

COMPONENTS OF *FIQH AL-AWLAWIYYAT* DURING THE MECCA DAKWAH PERIOD: WISDOM AND VICTORY

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ABSTRAK

Islamic scholars have increasingly focused on the concept of *fiqh al-awlawiyyat*, particularly following its refinement by Dr. Yusuf al-Qaradawi. Despite this growing interest, there remains a gap in understanding its practical application during the early Islamic period. This study addresses the problem of how *fiqh al-awlawiyyat* was implemented in the dakwah strategies of Prophet Muhammad SAW during his Mecca period. This qualitative study employs a library research to collect the data and descriptive content analysis to analyse the data. A key finding of the study is the prioritization of faith (iman), emphasizing the importance of fostering brotherhood at the onset of dakwah. The study concludes by highlighting numerous events related to *al-Awlawiyyat*, demonstrating that a thorough examination of sirah and tafsir texts can yield valuable insights into its practical applications.

Keywords : *Dakwah, Fiqh al-Awlawiyyat, Mecca, Sirah al-Nabawiyah, Yusuf al-Qaradawi*

1. Introduction

Fiqh al-awlawiyyat is a combination of two terms. "*Fiqh*" refers to comprehension or understanding, while "*awlawiyyat*" is derived from "*awla*", meaning primary or of utmost importance. *Fiqh al-awlawiyyat* refers to the comprehension and discernment required to assess and prioritize matters based on their relative significance. In the daily lives of individuals, particularly those who are religious, they frequently encounter conflicting prohibitions or directives. The notion of *fiqh al-awlawiyyat* has been extensively examined in the passages of the Qur'an and the hadith of the Prophet Muhammad SAW, as stated by Yusuf al-Qaradawi (1996). The majority of them serve as a legal foundation for establishing precedence in a certain scenario.

The study of *fiqh al-awlawiyyat* has gained considerable attention among Islamic scholars, especially after its refinement by Dr. Yusuf al-Qaradawi. This concept, which focuses on prioritizing religious duties based on their significance, is pivotal in various fields, including the strategies employed in *dakwah* (Islamic propagation). Despite the growing interest, there remains a significant gap in understanding how *fiqh al-awlawiyyat* was practically applied during the early period of Islam.

While the concept of *fiqh al-awlawiyyat* is well-discussed in contemporary Islamic scholarship, its practical application during the Prophet's early mission in Mecca has not been thoroughly explored. The early period of Islamic propagation in Mecca, marked by significant challenges and strategic prioritization, provides a rich context for understanding how the principles of *fiqh al-awlawiyyat* were applied. This study seeks to bridge this knowledge gap by analyzing the elements of *fiqh al-awlawiyyat* within the sirah (biography) of Prophet Muhammad SAW during this crucial period (Yasir Qadhi, 2011).

This research aims to address this gap by examining the implementation of *fiqh al-awlawiyyat* in the dakwah strategies of Prophet Muhammad SAW during his Mecca period. By understanding these applications, we can gain valuable insights into the practical aspects of this important concept and its relevance to contemporary Islamic practice.

2. Literature Review

In this review, we will segregate the literature into three components which consist of *Components of Fiqh al-awlawiyyat and Dakwah Period in Mecca*.

