

# Methods Of Preaching In Contemporary Muslim Consultation And The Character Of The Holy Prophet (PBUH)

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## **Abstract**

The reason for the popularity of Islam was the miracle of the Holy Qur'an and the strength of the character of the Holy Prophet(PBUH). Islam is based on the authenticity of Qur'an and the truthfulness of the character of the Holy Prophet(PBUH). From Adam (peace be upon him) to Jesus (peace be upon him) all the prophets who came in this world, had their prophecies limited to a specific region or specific race. The Privilege of the Holy Prophet is because of his prophecy is universal and objective. The style of the Prophet's preaching was that the preacher should have a longing in his heart that he has to save the human race from the Hell. He should consider all human beings as his brothers and sisters try his best to divert them from the path of Hell to Heaven. It is the standard of the Holy Prophet (PBUH) that there should be longing in the heart of man for the whole human race that it is his responsibility to guide the human race on the path of guidance and save it from Hell. In the present age, the style of speech of the preacher should be the same as the tone of the Holy Prophet (PBUH) in inviting them to Islam. Benevolence from sweet language and gentleness of wishful thinking Is a great example. The first principle of preaching is that the preaching should be given in the spirit and proper manners of benevolence. Different Articles, journals and books will be used In the light of the biography of the preacher, the methods of preaching in the Muslim and non-Muslim societies will be presented and the preacher will be able to convey its message to the people in an effective manner. Various conferences, seminars, articles at the university level and research papers at the M.Phil and Ph.D level should also be published on such topics so that the methods of preaching of Prophet (PBUH) come to the fore.

**Keywords:** Islam, Holy Prophet (PBUH),invitation, human, principle, guidance, universal, benevolence, responsibility.

## **Basic Research Question:**

1.What are the principles of preaching of Islam In the light of character of the Prophet Muhammad (peace be upon him) ?

## **Preaching of Islam:**

Preaching of Islam means to convey the message of Allah Almighty, which is described by the Holy Prophet ﷺ and to call

the human beings towards Islam, and is defined as "Amr bil M'ruf and Nahi 'n al-Munkar".<sup>1</sup>

It was narrated from Ḥaḍrat Abu Hurairah that the Messenger of Allah, may God bless him and grant him peace, said: He who calls (others) to guidance will have the same reward as those who walk on that path, while their reward is there will be nothing less than that. The one who invites the sin is as much sin as the one who commits this mistake, while there will be no reduction in their sins."<sup>2</sup>

### The necessity and importance of preaching of Islam in the light of Quran and Hadith:

Giving invitation to the religion of Islam is a very important responsibility and the believers associated with it have many virtues and privileges. This is the survival of religion. This is the decision of the Muslim Ummah and it is possible to achieve greatness through it.

Preaching of Islam is the Sunnah of the Prophets. From Ḥaḍrat Adam (peace be upon him) to the leader of all prophets, The Holy prophet (peace be upon him) did this work by the order of Allah. In every era, Allah sent prophets for the development and guidance of his servants. His servants should believe in Allah and his prophets and messengers to follow the right path. In all the teachings of the prophets, the teaching of faith was the first and basic teaching.

Allah has placed a great reward on this work While the work of Da'wati Dīn has greatness and importance, it is also a work of great patience, hardships and trials. There is clarity that all the Prophets and the last Prophet of Allah, Ḥaḍrat Muhammad ﷺ, have endured immense pains in fulfilling this duty, which is not hidden from the people of knowledge. The method of summoning the party was to convey the

message and advise. If necessary, it was also allowed to have a good discussion with the addressees that Allah commanded to the Prophet ﷺ.

In the Holy Qur'an, Allah Almighty says about the invitation to the religion of Islam:

"أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ط إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ"<sup>3</sup>

**Translation:** "O Prophet! Invite to the path of your Lord, with wisdom and good advice, and debate with people in a way that is best. Your Lord knows best who has strayed from His path and who is on the right path."

In these blessed verses, Allah SWT has ordered to observe three manners of preaching .

- Wisdom
- Good advise
- Debate / Argument

The above three matters are the basic principles of Da'wah. People can object to the presentation of Da'wah and ask various questions. It is not necessary to tell the truth with arguments so that the right and the wrong can be understood. Now Allah gives guidance to whom he wills, humiliates and disgraces whom he wills. Wisdom is very important.

