

INTRODUCTION TO THE PRINCIPLES AND ETIQUETTE OF INVITATION AND GUIDANCE IN THE CONTEXT OF ISLAMIC LAW

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Abstract:

This paper provides an insightful exploration into the fundamental principles and etiquettes surrounding the act of invitation and guidance within the framework of Islamic Law. Drawing inspiration from Qasas al-Quran, the study delves into the intricacies of the Quranic narrative to elucidate the underlying principles that govern the process of inviting and guiding individuals within the Islamic context. The paper aims to shed light on the ethical and moral dimensions associated with this practice, emphasizing the significance of adherence to Islamic teachings in the pursuit of effective invitation and irshad. By examining key aspects of Islamic Law, this introductory review offers a comprehensive understanding of the principles and etiquettes that underpin the endeavor to invite and guide in accordance with the teachings of the Quran.

Keywords: Islamic Law, Invitation, principles, etiquettes, Qasas.

Literal Meanings of Invitation:

The substance of 'Da'wat' is “د، ع، و”. Dawah and Dawa are its synonyms, and its literal meaning is to be inviting and calling

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1: Allama Ibn Manzoor writes while describing the word Da'i as Kamtalib “(Muzin is the caller to Allah)” الْمُؤَذِّنُ دَاعِي اللَّهِ “(The Prophet calls the Ummah to the monotheism of Allah and obedience to Him)”

² وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، دَاعِي الْأُمَّةِ إِلَى تَوْحِيدِ اللَّهِ وَطَاعَتِهِ

2: Allama Isfahani states the invitation: “والدعاء إلى شيء: الحث على قصده (Intention to do something is to entice and arouse.)”³

Terminology of Da'wat:

In the general term, the word Da'wat means to call, whether it is for good or for evil. However, when it is related to scholars and reformers, it means only Da'wat al-Khair. Dakar Muhammad Hamidullah writes:

Da'wat refers to 'the education and training of the scholars and religious leaders of the common people in such a way that they are as much as possible enlightened with consciousness and insight in the affairs of religion and the world'.⁴

Imam Ibn Taymiyyah describes the Islamic call as follows. "Calling to Allah means believing in Him, confirming the mission of His Messengers and obeying His commands".⁵

And the same Dr Muhammad Hameedullah has also stated 'Gifting the people of goodness, guidance, commanding goodness and forbidding them from evil, so that they succeed in attaining happiness in this world and the hereafter'.⁶

The comprehensive meaning of Dawat-e-Islami is stated in this definition: "Deen is true to truth, encouraging it, calling to it, explaining the foundations of religion clearly, always asking about it and gathering all people around it. It is to do and to invite to walk on his stable path and path"⁷.

The definition in which all the subjects and fields of da'wah are taken care of is something like this: 'To do good, to avoid evil, to enjoin good, to prevent evil, to love virtue and to avoid evil. Morality is to encourage hatred, following the truth and avoiding falsehood'.⁸

The meaning of the word invitation in the light of the verses of the Holy Quran:

In the Holy Qur'an, the word Da'wat is used in several meanings, so it means to call, to call, to ask for help, to pray, to preach, to prosecute and to seek forgiveness.

1. And call your witnesses besides Allah, if you are truthful. “⁹” وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

so let them respond. And if you call them to guidance, they will not أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا¹⁰ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ. He and He are (And your Lord said, “Call upon Me, I will respond to سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ¹¹ you.”) “وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ”¹²

And he said, “Allah has cursed the disbelievers and promised them a reward. إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا”¹³

Use of the word Da'wat in hadiths:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَالَ جِبْنَ يَسْمَعُ الْبُذَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَالصَّلَاةُ الْفَائِمَةُ أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفُضَيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ¹⁴

(The word Dawat is applied to the Azan, as it is mentioned in the hadith that whoever listens to the call to prayer should recite this supplication: O Allah! Lord of this perfect call and lasting prayer! Grant the means and grace to Muhammad, and Bring them to the place of Mahmood which You have promised him (he will receive my intercession on the Day of Resurrection).

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- "مَنْ دَعَى فَلْيَجِبْ فَإِنْ شَاءَ طَعِمَ وَإِنْ شَاءَ تَرَكَ"¹⁵

(And dawa' means calling to eat as it is said in the hadith that 'he who is given a dawa must accept it if he wants to eat it and if he wants to leave it.')