The Concept of Dakwah

Dakwah originates from the terms (*da'a, yad'u, da'watan*), which signify the actions of calling, summoning, inviting, and entertaining (Yunus, 1989). The terms *da'a, yad'u, du'aan*, and *dakwah* all refer to the act of invoking or calling upon him, as stated by Ma'luf (1989). According to Munir (2009), *dakwah* refers to the efforts made to inspire individuals to consistently engage in virtuous actions and adhere to the instructions given by Allah. It also involves fulfilling the obligations of distinguishing between good and evil, with the ultimate goal of attaining success and happiness in both the present life and the afterlife. In addition, according to Mahfuz (1989), *dakwah* is described as an endeavour to motivate individuals to fully utilize their faith in order to consistently engage in virtuous actions and follow Allah's instructions. It involves encouraging people to do good and discouraging them from engaging in evil, with the ultimate goal of attaining happiness in both the present life and the afterlife. According to Latief (2010), *dakwah* refers to the various efforts and actions undertaken by individuals to persuade and encourage others to follow the concepts of religion, *syariah* and Islamic values. These efforts can be carried out through oral or written means. While *dakwah* in Mecca denotes the early stage of Prophet Muhammad's endeavour to propagate Islam, commencing with his reception of the inaugural revelation in 610 CE and persisting until the Hijrah (migration) to Medina in 622 CE. This era is marked by notable difficulties and deliberate endeavours by the Prophet to establish and spread the new belief.

The spread of Islamic *dakwah* was initially undertaken by the Prophet Muhammad in the city of Mecca. In the earliest phase, *dakwah* efforts were conducted privately, mostly through two methods: firstly, by delivering sermons to immediate family members, and secondly, by enlisting trusted companions. During this period, the Prophet Muhammad SAW managed to successfully revert 67 individuals from his initial circle of acquaintances to the Islamic faith. Despite their tiny number, these sixty-seven friends serve as the fundamental leaders who disseminate the word of Islam worldwide. The revert *dakwah* persisted for a duration of around 3 years (Ivan and Aan, 2019). However, Nasution (2013) justifies that during this time, a total of 60 individuals from different social strata in Makkah were documented as the first generation of converts to Islam. These sixty individuals were *da'i* and *da'iyah*, who played a crucial role in disseminating the teachings of Islam worldwide.

Oktavia (2012) added, Rasulullah SAW, during a three-year period approached individuals whom he trusted to keep the message he was conveying confidential. Some of the individuals in Mecca who embraced Islam during this time were Khadijah, Waraqah, Abu Bakr, Ali bin Abi Talib, Sa'ad bin Abi Waqas, Zaid bin Haritsah, Uthman bin 'Affan, Abd al-Rahman bin 'Auf, Zubair bin Awwam, Abdullah bin Mas'ud, and a number of his attendants, including Bilal bin Rabah.

Components of Fiqh al-Awlawiyyat

Yusuf al-Qaradawi (1996) stated that *Fiqh al-awlawiyyat*, also known as the jurisprudence of priorities, is a fundamental idea in Islamic jurisprudence that highlights the significance of organizing actions and concepts based on their relative relevance and immediate necessity. This paradigm guarantees that Muslims prioritize what is most advantageous and essential in various circumstances. The following are the essential elements:

Emphasizing Quality: Actions executed with genuine intent and regularity hold greater significance than a multitude of actions carried out intermittently. For instance, it is more desirable to engage in a consistent pattern of minor charitable actions rather than making sporadic and substantial contributions. **Emphasizing Comprehension over Rote Learning:** The focus is on developing a profound grasp of Islamic principles rather than simply memorizing them. This guarantees that actions are executed with accurate knowledge and deliberate intention. **Sustained Devotion:** Consistent acts of worship, no matter how tiny, are given precedence. This principle is drawn from a hadith in which Prophet Muhammad highlighted that the works most beloved to Allah are those performed consistently, regardless of their little size. **Community Impact:** Actions that have a positive impact on the broader community are given priority above those that just benefit individuals. For example, public benefit initiatives may be prioritized over individual acts of worship. **Mandatory Over Optional:** Obligatory responsibilities (*fard*) have priority over voluntary actions (*sunnah*). This guarantees that the fundamental duties of Islam are fulfilled prior to undertaking further acts of devotion. **Priority of Necessities:** Matters classified as necessities (*daruriyyat*) take precedence over needs (*hajiyyat*) and luxuries (*tahsiniyyat*). In times of crisis, it is essential to prioritize meeting basic requirements before attending to other comforts or desires.