In the Holy Qur'an, Allah has said:

"لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ"<sup>4</sup>

**Translation:** "Indeed, Allah has greatly favored the Muslims by sending a Messenger from among them who recites His verses to them and purifies them and teaches them the Book and wisdom, and they were certainly in open error before that." "

Where in the Qur'an wisdom has been described as a great wealth, in the Holy Hadith also wisdom is one of the enviable things.

"عن ابن مسعود رضي الله عنه قال: قال رسول الله - صلى الله عليه وسلم-: «لا حسدَ إلا في اثنتين: رجل آتاه الله مالا، فسلطه علىهلكته في الحق، ورجل آتاه الله حكمة، فهو يقضي بها ويعلمها»<sup>5</sup>

**Translation:** "It is narrated from Ḥaḍrat Ibn Mas'ud, may Allah be pleased with him, that the Prophet (peace and blessings of Allah be upon him) said: Jealousy is permissible only with two people. One is with the person whom Allah has blessed. He gave and enabled him to spend it in the right and appropriate places. The second is with the person whom Allah Almighty has given wisdom (intelligence, knowledge of the Qur'an, Hadith and Ma'ala Fahmi) and he makes the right decisions according to his wisdom. And also teaches people about it."

Since Islam is a perfect religion, its order is applicable in every field of human life. Scholars are the inheritors of prophets. Allah Almighty has blessed them with wealth of knowledge and wisdom. So it is obvious that they also have responsibilities. It is very important for the scholars, who give the invitation to Islam and all those responsible for the preaching of Islam, to pay attention to the problems of the people and help the needy as much as possible.

It is only through Da'wati Dīn that people can be made to have good morals, through this temptation and corruption can be eliminated. Through this, the world can be made a cradle of peace and tranquility. The correctness of collective and individual matters depend on this invitation. Reform and improvement of the economic, social and political affairs of Islam is also possible in the same way. Below are a few issues about the need and importance of invitation to religion

### i. Divine Process:

The importance of invitation and preaching can also be understood from the fact that giving invitation is a divine act. Allah, the Exalted, has also invited His creatures to attain Paradise. Allah says:

"وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ"<sup>6</sup>

**Translation:** "Allah invites you to a safe house and blesses whom He wills with guidance."

The Holy Qur'an is completely an invitation from Allah Almighty to attain Jannah and all of it consists of awareness of Jannah.

The Prophet ﷺ said:

"عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُوزَارِهِمْ شَيْءٌ"<sup>7</sup>

**Translation:** "Ḥaḍrat Jarīr bin 'abdullah (RA) narrates that the Messenger of Allah, peace and blessings be upon him, said: Whoever lays the foundation of a good deed in Islam, for him is the reward of his deed, and after that Those who follow it will also have their reward, while their reward will not be diminished. After that they will follow it, they are also guilty, while their sins will not be reduced."

### ii. Prophetic method :

Invitation towards Allah (SWT) is the path of the Prophets and the Messengers, the most honorable Individuals of Allah. All the prophets and messengers also fulfilled this responsibility fully. Allah says:

"وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ مُنذِرِينَ"<sup>8</sup>

**Translation:** "We sent messengers only to give glad tidings and to warn."

Matters such as giving the good news of heaven for doing good deeds and warning

of hell for committing sins are different ways of invitation of religion.

In a hadith, The Holy Prophet said:

" عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ. فَرُبُّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ " <sup>9</sup>

**Translation:** "It was narrated on the authority of Ḥaḍrat ‘bdullah bin Mas‘ud (RA) that I heard the Prophet (PBUH) saying: May Allah bless the person who listens to us and tells him (to others) as it was heard because many people to whom knowledge is conveyed (directly) are more understanding and protective than the hearer."

### iii. The prophetic way:

Among all the Prophets and Messengers, Prophet Noah, Prophet Abraham, Prophet Moses, Jesus and Prophet Muhammad ﷺ continued to perform the duty of calling and preaching. They spent their entire life on completing this great mission, which in Quran is described as in the scriptures as follows:

" يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ " <sup>10</sup>

**Translation:** "O Prophet, convey to the people what has been revealed to you from your Lord. If you do not do this, then you have not fulfilled the right of His prophethood."

