has nonstop bond with an individual. In print and electronic media, the owners, and their uppermost workers in general and columnists and anchor persons in special context influence society by their news, views, and idea and propaganda.³ In social media we may acknowledge the high influenced personalities and v-loggers besides famous sportsman and etc.

It should be clear that they may have different names in different eras but the core factor they contain is the influence of their ideas. After defining intellectuals, their fields, and professions their influence on an ordinary person, we have to observe what was the Prophet's behavior towards the intellectuals of the society.

4. Behavior of the Prophet towards Intellectuals

A *Dā'i*, in their role as a Muslim preacher of the teachings, is advised to adhere to the example set by the Prophet Muhammad (ﷺ)⁴. This emulation encompasses not only the content of their preaching but also the manner in which they engage with their audience and convey the message. By following the path of the Prophet, a *Dā'i* seeks

1 Haw, In-Mu, Bingbing Hu, Lee-Seok Hwang, and Woody Wu. "Ultimate Ownership, Income Management, and Legal and Extra-Legal Institutions." *Journal of Accounting Research* 42, no. 2 (2004): 423-462.

2 Bhaskaran, M. William. "Role of Academics in Conflict Resolution." In *International Seminar on Conflict Resolution*, 2003.

3 Subrahmanyam, Kaveri, and David Šmahel. *Digital Youth: The Role of Media in Development*. New York, NY: Springer, 2011, 179-199

4 *Al-Qur'an*, Surah Al-Ahzab, 33:21.

to uphold the values of humility, compassion, sincerity, and wisdom in their efforts to spread the teachings of their faith. This alignment with the Prophet's ways enhances the credibility and impact of their message, fostering a connection with their audience and upholding the essence of the teachings they represent.

A researcher will find the Prophet's life full of examples guiding us in *da'wah* field. Especially if we are going to call someone having major impact on society the method of calling may be different to attract the conscious of the audience, the same condition was with opponents of the Prophet they tried well to influence on the prophet by their abilities and professions.

Indeed, the Prophet Muhammad employed a range of methods and approaches in his preaching duties, adapting his approach based on the specific characteristics and needs of his audience. This flexibility in communication strategies allowed him to effectively convey the message of Islam to diverse individuals and groups. Some of the methods he used include:

4.1 Behavior in Group Gatherings

After order of Allah in Surah Al Shūra:

“وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ”¹

The prophet adopted a unique way to call his family members keeping in his mind the sensitivity of each and every member and intellectual level of them in the society. He invited them for a gathering with some delicious food arrangements. Here, his cousin and trainee Hazrat Ali played his role despite his young age. An account of al-Tabari explains the details where number of invited people was approximately forty, they came, ate, drunk the milk and the arrangements were not enough for forty people but by the mercy of Allah. When they became free from the food Abu-Lahab started addressing the audiences where the prophet kept his role in society and the sensitivity of the *Dawah* canceled the plan of address to them. He decided on next day by help of Hazrat Ali (R.A) as on last day telling him the importance of audience and their attentiveness which were interrupted by Abu-Lahab yesterday, saying:

“إِنَّ هَذَا الرَّجُلَ قَدْ سَبَقَنِي إِلَى مَا قَدْ سَمِعْتَ مِنَ الْقَوْلِ، فَتَفَرَّقَ الْقَوْمُ قَبْلَ أَنْ أَكَلِمَهُمْ فَأَعِدَّ لَنَا مِنَ الطَّعَامِ مِثْلَ الَّذِي صَنَعْتَ، ثُمَّ اجْمَعُهُمْ لِي”²

1 *Al-Qur'an*, Surah Ash-Shu'ara, 26:214

2 Al-Tabari, Muhammad ibn Jarir. *Jam' Al-Bayān: Tafṣīr At-Tabarī*. Vol. 19. Beirut: Mo'asasah Al-Risalāh, 2000, 410

This gathering was first official attempt of *Dawah*, which teaches a preacher that he/she has to be patient on interruption, and do not be hopeless in the way in a general *Dawah* teachings, Whereas, in special context of intellectual perspective, it taught us that the opponent's sensitivity and their dignity must be cared for effectiveness of the *Dawah*, try to attract the addressee with handsome arrangements, present them good food in a respected way.