Preserving Life and Religion: When faced with a conflict between preserving life (*hifz al-nafs*) and practicing religion (*hifz al-din*), scholars may give priority to preserving life. By implementing these principles, Muslims can efficiently navigate their religious and daily lives, ensuring that their activities are in accordance with Islamic ideals and positively contribute to the overall welfare (Pejabat Mufti Wilayah Persekutuan, 2024).

Dakwah Period in Mecca

Naufal Wavi (2023) mentioned during the Meccan period, the Prophet's teaching aimed to eradicate his own lack of knowledge on the religious, moral, and legal dimensions of Arabic society. In this manner, individuals will acquire trust in the authenticity of Prophet Muhammad's apostleship and the teachings of Islam that were imparted. They can then proceed to continuously implement these teachings in their daily lives. By adhering to all Islamic teachings with complete devotion and sincerity, the Arab community will attain security, tranquillity, and prosperity in both the present life and the afterlife.

According to Muhammad Syafi'i Atonio (2011), private *dakwah*, viewed through the lens of social security and mass penetration, would have been highly advantageous for Prophet Muhammad (SAW). It would have allowed him to prioritize strengthening the faith and beliefs of novice Muslims (*as-sabiqul al-awwalun*) over engaging in direct and open confrontation with the Quraish infidels. Although the early Muslims were not numerous, their commitment to Islam was thoroughly examined and proven to be strong.

3. Methodology

This study is a textual analysis refer to written materials that provide information or analysis on the topic being studied. Research and literature authored by Islamic scholars to acquire knowledge pertaining to the definitions, concepts, historical background, and evolution of *fiqh al-'Awwaliyyah* from an Islamic standpoint. Some of the books mentioned include '*Fiqh Al-'Awwaliyyah wa Dirasah Jadidah fi Dhau'i al-Qur'an wa sunnah*', '*Priority Fiqh: The Main Agendas of the Islamic Movement in the Future*' by Yusuf al-Qaradhawi, '*Ar-Raheeq al-Makhtum*' by Sheikh Sofiyyurrahman al-Mubarakfuri, and '*Sirah Nabawiyah: 'An In-depth Study of the Manhaj of the Islamic Movement at the Time of the Prophet SAW*' (*Fiqhus Sirah: Dirasat Minhajiyah 'Ilmiyah li Siratil Mustafa 'Alaihi Solawatu wassalam*) by Dr. Muhammad Sa'id Ramadhan al-Buthy.

The primary authors of the writing are Dr. Yusuf al-Qaradawi and Dr. Muhammad Sa'id Ramadan al-Buthy. Qaradawi's analysis of the *fiqh al-'Awwaliyyah* concept focuses on the current challenges faced by the Ummah from different perspectives. The book '*Fiqh Al-'Awwaliyyah wa Dirasah Jadidah fi Dhau'i al-Qur'an wa sunnah*' by Qaradawi discusses the viewpoints of Thurah regarding the idea of *fiqh al-'Awwaliyyah* and offers a comprehensive understanding of this subject to the reader. Dr. Ramadan al-Buthy's work, '*Fiqhus Sirah: Dirasat Minhajiyah 'Ilmiyah li Siratil Mustafa 'Alaihi Solawatu wassalam*', explores the events in the Qur'an through a pedagogical and philosophical lens, emphasizing the imparting of wisdom rather than mere factual information.

4. Findings and Discussion

Based on the literature, this research identified four key components of *fiqh al-awlawiyyat* in the Prophet Muhammad's dakwah during the Mecca period. These components are discussed and concluded in the following sections.

4.1 *Wisdom of Private Dakwah in Mecca through the Components of Fiqh al-awlawiyyat*

Yasir Qadhi (2011) stresses during the early stage of *dakwah*, it is imperative to refrain from any form of persecution, as it might impede the development of faith and inhibit the establishment of a robust brotherhood. Every participant in this conversion should endeavour to become an exemplar.