The propagation of Islam is a continuation of this prophetic process and a part of the Prophetic tradition, whose heirs are the scholars of this Ummah.

" عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً. وَحَدِّثُوا عَنِّي بَيْنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُنْعِدًا فَلْيَنْتَبِئُوا مَقْعَدَهُ مِنَ النَّارِ " <sup>11</sup>

**Translation:** "It was narrated on the authority of Ḥaḍrat ‘bdullah bin Amr, that the Holy Prophet, may God bless him and

grant him peace, said: Convey everything (to the people) from me, even if it is only one verse, and in narrating the events of the children of Israel. There is no sin. He who deliberately lied to me should make his abode in hell."

### iv. Best Saying and Deed:

The act of calling to religion has been declared by Allah, the Exalted, as a beloved and favorite act. Allah, the Exalted, has described it in this way in the Holy Qur'an, saying:

" وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ " <sup>12</sup>

**Translation:** "And whose speech will be better than the one who called to Allah and did good deeds and said: I am a Muslim."

This verse includes every Muslim man and woman who spends his life in fulfilling the important duty of calling to Allah.

The Prophet ﷺ said:

" وَفِي رِوَايَةٍ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ. فَرُبَّ حَامِلٍ فِقْهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهِ لَيْسَ بِفِقْهِهِ " <sup>13</sup>

**Translation:** "It was narrated on the authority of Ḥaḍrat Zayd bin Thabit (RA) that I heard the Messenger of Allah (PBUH) saying: May Allah bless the person who remembers a hadith told by us and passed it on. Many people of understanding convey (hadith) to someone who has more understanding and insight than them, and many people of jurisprudence are not actually jurists themselves."

### v. Honor of the Best Ummah:

In previous ummahs, only the Prophet was obliged to deliver the divine message to the people, because the religion of Islam is the last inspired religion, so after the Prophet (peace and blessings of Allah be upon him)

the responsibility of preaching the religion has been placed on the shoulders of the Muslim Ummah and this is the same thing. The reason was said to be virtue and the reason for being the best Ummah. Allah, Lord of the Worlds, says:

" كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ  
تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُوْمِنُونَ بِاللّٰهِ " 14

**Translation:** "Now you are the best group in the world which has been brought to the field for the guidance and reformation of human beings. You enjoin good and forbid evil and believe in Allah."

In the commentary of the same blessed verse, a hadith was also narrated from the Prophet ﷺ that you are the 70th Ummah and you are the best and the most honorable in the sight of Allah Almighty.<sup>15</sup>

Anyone from the ummah of the Prophet ﷺ who, along with believing, performs the duty of enjoining good and forbidding evil, will possess this virtue and will be an example of a good ummah.

The Prophet ﷺ said:

" وَفِي رَوَايَةٍ: قَالَ: إِنَّ الدِّينَ (أَوْ قَالَ: إِنَّ الإِسْلَامَ) بَدَأَ  
غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ. فَطُوبَى لِلْغُرَبَاءِ. قِيلَ: يَا  
رَسُولَ اللَّهِ، مَنْ الْغُرَبَاءُ؟ قَالَ: الَّذِينَ يُحْيُونَ سُنَّتِي  
وَيُعَلِّمُونَهَا عِبَادَ اللَّهِ" 16

**Translation:** "In another hadith, the Prophet (peace and blessings of Allah be upon him) said: Verily, the religion (or he said: Islam) began with alienation and it will become alien again as it began. Blessed are those who are isolated for the sake of preaching the religion). It was asked: O Messenger of Allah! Who are the Gharaba (strangers)? He said: Those who revive my Sunnah and teach it to the servants of Allah."

#### vi. Source of Divine Mercy:

In order to describe the attributes of the people of faith, Allah Almighty said:

" وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ " 17

**Translation:** "And Muslim men and Muslim women are friends to each other, enjoining good and forbidding evil and establishing prayer and giving alms and obeying the command of Allah and His Messenger. These are the ones who but soon Allah will have mercy. Surely Allah is Mighty, Wise."