As the Prophet ﷺ gave them respect by not arguing Abu-Lahab on first day despite Abu-Lahab demolished the prophet's workplan in sudden by his words. His words caused dispersal of guest from the meeting.¹

During the Makkan period, particularly during the Hajj pilgrimage sessions, the Prophet Muhammad adeptly utilized Abu Bakr's comprehensive understanding of Arab families, tribes, strengths, and proficiencies. This enabled the Prophet to tailor his preaching to effectively engage with various tribal groups from across Arabia, fostering a more meaningful connection between the message of Islam and the unique backgrounds of each audience. His great knowledge is mentioned in ṣaḥīḥ Muṣṭafā as follows:

"فإن أبا بكر أعلم قريش بأنسابها"²

In the prophet's life we may find many examples of group gatherings, these accounts need deep analysis regarding *Dawah* to intellectuals of the society.

4.2 Behavior in Individual interactions

The life of the holy prophet Muhammad tells us that He focused on the personalities who had a great influence on the society. Keeping in mind the above Idea, this is what the contemporary preachers are ignoring or miss addressing it in their practices.

Individual interactions' success ratio is more than group gatherings, though the grouped interactions also carried out smart results. The prophet focused on individuals more than groups, in this regard the behavior will also be different according to audience's intellectual level and his vision.

Imam Humaidi (R.A) transmitted an account by Hazrat Jābir (r.a), that may explain the conditions of *Dawa'a* in individual form in better way. The account mentions that once Quraish after a long consultation, they sent Utba bin Rabia (one of their intellectuals and prominent personalities) to the prophet for arguing and diverting Him

1 Al-Tabari, Muhammad ibn Jarir. *Jam' Al-Bayān: Tafṣīr At-Tabarī*. Vol. 19. Beirut: Mo'asasah Al-Risalāh, 2000, 409.

2 Muslim ibn al-Hajjaj. *Al-Jam' Al-Musnad*. Vol. 4. Beirut: Dār Ihyā Al-Turāth Al-Arabī, 1935.

from the Guided way, demolishing the *Dawah* work calling to oneness of Allah and his Worship.¹

As it was mentioned earlier that these groups of society were very sensitive in nature, they get influenced if someone call them to think or stroke their conscious. If we observe the behavior of the prophet ﷺ in detail and analyze the Hadīth deeply, we will find the prophet ﷺ calling the conscious and mind of the opponent to oneness of Allah and at the end of day one who came to argue against oneness of Allah returned with test of the Qurān's literal challenge. The details are mentioned by Jabir's (May Allah pleased with him) as mentioned in different primary sources of Sīrah and Hadīth.² In this account the prophet with focus and patience listens the opponent and let them to complete their ideas, when he presented his view point, He (ﷺ) asked him "فرغت؟" have you completed? He replied positively, and the Prophet told him: Now listen to me and started recitation from Surah Al-Fuṣilat 1-13, the recitation made direct and very strong impression on him. When he returned to his people, he replied to them:

“وخلوا بين هذا الرجل وبين ما هو فيه فاعتزلوه، فوالله ليكونن لقوله الذي سمعت منه نبأ عظيم”³

let him to do what he want, leave his way, By of Allah indeed what I have listened from him is a great news...his respect will be your respect, and you will be happiest among the people (if you followed him)”⁴

Unfortunately, he did not announced his acceptance but by individually interaction with the Prophet he realized the message of Allah, and its importance in very true sprit.

In this account of Seerah Ibn-e-Hisham and Abd bin Humaidi we may abstract following points in special context of focusing intellectuals in *Dawah*.

- That the preacher has to be patience.
- During preaching must listen to the opponent and give him true respect whether the addressee is going to accept or reject the message.
- And the end the preacher has to presents the *Dawah* after mutual understanding on basis of reasons, and evidence leading to true success.

1 Abd Bin Humaid. *Al-Muntakhab Min Musnad*. Vol. 2. Damascus, Syria: Dār Al Saqa, n.d., 187

2 Ibid. p. 337, Hadīth, 1123

3 Abd Bin Humaid. *Al-Muntakhab Min Musnad*. Vol. 2. Damascus, Syria: Dār Al Saqa, n.d., 187.

4 Ibn Hisham. *Al-Sīrah Al-Nabawīyah*. Vol. 1. Egypt: Mustafa Al-Babi, 1955, 294.

The above example was related to the message “Quran” and its challenge (Aijaz) which showed its impact on them. The Arabs were aware of the taste of the Eloquence of the Quran. There were a huge number of people who were not aware of these characteristics of the Quran; for the them prophet presented his personality, his whole life before and after the prophet hood, his intellectual way of calling in front of the Intellectuals to grab their minds towards the Message. Allah explained this in the Quran:

”فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ”¹

“I had lived my whole life among you before this ‘revelation’. Do you not understand?”