The principles, manners and styles of invitation in the Holy Quran:

The styles, manners and principles of invitation in the Holy Quran have been described differently in several verses, with the exception of the addressee. From a verse of Surah Al-Nahl, three principles of invitation are known:

Quranic verse I mention three things for Da'wat:

1. Dawat with wisdom for the people of knowledge and understanding,
2. Dawat with preaching for the people.
3. Those who refuse to obey because of obstinacy and stubbornness.

It is obvious that these etiquettes are to be used for everyone. Then, in this speech, with the spirit of benevolence and compassion, it is necessary to bring forward such evidences and arguments with which the addressee can be satisfied, and the style of speech and speech should be so sympathetic and gentle that the addressee can be sure that what they are saying is mine. They are saying for expediency and goodwill. Their aim is not to embarrass me or undermine my status

Prophetic Etiquette of Dawat-i-Allah:

Dawat-i-Allah is actually the position of the Prophets (peace be upon them) and the scholars of the Ummah use this position as their deputy, so it is necessary to learn its manners and methods from them. The da'wah that does not follow these methods and instead of the da'wah leads to enmity, war and conflict. Da'wah is the principle of the Prophets which was quoted in the Holy Quran for Hazrat Musa and Hazrat Haroon (peace be upon them).¹⁶ “فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى” “So say to him, ‘For God's sake, let him remember (so you two should talk to him gently), perhaps he will accept my advice or fear (my rage)’. That is, speak softly to Pharaoh, maybe he will understand or be afraid. It is important to keep the right of every supplicant at all times. A rebellious unbeliever like Pharaoh, whose death was due to disbelief in the knowledge of God, when Allah Almighty sends his supplicant, He sends him with the guidance of gentle speech. . The people we invite today are not more misguided than Pharaoh, and none of us is as good as Moses and Harun (peace be upon them). So what Allah the Exalted and Exalted did not give to His two Prophets to speak harshly to the addressee, to worry about him, to insult him, where did we get that right, the invitation and preaching of the Holy Qur'an and the Prophets and the disbelievers. It is full of controversies, nowhere does it appear that the Messenger of Allah uttered a harsh word in response to those who slandered him against the truth. Some examples of this are:

The first example:

“لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ”¹⁷ Indeed We sent Noah to their people, so they said: O my people worship Allah, you have no god but Him, surely I fear the chastisement of a great day upon you. Nooh is famous for his age in the world, for nine and a half

hundred years, he was engaged day and night in calling his people, preaching, reforming and saying. But no one listened to him except a limited few among this wretched people. And he himself and one of his sons and his wife remained with the disbelievers. In his place, if there was a claimant today, how would his speech and tone be with this nation? Guess then see what the nation said in response to all their compassion and good wishes.

Second example:

The superiors of their people said, O Noah! Indeed, we see you in open blunder, ¹⁸ *إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ* “Hazrat Hud (peace be upon him), the Messenger of Allah who came after him, despite his people witnessing miracles, Azrah Anad said, You have not presented any evidence for your claim, and we have rejected our gods (idols) because of what you said, We are not the ones to quit, we are saying that because of the disrespect you have done in honor of our Gods, you have become obsessed. After hearing this, Hazrat Hud (peace be upon him) replied, Indeed, I make Allah the Most High a witness, and you also bear witness that I am indifferent to those whom you associate with it),

¹⁹ *إِنَّا لَنَرَاكَ فِي* ²⁰ *”إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ*”. And in Surah A'raf, his people said to him like this ²⁰ *”سَفَاهَةٌ وَإِنَّا لَنَطُنُّكَ مِنَ الْكَافِرِينَ*”. They said, O my people! There is no foolishness in me, but the truth is that I am a Messenger from the Lord of the Worlds, (Envoy) have been.’ Similarly, Hazrat Shoaib (peace be upon him) invited his people to Allah Almighty, and instructed them to refrain from the major fault in their people, which was to reduce the measure. And his people mocked him. And addressed insultingly.

Third Example:

He said, Shoaib! Does your prayer command you to abandon the gods that our forefathers used to worship? Or that we should (not do) whatever we like about our deeds.

²¹ *”يَا شُعَيْبُ أَصْلَافُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْخَلِيمُ الرَّشِيدُ”*.

They taunted one thing. What you pray for teaches you to do foolish things. The other is that the wealth is ours. What is your or God's involvement in the matter of buying and selling it? We reserve the right to dispose of them as we wish. The third sentence is mocking and scornful, saying that you are the most wise and the one who follows the religion. How beautiful is the answer of the Messenger of Allah after this conversation of this cruel nation.