In order to be entitled to the mercy of Allah mentioned in the blessed verse, it is also necessary to perform the duty of enjoining goodness and forbidding evil along with other good qualities and deeds. Both Muslim men and women can be entitled to the mercy of God by taking this path, even though the call of the da'ī may be in different ways.<sup>18</sup>

#### Ways of invitation to Islam in the light of Sirah Ṭayyibah:

The work of invitation and preaching is very important. We should feel its importance as described in Quran and Hadith.

Da'wah has two basic roles, one is the caller and the other is invited. However, the success of the da'wah depends entirely on the person of the da'wah, because no matter how attractive the subjects of the da'wah are, if the da'wa's method of da'wah is not correct and that is If the opponent does not have the ability to explain his point by adopting different styles according to the contemporary conditions, then there is no possibility of his success. The success of the preacher is only in the fact that the invited person understands his point completely. In the term of the Qur'an, the interpretation of the verses is called the same thing. The guide is the Almighty:

" وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ " 19

**Translation:** "And in the same way we present our arguments in different ways, so that the evidence is established on them and they say that you have recited well and so that we make it clear to those who know."

The first interlocutors of the Holy Quran are the Messenger of Allah ﷺ and his Companions, therefore the Holy Quran taught the Prophet ﷺ the methods and styles of calling to the Companions. The religion has not been able to explain to its followers the principles of formal invitation and preaching in full clarity.<sup>20</sup>

If the blessed life of the Prophet (ﷺ) is kept in front while giving the invitation to the religion and the styles of the invitation to the religion that we get from the life of the Prophet (peace be upon him) are kept in mind, then this invitation will have a good effect on the society as well. In the light of the Messenger of Allah (peace be upon him), some of the ways of inviting to religion are as follows:

#### A. Gradual principle:

The Holy Prophet (PBUH) has always considered progression in da'wah and preaching and also advised the preacher of Islam to follow the principle of gradualness. In the context of the wisdom of preaching, it is the duty of the preacher to never neglect the aspect of gradualness. Gradual means that the advocate should not load the burden of all the orders of Shariah on the neck of the addressee at once, but should gradually present all the orders to him. This principle of gradualism is necessary for both the individual and the nation. Religion is a complete system and if this system is not presented in a wise order and style, then the desired results cannot come out. Umm al-Mūminīn Ḥaḍrat 'yishah Siddiqah pointed to this and said:

" إن أول ما نزل في القرآن هو إحدى السور المفصلة التي تذكر الجنة والنار ، فلو قيل لي ألا أشرب الخمر لقال الناس إننا لن نستسلم ولو كان كذلك. قالوا إنه لا يجب عليك الزنا ، كانوا سيقولون إننا لن نتخلى عن الزنا أبداً" 21

**Translation:** "The first thing that was revealed in the Qur'an is one of the Surahs of Mufṣal, which mentions heaven and Hell. Even when people came to the realm of Islam, the laws of ḥalal and ḥaram were revealed. If there had been a command at the very beginning not to drink alcohol, people would have said that we will never leave it, and if it had been given a command not to commit adultery, people would have said that we will never leave it."

In the principle of gradualism, the claimant should also keep in mind the order of commandments. The Prophet (peace be upon him) himself also explained that the invitation to monotheism and the Prophethood should be given first, followed by worship. The principle of importance should also be kept in mind in worship. Thus, when the Messenger of Allah, peace and blessings be upon him, sent Ḥaḍrat Mu'adh bin Jabal to Yemen for da'wah and preaching, he exhorted him in these words:

" قريباً ستأتي إلى أهل الكتاب ، فقل لهم أن الله أوجب عليهم الصلوات الخمس ليلاً ونهاراً ، وإذا أطاعوك فقل لهم أن الله أمرهم بالصدقة ، وإذا أقرؤوا بذلك فلا تسلبوا ثروتهم ، وتخافوا من لعنة المظلوم ، لأنه لا حائل بينه وبين الله " 22

**Translation:** "You will soon reach a people of the People of the Book. When you reach them, first of all give them the invitation that there is none worthy of worship but Allah and Muḥammad is the Messenger of Allah. When they obey you in that, if they do, tell them that Allah has made five prayers a day and night obligatory upon them, and when they accept your words, tell them that Allah has made charity obligatory. It will be given to the poor, and when they accept it, see that

you do not take their good wealth selectively, and be afraid of the curse of the oppressed, for there is no veil between him and Allah."