In this type of individual behavior, we may find many examples. The direct one is of with Adī bin Ḥātim al Ṭā’ī. Who was polytheist in nature and become christian and ended with acceptance of Islam. His story of acceptance calls us to think in it deeply. It contains in itself many lessons for a preacher who is intended to call those who have influence on the society.

Adī was son of Ḥātim, from Ṭā’ī tribe, his father was well known in kindness. After the death of Hatim, his son Adī was crowned as ruler for his tribe. When the prophet Muhammad (peace be upon him) started calling people to Islam, Adī felt threat to his rule as all of the rulers felt. After that, he began to oppose the prophet ﷺ and act against the interests of Islam. When Islamic conquests came near to the boundaries of his tribe, Adī decided to flee to Syria that was under his fellow religion king. Due to his haste in leaving his people, he could not take his beloved sister along with his caravan proceeding to Syria. It was narrated that, when Adī knew about the Prophet’s mission, he moved to Syria. His sister and a group of his tribe were taken as prisoners. Later, the Prophet (peace be upon him) released her and she returned to her brother (Adī) asking him about converting to Islam. Adī came to the head of a group of his tribe to meet the Prophet (peace be upon him) in Madinah. The people of Madinah gave him respect due to his father’s kindness and generosity; he was pleased with his coming to the Prophet. Adī came to the Prophet with a cross of silver around his neck while the Prophet was reciting Ayat form surah Al-Tobā:

1 *Al-Qur’an*, Surah Younus, 10:16.

"They have taken their scholars and monks as lords besides Allah..."¹

`Adī said that they did not worship them, but the Prophet replied, "Yes, but they prohibited to the people what was lawful and permitted them what was unlawful, and the people obeyed them. This was indeed their worship of them." The Prophet then said,

"O `Adī what do you say? What is wrong in declaring that Allah is the Greatest? Do you know any God other than Allah? Then, the Prophet invited him to embrace Islam and `Adī accepted. `Adī said, "I saw him (the Prophet) with a cheerful face saying: 'Indeed the Jews have evoked Allah's Anger whereas the Christians are misguided."²

According to Imam Ahmad's narration transmitted by `Adi, he said:

"I came to the house of the Prophet (peace be upon him) and he said, "O `Adi, accept Islam and you will be safe!" I replied, "I already have a religion." The Prophet said, "I know more about religion than you do." I said, "You know more about my religion than I do?" The Prophet said, "Yes, are not you from the Rakusiyah³? And when you go to war, do you not share one quarter of your people's booties?" I said, "Yes." The Prophet (peace be upon him) said, "I know what is preventing you from accepting Islam. You think that the only people to follow this religion are the oppressed people who have no strength: the Arabs have discarded them. O `Adi! Have you heard of Al-Hira (a city in Iraq)?" I said, "I have not seen it, but I have heard of it?" After that, the Prophet (peace be upon him) said, "I swear by the One Who has my soul in His Hand, Allah will complete this affair, until a woman travels from Al-Hira to make circumambulation around the Ka'bah, without fearing anyone, and the treasures of Kisra ibn Hurmuz will be seized." I said, "The treasures of Kisra ibn Hurmuz?" The Prophet said, "Yes, Kisra ibn Hurmuz, and money will be spent until none would accept it."⁴

1 *Al-Qur'an*, Surah At-Tawba, 9:31

2 At-Tirmidhī, Muhammad ibn Isa. *Al-Sunan*. Vol. 5. Egypt: Muṣṭafā Al-Babī, 1975, 278, Hadith No. 3095

3 A sub-sect within Christianity and Sabeans.

4 Ahmad bin Hanbal. *Musnad*. Vol. 30. Beirut: Mo'asasah Al-Risalāh, n.d., 196, Hadith No. 18260

If we analyze the acceptance of `Adī bin Ḥātim, we may conclude that:

- The prophet gave him proper regard as a companion sent to welcome him when he entered Madina. This welcoming gesture grabs his attention at the initial stage.
- The interaction between the prophet and `Adī bin Ḥātim has also importance where the prophet focused on those things which were already considered as immoral according to his vision. Therefore the questions attracted.
- Also, the prophet gave him proper opportunity to ask questions and this way activated his conscious and he asked more questions which made him near to Islam and at the end he accepted Islam by his core of heart this acceptance is needed in current circumstances.

