

**TERMS OF DA'WAH OF ISLAM IN THE CONTEXT OF THE CONSTITUTION OF
THE QUR'AN AND SUNNAH**

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Abstract:

Before doing anything, it is important to understand the basic principles and rules that make the doer competent and effective, and make the achievement of the set goals final and certain. The same is true of the preaching of Islam, which is one of the most important and fundamental duties of the divine commandments, although it has both individual and collective forms, but the basic principles and rules. The application is generally. The chain of propagation of Islam is permanent and will continue till the Day of Resurrection. Allah is the Last of the Prophets (the last Messenger) and your ummah is the last ummah, so this is the most important responsibility on their head. Islam has laid down some basic principles and conditions for its da'wah and promotion. If it is spent only in education and preaching, then it is also obligatory on us to perform the services of Islam in the best way according to the Islamic method.

Introduction:

The first condition for preaching Islam is that it is very important for the preacher of Islam to know the rules of religion, including Arabic dictionary, Qur'an and Hadith, Sira-un-Nabi, Sira-e-Sahaba, and knowledge of jurisprudence, such as Qur'an and Sunnah. In the light of theology and books of jurisprudence, one should have the power to deduce rules and issues, so the guidance of the Almighty is: and we narrate these examples to the people, and these examples are considered only by the scholars' (Al-Ankabut: 43). Secondly, that his heart and soul should be filled with the fear of God and should be fully compliant with the rites of Islam. Be careful of (your duty to) Allah and seek means of (salvation) from Him and strive hard in His way that you may be successful (al-Ma'idah: 35). Do not take a small price in return (Al-Ma'idah: 44). And further guided: 'O you who believe! Fear Allah as He should be feared, and death will not come to you except while you are Muslims.' (Al-Imran: 102). The Holy Qur'an says: "And there should be among you a people who call to goodness and enjoin what is right and forbid what is wrong, and they are the ones who will prosper" (Al-Imran: 104). - Hazrat Abu Saeed Al-Khudri (may Allah be pleased with him) narrates that the Messenger of Allah (may peace be upon him) said: Whoever among you sees evil, let him erase the evil with his own hand. The fourth condition is that the people should be guided towards the path of God Almighty and His Messenger with wisdom and good advice and good morals. Invite, wisdom means to speak keeping in view the mental capacity of the people, intellect and understanding and the appropriateness of the

occasion and place, so the word of truth clearly commands that ' Call them together, and establish authority over them in the best manner. Verily, your Lord knows best those who go astray from His Path, and He knows best those who are guided '(Al-Nahl: 125). More detailed guidance was given and he said: And who can have a better word than this who invites to Allah (the religion of Allah) and does good deeds and says: Surely I am one of the Muslims and good and evil are not equal. To evil Remove the six ways, then the one who has enmity between you and him will be as if he is your good friend. Allah Almighty has sent me to complete the noble morals (Mu'ta Imam Malik Raqam Al-Hadith: 1677). When asked about it, he said: The face of the Prophet (peace and blessings of Allaah be upon him) was always cheerful. He was very gentle and easy to talk to. They used to point out faults, they were not stingy, they did not pay attention to nonsense, you did not disappoint the person who brought you any hope and you did not disappoint anyone, you did three things for yourself. You did not indulge in arguments, gossip and pointless work, and you left three things for the people. You did not condemn or blame anyone, nor did you Find out the hidden thing And spoke only in the matter in which you hoped for a reward, and when you spoke your companions would bow their heads like birds on their heads, and when you When they were silent, they would talk to you, and they would not argue in front of you, and when someone spoke to you, they would all be silent until the end, when your participants would laugh. So you would laugh and you would be surprised at what they did. When a stranger spoke harshly or asked a question, you would be patient, even if your companions were harsh on him, you would say: When you see that The needy is asking for your need, so be gentle with him, without you Nawazish and Atta did not accept his own praise, yes! If you gave something to someone and he praised you, you would accept it. You would not interrupt someone's speech, even if that person exceeded the limit, then they would interrupt him and stop him or get up. Shama'il al-Tirmidhi, Hadith no. The fifth condition is that he should have courage, bravery and bravery. He should be able to face oppression and persecution with courage. And to raise the banner of truth against the tyrant rulers. Therefore, the Almighty has said: And fight in the way of Allah as it is right to fight. (Al-Hajj: 78). Hazrat Abu Saeed Al-Khudri states The Prophet (peace and blessings of Allaah be upon him) said: The best jihad is to say the word of truth in front of the oppressor ruler. (Sunan Abi Dawood) The Prophet (peace and blessings of Allaah be upon him) said: Raising the word of truth in front of the tyrant Sultan is the best jihad. (Sunan An-Nisa'i) And Hazrat Abdullah ibn Umar narrates that the Messenger of Allah said: When you see those in my ummah who are afraid of calling the oppressor an oppressor, then separate from them. (Musnad Ahmad, Jami 'al-Tirmidhi, Sahih Ibn Habban)

Therefore, the style of education of Mujaddid-ul-Fathani Sheikh Ahmad Sirhindi was to prepare a group of righteous people and to spread them in all parts of the world by adorning them with external and internal sciences but keeping them attached to the center And the pressure of public

opinion on the rulers should be kept constant so that public opinion does not allow them to deviate from the straight path.

The second aspect of your teaching style was to persuade the emperors. They should be made supporters and helpers of this great method and through them the policies of the government should be influenced. The third aspect of your teaching and preaching was that the king of the time himself should be compelled to follow the teachings of Islam voluntarily. Don't hold yourself accountable. He should be compelled to refrain from all the evils of personal government. Answer: If he is imprisoned or persecuted, he should continue to do so. He will have to grieve.

The fourth aspect of teaching and preaching was to persuade the scholars and the educated class through the emphasis on their letters (which an Orientalist has called the second great deed of Islam after the Qur'an). Everyone should be included in this jihad. (Adapted from the world of Imam Rabbani Mujaddidi Alf-Sani Sheikh Ahmad Sirhindi by Prof. Nisar Ahmad Jan Sirhindi Mujaddidi, pp. 1-7, Imam Rabbani Foundation Karachi).

If the above conditions are closed in the jar and the summary of the result is closed in these comprehensive and concise points as follows: (1) Acquisition of knowledge of the religion The purpose of goodness is (4) to work with kindness, patience, love and compassion (5) to persevere in the pleasure of Allah (6) to speak the truth.

Only a follower of all the above conditions can become a successful and effective preacher of Islam in the true sense and deserving. May Allah bless us all with the happiness of selfless service and preaching of Islam and fulfillment of these conditions. آمين بجاه النبي الامين

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