### b. Friendship & Gentleness

Whatever style of da'wah the supplicant adopts, unless he speaks to the addressee with gentleness and goodwill, his da'wah will not be effective. Hardness and severity always creates feelings of hatred, malice, hatred and enmity in the heart of the addressee, which makes the addressee stubborn. Then the result is that all the benefits of invitation and all the effect of advice will be lost. That is why Allah Almighty advised the Prophets to talk to their worst opponents in a soft way. So when Allah Almighty told Ḥaḍrat Moses and Ḥaḍrat Aaron When Salam was ordered to carry the divine message before a rebel like Pharaoh, he also gave this instruction:

" اِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ، قَوْلًا لَّيِّنًا لَّعَلَّهُ  
يَتَذَكَّرُ أَوْ يَخْشَىٰ " <sup>23</sup>

**Translation:** "Go to Pharaoh, both of you, if he has disobeyed, talk to him gently, maybe he will accept advice or fear (Allah)."

We do not find a better example of friendliness and gentleness in invitation and preaching than when Pharaoh, who was invited by a rebellious person, was ordered by Allah to be gentle.

The Messenger of Allah, peace and blessings be upon him, sent Amr ibn Murah al-Juhanī to invite his tribe, so he taught him this style of invitation and preaching:

"عليك بالرفق والقول السديد، ولا تكن فظا ولا متكبرا  
ولا حسودا" <sup>24</sup>

**Translation:** "Be gentle, speak correctly and truthfully, do not speak harshly and behave badly, do not be arrogant and jealous."

The Messenger of Allah (PBUH) has always forbade the supplicant to be soft and harsh, immoral, arrogant and jealous in connection with Da'wah.

### T. Encouragement:

It is narrated from Ḥaḍrat 'abdullah bin Abī Bakr that after the return of the delegation of Banī Harith bin Ka'b, the Messenger of Allah, may God bless him and grant him peace, appointed Amr bin ḥazm Al-Ansari as their guardian in order to collect Zakat and Ṣadaqah from them and also to enlighten them with Islamic teachings. The Prophet ﷺ sent Amr ibn ḥazm to Banu Harith with a long letter in which he ordered them to propagate the Islamic rules and also ordered them to adopt a method of persuasion and encouragement in da'wah:

" ويبشّر الناس بالجنة ويعملها، وينذر الناس النار وعملها  
ويستألف الناس حتى يفقهوا في الدين " <sup>25</sup>

**Translation:** "Give good news to the people of Paradise and inform them of its actions, warn them of Hellfire and warn them of its actions. Treat people with good manners so that they understand the members of the religion well."

Ḥaḍrat Khalid bin Walīd, who was sent on a preaching campaign to Banī Harith, sent a letter informing about his success, so the Messenger of Allah, peace and blessings of Allah be upon him, ordered him to continue preaching further and at the same time gave this exhortation:

" فيبشّرهم وانذرهم " <sup>26</sup>

**Translation:** "Give them the glad tidings of Paradise and warn them of Hellfire."

### Th. Depending on the occasion:

It is important for every da'ī to keep in mind that this time and opportunity is suitable for invitation and preaching, because if the addressee is inclined towards objection and criticism, despite the true passion and sincere dedication of the da'ī. The claimant's

invitation will remain ineffective. At that time, it would be appropriate to end the debate instead of extending it and wait for a suitable opportunity. When the mind of the interlocutor is not inclined towards criticism on any other occasion, then present the truth to him. Allah says:

" وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ " <sup>27</sup>

**Translation:** "When you see those people who are criticizing Our verses, object to them until they turn to something else."

The Holy Prophet (PBUH) forbade the work of invitation to religion everywhere if the invitee is busy with his business or his personal interests, leaving it to turn towards the invitation to Islam may turn out as absurd in his mental capacity. He also always advised me that while inviting people to the religion of Islam, they should take care of the place and time.

#### e. Ease and Convenience:

Keeping in view the ease and convenience of religion while inviting, not making religion difficult can be an important means of its acceptance. Therefore, the Messenger of Allah ﷺ always kept in mind the aspect of ease and convenience for the common Muslims.