The focus on consciousness of an intellectual personality of the society was not only the Prophet's uniqueness, truly if we analyze other prophets' *Dawah* method, we will be able to get sufficient accounts in this regard. Prophet Ibrāhīm known as Abu al-Anbia, was focused on conscious of his people as he calls them to think before worship the creation.¹

If the preacher did this, he will get huge results in the work of *Dawah* or at least will be able to grab attention of opponent's followers as Prophet Ibrahim did.

4.3 Behavior in Correspondence and Envoys

After illustrating the Prophet's conduct in both individual and group settings, another noteworthy approach emerges: "correspondence". This method, often employed to capture the attention of intellectuals and individuals wielding significant societal influence, showcased the Prophet's astute strategic acumen. In the realm of correspondence, the Prophet distinguished these individuals, extending to them the courtesy and respect befitting their status. Through this avenue, he meticulously conveyed the essence of his message, recognizing the need for nuanced communication.

In his lifetime, the Prophet ﷺ orchestrated a network of letters and envoys that spanned the globe. With sagacious intent, He dispatched envoys alongside these letters, recognizing their potential to access far-reaching domains and establish meaningful connections. This calculated correspondence reached the courts of rulers in distant lands, embarking upon a journey of enlightenment that held the promise of transforming societies.

¹ *Al-Qur'an*, Surah Al-Baqarah, 2:258; Surah Al-An'am, 6:76-80.

Ḥabasha stands as a testament to this practice, where under the leadership of Hazrat Ja'far bin Tayyar; a young and well known about Islam and Christianity. He on behalf of the Muslims presented Islam's case before the King.¹ Meanwhile, Hazrat Mus'ab Bin Umair; a young, good looking, and well trained person,² and the pioneering ambassador, was stationed in Madina before Ḥijrah, serving as a beacon of education. Further afield, Hazrat Maaz bin Jabal having wisdom and critical analytical approach was journeyed to Yemen, his intellect and wisdom attested by a personal interview with the Prophet prior to his deployment.³

Through these orchestrated correspondences and strategically appointed envoys, the Prophet deftly wove a tapestry of connection, enlightenment, and societal transformation across regions and eras. On other hand, in international correspondence, the Prophet ﷺ sent Amr Bin Al A'sas, and Dahya Kalbi like personalities to the kingdoms; to communicate the rulers clearly.

If we analyze the selection criteria for the envoys, teachers, leaders and governors of the prophet, we find some similarities among them. The research may easily conclude that the prophet selected them according to their qualities that:

- All of them were well trained and had strong grip on Islamic teachings.
- All of them were very wise and had a strong grip on logical ways of tackling the issues.
- They all were well aware of the etiquette and manners of the kingdoms.
- All of them were good looking in their physical appearance with strong communication skills.

5. Methods to Preach Intellectuals in Modern Days

Personalities having a high ratio of impact on society were focused population of the Prophet for the *Dawah*. As it is clearly understood from the visits of the Prophet to the Markets “Sooq Iqāz” of the time where these types of people used to gather. As in today's scenario gathering conducted for promotion of literature, cultural social and business festivals, where specialists and intellectuals of each and every field meet and discuss the issues. The forums of the today's markets is also differ form the time of the prophet as we find now a day clubs, various forums, academic symposiums, seminars, and conferences organized by different societies. Here a preacher can easily

1 Ibn Hisham. *Al-Sīrah Al-Nabawīyah*. Vol. 1. 333-335

2 Ibid, p. 434

3 Ibid, v.1, p. 590

convey the message to well-educated addressees through lectures, question answer sessions, dialogue and etc.

Keeping in the mind the specialty of the forum and the audiences the preacher have to be well prepared accordingly. If the preacher is going to face the experts of languages so the preacher have to be equipped with linguistics approach of Islamic sources and he can focus on advantages of the Quran (Aijaz al-Balaghi wa al-Adabi) and the Hadith (Jawami Al-Kalim) for better results. In different discussions and talk shows the organizers select topics for their discussion which are worth discussion for society on one side and are reason to increase viewership i.e., Political, and social issues of the society. Here the preacher should gather enough knowledge on social, political, and economic issues of the society and the teachings of Islam regarding the issue. Specifically, the political discussion plays sensitive role in our society, here the preacher should be careful because it is one of the fundamental principles of the *Dawah* that a preacher has to discuss on shared aims and similarities. The preacher has to be a-politic in nature as if he takes a side or supports a group then it will effect on his preaching in negative way.