This is in line with *al-Awwaliyyat* jurisprudence approach such as the **priority of action which has more lasting benefits and the most profitable** (أولوية العمل الأطول نفعاً والأبقى أثراً) where there is no denying, the process and journey of an education (*tarbiyyah*) is very long, but the impact is very deep. **Priority of quality over quantity** (أولوية الكيف على الكم), where the quality of a Companion RA is seen in the development of confidence and deep faith. It is also necessary to take the approach of **prioritizing continuous action over intermittent action** (أولويات العمل الداعم على العمل المنقطع) not to mention that the preaching journey is still long (Nur Bakri, 2020).

4.1.1 *No Persecution*

Despite facing severe opposition and persecution from the Quraysh, the early Muslim community demonstrated remarkable resilience and steadfastness in their faith. The wisdom behind the Prophet Muhammad's strategy of private dakwah (*dakwah sirriyyah*) during the early years in Mecca can be understood through the components of *fiqh al-awlawiyyat*. This strategic approach was crucial in ensuring the safety and gradual growth of the nascent Muslim community amidst a hostile environment.

By conducting dakwah in a private manner, the early Muslims were able to practice their new faith without drawing immediate and intense scrutiny from the Quraysh. This reduced the risk of widespread persecution and allowed the community to grow gradually and securely. The principle of continuous and supportive action over intermittent efforts (أولويات العمل الداعم على العمل المنقطع) was evident in this strategy, as it provided consistent and sustainable growth for the community.

4.1.2 *Strengthening Iman (Faith)*

During the *al-dakwah al-sirriyah* (private dakwah) phase, the Prophet Muhammad focused intensely on strengthening the faith (Iman) of his followers. This period was characterized by a strong emphasis on building faith, prayer, and other spiritual qualities, as highlighted by Nasution (2013). The Prophet's teachings, personal example, and spiritual guidance were crucial in helping his followers withstand the trials and tribulations they faced from the Quraysh.

The strategic focus on private dakwah laid a robust foundation for the future public propagation of Islam. By concentrating on the spiritual and moral development of a select group of individuals, the Prophet ensured that, when the time came for public dakwah, there was a well-prepared and resilient group of Muslims ready to support and spread the message (Abd Halim Mahmud, 1995). This foresight exemplifies the application of *fiqh al-awlawiyyat*, where long-term benefits and sustainability are prioritized.

The private dakwah allowed the Prophet to personally guide and nurture the faith of early converts. This direct mentorship ensured that each convert developed a deep and robust understanding of Islamic teachings, thereby fostering a strong foundation of faith. This approach aligns with the principle of prioritizing actions with lasting benefits and profound impacts (أولوية العمل الأطول نفعاً والأبقى أثراً).

By focusing on strengthening Iman during the private dakwah phase, the Prophet Muhammad effectively prepared his followers to face the challenges ahead. This strategic emphasis not only fortified the early Muslim community but also set the stage for the successful and sustainable spread of Islam in the subsequent public phase of dakwah.

4.1.3 *Fostering Brotherhood*

A crucial element of the Prophet Muhammad's strategy during the early phase of dakwah was fostering a strong sense of brotherhood and solidarity among the early converts. This created a cohesive and supportive community united by their shared beliefs and mutual support.

The Prophet carefully selected the initial converts, choosing individuals who were trustworthy and capable of maintaining secrecy. This selective approach ensured that the core group of early Muslims was not only deeply committed but also cohesive and supportive of one another (Yasir Qadhi, 2011). By prioritizing the quality of these early converts over quantity (أولوية الكيف على الكم), the Prophet ensured that they could serve as strong pillars for the future growth of the Muslim community.

This emphasis on brotherhood and quality helped to create a resilient and unified group of believers who were well-prepared to face the challenges ahead and to support the wider dissemination of Islam. The bonds formed during this period were instrumental in building a strong, enduring foundation for the Muslim ummah (community).