" ما خَيْرَ رسول الله ﷺ بين امرين الا أخذ ايسرهما مالم يكن اثماً، فان كان اثماً كان ابعد الناس منه، وما انتقم رسول الله ﷺ لنفسه الا ان تنتهك حرمة الله فينتقم لله بها " <sup>28</sup>

**Translation:** "The Messenger of Allah (ﷺ) was never given the right to do anything, except that he (ﷺ) chose the easiest of them, provided that there was no sin in it. If there was a sin, he would have been more distant from it than all other people. He did not take revenge from anyone, but when the sanctity of Allah was hurt, then he would take revenge for Allah."

Because man naturally likes simplicity, therefore, while inviting the Daṭ, he should always keep in mind that he should simplify the religion and present it to the people. Avoid harshness and biased attitude as much as possible.

" يسراً ولا تعسراً، وبشراً ولا تنفراً " <sup>29</sup>

**Translation:** "Presenting religion by making it easy, not by making it difficult, telling people the good news, not making them hate."

The Holy Prophet (peace and blessings of Allah be upon him) also sent Ḥadrat Mu'adh bin Jabal to Yemen and said that in connection with the invitation to Islam, he should deal with the people in a soft and easy manner and not with hatred and harshness.

#### H. Considering the mental capacity of the addressee:

It is also a style of invitation and religion that while giving invitation, one should always keep in mind the mental capacity of the practitioner because if the Daṭ starts logical reasoning and philosophical discussions in front of the Hill or a person with knowledge and wisdom, When inviting someone to adopt, an unscientific and irrational style of conversation. it is futile to expect the invitation to be effective.

" أمرنا ان نكلّم الناس على قدر عقولهم " <sup>30</sup>

**Translation:** "You (peace be upon him) ordered us to speak according to the mental capacity of the people."

#### Kh. Considering the position and rank of the addressee:

The supplicant should also keep the social and political position and status of the addressee in front of him so that he accepts the call of truth wholeheartedly and the Prophet (PBUH) has also ordered this:



" انزلوا الناس منازلهم " <sup>31</sup>

**Translation:** "Treat people according to their worth and dignity."

#### **d. Summary:**

While giving a da'wah, the supplicant should also keep in mind that the speech should be concise and short, because uselessly long will make the addressee hate him, that's why the Holy Prophet (peace be upon him) said, "Let the sermon be concise and brief." Is :

" ان من البيان لسحراً " <sup>32</sup>

**Translation:** "Some sermons are magic."

In another hadith, Hazrat Ammar bin Yasir says:

" امرنا رسول الله باقصار الخطب " <sup>33</sup>

**Translation:** "The Messenger of Allah, peace and blessings be upon him, ordered us to be brief in the sermon."

In this hadith Mubarakah, the Holy Prophet (peace and blessings of Allah be upon him) has advised us to always use brevity in connection with Da'wah and Tabligh, so that the addressee accepts the effects of Da'wah from the heart and soul.

#### **Z. Avoid coercion:**

The religion of Islam is the only religion in which it is forbidden to forcibly enter any human being because Islam is the name of faith and faith means firm belief from the heart. He cannot forcibly enter the invitation of the religion of Islam. As Allah, the Exalted, has said in the Qur'an:

" لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ " <sup>34</sup>

**Translation:** "There is no compulsion in religion, research is separated from guidance."

If the Da'ī takes into account the above-mentioned methods, then the right to da'wah in the society will be able to fulfill

in a better and effective manner, and the positive effects of this da'wah will be clearly manifested .

#### **Summary of the Research:**

In this article, the need and importance of Da'wah in the Muslim society has been explained from the Qur'an and Sunnah. Because Da'wah and preaching is the Sunnah of the Prophets and on this basis, this Ummah has been given the title of the best Ummah. Along with this, in the light of the life of the Prophet (peace be upon him), the styles of invitation have also been described according to the requirements of the present age, which include the principles of gradualness, friendliness and gentleness, depending on the position and rank of the invitee, Comprehensive and inclusive. In terms of the mental capacity of the addressee, coercion and reluctance, the aspect of opportunity and ease and convenience are especially included, keeping in mind that if one will perform the duty of da'wah and preaching. It will have good effects on the society.