A preacher's task encompasses crafting a well-structured outline to engage their audience effectively. This process demands a keen understanding of their audience's perspectives and sensibilities. Particularly when addressing intellectuals, meticulous preparation and comprehensive knowledge about their background and visionary concerns become paramount. Tailoring the discourse to these specific nuances not only demonstrates respect but also holds the potential to yield significant benefits for Islam's preaching.

6. Intellectuals' Acceptance and Rejection: Societal Impact:

In the prophets' era majority of the intellectuals accepted the message and became companion i.e Abu Bakar, Umar, Usman, Ali, Abu Zar Ghafari, Salman Farsi, Mus'ab bin Umair, Dahya Kalbi and etc. They started the preaching according to their influential domain and circles, and a lot of people accepted Islam by their preaching. Amongst these individuals, the intellectuals stood unwaveringly beside the message, lending their support to the sacred cause, often in proportion to their influence. Monarchs of diverse realms and tribal leaders, such as the ruler of Habasha, embraced the message with fervor. Yet, another faction observed in silence, withholding either acceptance or refusal due to personal inclinations. Regrettably, a segment rejected the message, swayed by their personal pride. This rejection, however, was not solely a matter of individual stance; rather, it often resonated with their influential positions. Notable figures like Abu Jahal, Abu Lahab, and even a Persian King opted to disregard

their conscience. The repercussions of these choices reverberated through their lives, marking a sobering lesson on the perils of ignoring higher truths in favor of ego-driven pursuits.

The Quranic guidance, exemplified in Surah Abasa¹, illuminates a pivotal prerequisite when engaging with intellectuals. Emphasizing the significance of focusing on true believers, Allah's directive urges the Prophet to prioritize the guidance and nurturing of those who have wholeheartedly embraced the faith. This injunction underscores the foundational role that sincere believers play in shaping a steadfast and cohesive community, emphasizing the need to consolidate their commitment before extending efforts towards intellectuals or others. Here the preacher has to keep in mind that:

- Don't defocus on training and preaching in general public, and poor people who are probably true believers.
- Do not discriminate between poor and rich, but priority should be poor.
- Give proper rights of counseling to poor people and guide them without any discrimination.
- Focusing on Intellectuals should not divert or weaken your *Tawakul* on Allah to Powerful personalities.

The prophet's way of calling intellectual is considered as role model (Uswa-e-Hasana) for a Muslim; leaders and ordinary people; in each and every step their life. The leaders and *Mujadids* (reformists) of their era also followed the method of the Prophet in their preaching with special context of Intellectuals of the Society. In general, they focused on ordinary people on their improvement and betterment, but in special they tried their best to convey the message to the intellectuals and influential personalities. This technique was also used by the scholars of different times where we may find *Shaikh Ahmad bin Abdul Ahad al-Sirhindi* as prominent figure who in his time focused on the ruling *Mughal* family and tried his best to convey them the true message of Islam to them diverting them from the wrong direction which they had adopted in their routine matters. He tried well to attract their conscious and minds and in some how he succeeded in his method where he used direct interaction, correspondence etc.²

1 Abas: 80: 1

2 Ibrahim, Muhammad, and Samina Tufail. "Intellectual Services of Mujadid Alf Sani: An Overview." *International Research Journal of Religious Studies* 2, no. 2 (2022): 55-76.

7. Conclusion

The outcomes of this research yield the following significant conclusions:

- For those aspiring to engage intellectuals within society, a high level of qualifications is imperative, encompassing a comprehensive grasp of both Islamic teachings and contemporary knowledge tailored to the specific audience's expertise.
- The foundation of success rests upon a thorough understanding of the audience's backgrounds and their respective areas of specialization, a principle exemplified in Adi's account.
- Pivoting towards *Dawah* (invitation to Islam) over argumentation, echoing the lessons from Hazrat Ibrahim's story, emerges as a prudent approach.
- The practitioner's focus should remain steadfast on the cause of *Dawah*, free from personal interests that might obscure the message's purity.
- In the dynamic realm of *Dawah* interaction, the skill to captivate the audience's attention stands paramount, enhancing the effectiveness of the message.
- A conducive environment for the resolution of doubts and misconceptions must be established, affording the audience ample opportunity to address uncertainties.

These conclusions provide a strategic framework for effectively reaching and engaging with intellectuals, enhancing the prospects of fostering meaningful dialogue and inspiring transformative change.

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