4.1.4 Role Models in Early Converts

The early converts, including prominent figures such as Abu Bakr, Ali, and Umar, served as exemplary role models for the nascent Muslim community. Their unwavering faith, courage, and commitment to Islamic principles set a high standard for others to follow. These early believers embodied the core values of Islam, demonstrating through their actions and character the strength and resilience required to uphold and spread the message of Islam. Their exemplary conduct and steadfastness in the face of adversity provided inspiration and guidance, helping to shape and strengthen the foundation of the growing Muslim community (Rizhan, 2021).

This approach aligns with the principles of *fiqh al-awlawiyyat*, particularly during the *dakwah sirriyyah* (private propagation) in the Mecca period. By prioritizing the selection of individuals with exceptional character and strong faith, the Prophet Muhammad ensured that the early converts were not only capable of maintaining secrecy but also exemplified the highest standards of Islamic conduct (Mubarak Furi, 2019). This strategic emphasis on quality over quantity (أولوية الكيف على الكم) ensured that the early Muslims could serve as strong, inspirational pillars for the future growth of the community (Nur Bakri, 2020).

Furthermore, the focus on cultivating role models with lasting and profound impacts (أولوية العمل الأطول) (نفعاً والأبقى أثراً) reinforced the sustainable and enduring development of the Muslim community. These role models, through their steadfastness and exemplary conduct, provided a continuous source of inspiration and guidance, embodying the principles of continuous and supportive action over sporadic efforts (أولويات العمل الداعم على العمل المنقطع) (Nur Bakri, 2020).

In essence, the selection and nurturing of these early role models during the *dakwah sirriyyah* period were a strategic application of *fiqh al-awlawiyyat*. By focusing on individuals who could exemplify and propagate the core values of Islam, the Prophet Muhammad SAW laid a strong foundation for the future expansion and resilience of the Muslim ummah. Figure 1.0 concludes the components of *fiqh al-awlawiyyat* in the Mecca period of Prophet Muhammad SAW's *dakwah*.



Figure 1.0 Components of *fiqh al-awlawiyyat* during Private *Dakwah* in Mecca

5. Conclusion

This study examined the practical application of *fiqh al-awlawiyyat* during the Mecca period of Prophet Muhammad SAW's dakwah. Through qualitative research involving extensive library research and descriptive content analysis, this study identified four key components of *fiqh al-awlawiyyat* that were significant in the Prophet's strategies: **No Persecution, Strengthening Iman (Faith), Fostering Brotherhood, and Creating Role Models in Early Converts.**

The findings reveal that the Prophet's strategic emphasis on these components not only helped to safeguard the nascent Muslim community from immediate harm but also laid a robust foundation for its future growth and resilience. The principle of **No Persecution** highlights the Prophet's tactical decision to conduct dakwah in a private manner, minimizing exposure to persecution and ensuring a secure environment for the early Muslims to practice their faith.

Strengthening Iman (Faith) was a central focus, with the Prophet nurturing the spiritual and moral development of his followers. This approach ensured a deep and enduring commitment to Islamic principles, which was essential for the community's resilience in the face of adversity. **Fostering Brotherhood** emphasized the importance of unity and mutual support among the early converts, creating a cohesive and supportive community bonded by shared beliefs.

The creation of **Role Models in Early Converts** underscored the strategic selection and nurturing of individuals who exemplified the highest standards of Islamic conduct. These role models served as pillars for the community, providing continuous inspiration and guidance. This approach aligns with the principles of *fiqh al-awlawiyyat*, particularly the prioritization of quality over quantity and the focus on actions with lasting benefits and profound impacts.

In conclusion, the application of *fiqh al-awlawiyyat* during the Mecca period of dakwah by Prophet Muhammad SAW was marked by strategic foresight and prioritization of actions that ensured the long-term sustainability and growth of the Muslim community. The study demonstrates that a thorough examination of sirah and tafsir texts can yield valuable insights into the practical applications of *fiqh al-awlawiyyat*, providing a framework for contemporary Islamic scholarship and dakwah practices. Future research should continue to explore these principles in different historical and contemporary contexts to further enhance our understanding of their relevance and application.

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