²² *”يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكُكُمْ إِلَى مَا أَنْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ”*

Shoaib (peace be upon him) said, O my people! Please tell me that if I am on a clear argument from my Lord and He has given me a good sustenance from His presence, then why should I not preach the truth, and I do not want to follow you and go against the truth myself. Start doing what I forbid you, I want you to reform as much as I can. And my success is with the help of Allah, I have put my trust in Him and I turn to Him.

Despite fully complying with the gentle speech given by Allah at the time of sending

Forth Example:

Hazrat Musa (peace be upon him) to Pharaoh, Pharaoh's address to Hazrat Musa (peace be upon him) was this: ²³ *”قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِئْتَ فِينَا مِنْ عُمَرِكَ سِينِينَ”* Pharaoh said, Didn't we bring you up here as a child, and how many years of your life did you live in us?, and you have done your job.

In this, he also showed a great favor to Hazrat Musa (peace be upon him) that we raised you as a child, then he also showed favor that you stayed with us for a long time even after you grew up, then it was regretted that the hands of Hazrat Musa (peace be upon him) A Coptic was killed without intention, expressing his anger and displeasure and said that you have become among the infidels. Or it can also literally mean being among the disbelievers, meaning ungrateful. Which would mean that we favored you and you killed one of our men who was ungrateful for the favor.

And there can also be terminological meanings because Pharaoh himself claimed to be deity, so whoever denied his deity would be a disbeliever. Now the response of Hazrat Musa (peace be upon him) on this occasion is worth hearing and is a masterpiece of prophetic manners, invitation to Allah and prophetic ethics. That he first admitted this weakness. What happened to them. That is, he struck a blow to dislodge a Coptic man who was fighting an Israelite man, which killed him. So it is

as if this killing was not intentional, but even in terms of the Mosaic Law, that person did not deserve to be killed. That's why you said: ²⁴“فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ”.

And Musa (peace be upon him) said, When I did that, I was unaware that a single punch would kill him.

The Holy Prophet ﷺ used to take great care in his invitations, sermons and sermons so as not to burden the addressees. Companions like the lovers of the Prophet ﷺ, who were never likely to get tired of listening to him, this was also the habit of the Prophet ﷺ. That he used to give sermons and advice not daily but on certain days of the week. So that people's health is not burdened. There is a hadith in Bukhari Sharif:

Make it easy for people, don't create problems, tell them the good news of Allah's mercy, don't spread hatred. Frustrations, don't hate.

”عن انس ان النبي ﷺ قال يسروا ولا تعسروا و بشروا ولا تنفروا“²⁵.

Guidelines for Invitation:

There are some guidelines for the inviter that should be followed while inviting the caller, which are as follows:

1. The basic principle of the invitation of all the Prophets (peace and blessings of Allah be upon him) is the feeling of compassion and benevolence towards God's creation. They used to be saddened and worried about the destroyed condition of God's servants. Come to the right. The Holy Quran has explained this by saying,

”وَأَنْصَحُ لَكُمْ“ and sometimes ”وَأَنْصَحْتُ لَكُمْ“ sometimes ”أَتَاكُمْ نَاصِحٌ أَمِينٌ“.

2. It is commonly found in the da'wah of all Prophets, peace and blessings be upon them, that they did not ask for any wage or salary from anyone for their work and the act of da'wah. As a result of which his invitation used to be very effective and fruitful. The Holy Qur'an has explained this principle in the words of the Quran:

3. ”وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ“²⁶ Translation: And I do not ask you for any revenge (right) for this. My revenge is on the Lord of the worlds.

4. I called to goodness, to do good, and to forbid evil, according to the principles of enlightenment, enlightenment, wisdom, and insight, or the oracle of purity and love, as a person addressed as a person, as a reason. You are invited to talk to each other on your face and face and talk to each other. Please let me know. I prayed to you, the origins of God, the Lord of Glory, blessed verses, the statement of Faramaya: اُدْعُ إِلَى سَبِيلِ

رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ²⁷ Translated by: "I asked for advice on the part of the logo, and I called for advice on how to do this." Of course, this is the origin of religion and wisdom, such as a requirement, and no doctrines and duties of the religion of God. The Qur'an is forbidden.