#### **Research Results:**

The following results emerge from this discussion.

1. While giving Da'wah and preaching, the Da'ī should fulfill the duty of Da'wah by keeping in mind the rules and regulations of Da'wah described in the Qur'an and Sunnah.
2. The principles of da'wah described in Sirah Tayyibah for an effective da'wah in the present age are the principle of gradualness, friendliness and gentleness, depending on the place and rank of the invitee, Comprehensive and inclusive , regarding the mental capacity of the practitioner, coercion and reluctance. Keeping in view the appearance of the place and the ease and convenience, if

invitations and preaching are given, a good society can easily come into existence.

<sup>1</sup> Surah Al-Imran: 3/104

<sup>2</sup> Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, hadith number: 9149

<sup>3</sup> Surah Al-Nahl: 16/125

<sup>4</sup> Surah Al-Imran: 3/166

<sup>5</sup> Al-Bukhari, Muhammad bin Ismail, Al-Jami' al-Sahih al-Bukhari, Number of Hadith: 1409

<sup>6</sup> Surah Yunus: 10/52

<sup>7</sup> Muslim, Abu Husayn Muslim al-Hajjaj bin Muslim al-Qashiri, Sahih Muslim, Hadith Number: 2674

<sup>8</sup> Surah Al-An'am: 6/84

<sup>9</sup> Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, hadith number: 4157

<sup>10</sup> Surah al-Maida: 5/76

<sup>11</sup> Al-Bukhari, Abu Abdullah Muhammad bin Ismail, al-Ja'a with al-Sahih al-Bukhari, hadith number: 3274

<sup>12</sup> Surah Al-Faslat: 14/33

<sup>13</sup> Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, hadith number: 21630

<sup>14</sup> Surah Al-Imran: 3/110

<sup>15</sup> Al-Tirmidhi, Abu Isa Muhammad bin Surah bin Shaddad, Sunan al-Tirmidhi, Hadith Number: 1003

<sup>16</sup> Al-Bayhaqi, Abu Bakr Ahmad Bin Husain, Al-Zhud Al-Kabeer, Number of Hadith: 205

<sup>17</sup> Surah Al-Tawbah: 9/71

<sup>18</sup> Hafiz Muhammad Fayaz Ilyas Al Athari, The Need and Importance of Dawat Deen in the Light of Islamic Teachings, Muhaddith Forum, Year of Publication: January 2020, 15

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<sup>19</sup> Surah Al-An'am: 6/105

<sup>20</sup> Professor Muhammad Akram Work, The Wise Style of Dawat-e-Din, Mahna Mah Al-Sharia, Vol. 13, No. 10, October 2002, p. 11

<sup>21</sup> Al-Bukhari, Muhammad bin Ismail, al-Jaami Al Sahih al-Bukhari, hadith number: 4993

<sup>22</sup> Ibid, Hadith Number: 4347

<sup>23</sup> Surah Taha, 20/33, 34

<sup>24</sup> Ibn Katheer, Al-Badayyah and Nahayyah, 2/351

<sup>25</sup> Ibn Hisham, Sirat Ibn Hisham, Islam Bani al-Harith ibn Ka'b, 4/249

<sup>26</sup> Ibid, 4/249

<sup>27</sup> Surah Al-An'am: 6/68

<sup>28</sup> Al-Bukhari, Muhammad bin Ismail, al-Jaami Al-Sahih Al-Bukhari, Hadith Number: 6126

<sup>29</sup> Ibn Hisham, Sirat Ibn Hisham, Will of the Prophet Mu'adh during his mission to Al-Iman, 4/246

<sup>30</sup> Ali Bin Husamuddin Abdul Malik Bin Qazi Khan Muttaqi Hindi, Chosen Kinzal-Amal, Kitab Al-Ikhlaq, Chapter Fi-I-Ikhlaq Al-Mahmuda, H: 8503, 4/70

<sup>31</sup> Abu Daad, Sulaiman bin Al-Asha'ath Sunan Abi Dawud, Hadith Number: 4842

<sup>32</sup> Ibid, Number of hadith: 5011

<sup>33</sup> Ibid, Hadith number: 1106

<sup>34</sup> Surah Al-Baqarah: 2/256