5. It is necessary for the Da'a'in Haqq who give Da'wah to seek guidance from the Prophet's life in relation to Da'wah, and try to follow the guidance of Prophethood. At the beginning of his Da'wah, the Holy Prophet (PBUH) first uttered the most emphatic Tawheed and Salat, meaning the word "لا إله إلا الله" in whose heart and mind the truth of the word Tayyaba came down, and it became easy for him to follow the orders. It is mentioned in the hadiths that the verses of persuasion were revealed first, then the verses of halal and haram were revealed.

6. From the life of all the Prophets, peace and blessings be upon him, one of the rules of invitation is that the Prophets, peace and blessings be upon them, did not wait for people to come to them, rather they went to them with the right invitation. , You are a clear and clear argument on a blessed biography and your preaching and da'wati spheres.

7. An important principle for an invitee in relation to invite to God is to give up one's work, choose migration, emigration, and exile and go to a pure, scholarly and practical environment, from where one can benefit from it by coming to one's nation, tribe, and region and giving blessings to them.

8. The education and training of those who carry out the duty of calling and preaching should be based on the companionship of elders, mutual education and learning. Be busy during the day in supplication to Allah and in affairs and spend the nights alone in prayer with your real creator.

Attributes of an invitee:

Physical strength and intellectual maturity for those who do the work of religion are indicated by the Quranic words. ²⁸ “بَسْطَةُ فِي الْعِلْمِ وَالْجِسْمِ” It is further supported by the saying of the Prophet ﷺ, A strong believer is better than a weak believer. However, there is a famous saying that a healthy mind resides in a healthy body. Therefore, when it comes to the attributes of a claimant, his physical health cannot be ignored. Therefore, it is very important to keep the outward appearance correct for the work of Dawat-e-Din, so that it does not happen that their inappropriate planning becomes an obstacle in the way of accepted truth. Adequate time should be taken for food so that it does not have harmful effects on health due to overwork.

Moral attributes:

It is important for the invitee to be free from moral vices. The invitee should be a living embodiment of obedience, knowledge, love and fear of God. Good intention, sincerity, gratitude and acceptance and satisfaction are shown in his veins. These attributes determine the effectiveness of the invitation. It is a common observation that we hear the same thing from two different people. One pleases the heart and the other listens and makes them listen. After all, what can be the reason for this except that the person whose words reached his heart has high moral qualities and strength of character, then this situation arose. In order to be effective, the heart must be free from material interests and the thought of worldly benefits should not enter the heart.

”قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا“²⁹

Say: I do not ask you for anything in return for this (preaching) except for the one who wants to take the path (to reach) his Lord.

The eyes of the preacher should be on the hearts of the people and not on the pockets. The supplicant should remain in supplication. Trust and trust in Allah is the ray of hope because Allah loves those who trust. One should have complete faith in the rightness of one's mission. The Messenger of Allah ﷺ once said:

O people! Read the word and you will become the master of Arabs and foreigners. Only one who has unwavering faith in the success of his da'wa can say this in the most unfavorable circumstances. In fact, belief is the source of strength. Truth and honesty are the lifeblood of all moral qualities. Therefore, the Da'i should hold the foot of truth and honesty according to the Sunnah of the Prophet (peace be upon him) so that no one can point a finger at him.

The Holy Prophet (peace be upon him) said: A believer cannot tell a lie. By avoiding lies, one gets rid of thousands of sins. In fact, every good person has an aura of goodness and goodness around him which has a magnetic force. Anyone who comes close cannot remain unaffected by its influence. The study of history shows that the reason for the spread of Islam in the world was not the swords of Muslims but the role of Sufis. It is very important for a Da'i to practice it himself before advising others. Therefore, the Qur'an has warned such people:

Do you command others to do good and forget yourselves while you read (also) the Book (of Allah)

”اتْلُوا مَا أَنزَلْنَا بِالْبَيِّنَاتِ وَتَتَّبِعُوا فِي الْأُمُورِ“³⁰

A Da'i should be a perfect model of truthfulness. He should be more humble towards Allah than he is towards his servants and should not forget himself while trying to reform others.

Tolerating what the interlocutor says:

The command given to Hadi ﷺ in the context of dawah preaching:

So you should take care of them and advise them and talk to them effectively about them.

”بَلِّغْهُمُ الْغُرُورَ وَأَعِظْهُمْ وَعَلِّمْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا“³¹

In this verse three attributes of a supplicant are revealed:

1. Tolerate the rudeness and rudeness of the addressee. Allah says:

And when ignorant (stubborn) people speak (unpleasantly) to them, they say salam (and separate).

”وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا“³²

2. Patience and perseverance:

It is important for the claimant to show patience. Stay away from hardship and despair and do not abandon the invitation due to hardship and despair.

3. Conversation style:

Dai's speaking style should be so charming and heartwarming that it touches your heart as soon as you listen to it.

From the life of the Prophet ﷺ, we learn this lesson that he should not become a ruler of speech, but should try to become a ruler through his actions and character. You ﷺ were all manners. It comes in the blessed hadith:

were pure Qur'an). (The morals of the Prophet ﷺ) كان خلقه القرآن³³

Morality plays a big role in the propagation and promotion of Islam. In this regard, the golden rule of the Holy Quran should be kept in mind.

(And remove the evil with a better (way) so that the person with whom there was enmity between you will become, as it were, a warm friend.

”ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ“³⁴

Soft speech and sweet speech is the jewel of the da'i which adds four moons to the effect of da'wa. Never make anything a problem of personal ego, but adopt an attitude of forgiveness and forgiveness. Even at the most difficult moments, patience could not be lost.

So (O Prophet!) be patient (on the words of the disbelievers) free from any doubts. ³⁵ ”فَاصْبِرْ صَبْرًا“

”جَمِيلًا“.

Physical characteristics:

Da'i should have a high vision, cool temperament, understanding of the matter, first-rate, firm and persistent. In these situations, the example of Hazrat Noah (peace be upon him) should be in front. Who worked for nine and a half hundred years, but few people believed. If you consider, how long and patient Mujahida was, but how much he stood firm in the field of Da'wah, becoming a mountain of perseverance. He had such a firm belief in the effectiveness of the invitation that he did not waver even for a moment in his affirmation. Therefore, the Da'i should first of all believe in the truth of his Da'wa. Therefore, a da'i should possess an attractive and attractive personality in every sense, because in this field, sweet talk is not the coin of fire.

No matter how capable a claimant is, it becomes difficult to carry on the work unless companions are available. Therefore, in order to make dawa work effective, the da'i must also possess organizational skills, otherwise sufficient results will not be obtained.

A few words of encouragement from friends can also increase the momentum during collective work where accountability is required. By sharing in the suffering of the people, their hearts can be won. Islam has laid such emphasis on discipline that hardly any other religion can present its example. All his acts of worship are of collective glory. Candidate must have leadership skills. It is not enough to give a good speech because bad speech causes negative effects. The virtues of the Da'i are the sign of his success. Other attributes can be acquired through hard work. Influencing others is an art that requires hard work. Therefore, Jihad should become an integral part of the nature of the continuous claimant.

Abstinenceness:

The supplicant should be lively in the night. Thus the word has weight and effect. Allah says:

(Indeed, waking up at night crushes (the soul) severely and (with a singleness of heart and mind) brings out straight words from the tongue.) ”إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا“³⁶

No mansab can be held on a dawa overnight, it requires the capital of dhikr, thought, worship and service. For this, it is necessary to develop a close relationship with the Qur'an and the Prophet of the Qur'an. If one does not have a weeping eye and a yearning heart, one should not step into this field. Before inviting others, go out after asking for guidance for yourself and the Ummah. Purity of self and purity of soul is mandatory for a da'i. Be aware of your faults and remember death because effectiveness comes from inner purity.

(Indeed, he prospered who cleansed it (self) (from vices) (and cultivated goodness in it). took (and suppressed goodness). ”فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَ قَدْ خَابَ مَنْ دَسَّاهَا“³⁷

Piousness should begin with repentance. The Prophet (peace be upon him) said, Repent. I repent seventy times a day. Due to self-accountability, the claimant will feel a distinct change in himself. Be clean at all times, do not offend anyone, recite blessings frequently, and fear to God. Allah says:

(Those (earlier) people conveyed the messages of Allah and feared Him and feared none but Allah, and Allah is Sufficient in reckoning).³⁸ وَالَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ط وَكَفَى بِاللَّهِ حَسِيبًا.

For the supplicant, prayer and sacrifice are at the top of the list. Belief in the Hereafter is of greater importance as a motive for action. Therefore dawat is an art, before entering this field, full awareness of its terms, manners and essentials is required. Da'wah is the Sunnah of Prophets and Saints, this da'wah is the guarantee of their survival. But if the duty of invitation is not performed with the right accessories, then it is not effective, for which the person of the Da'i must be very dignified and free from all defects.

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