

The Rules of Pretexts And Their Applications In Da'wah

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Abstract

The study endeavors to define and clarify the Rules of Pretexts and their significance in da'wah, extrapolate some of their modern uses within the da'wah work, and emphasize the comprehensiveness of Shari'a and its ability to absorb contemporary issues of da'wah. The significance of the research stems from the awareness of the da'i of the purposes and objectives of the Shari'a; as a result, the da'i cannot accept that other nations advance and grow while he lags behind. Similarly, the means of spreading falsehood cultivate and advance, while those who hold the truth remain shrouded under the veil of familiarity with old and resistance to all that is new. The descriptive analytical inferential approach was used for the study.

The scholars differed in the authenticity of the rule of blocking pretexts and applying it, while the Maliki scholars considered it as one of their foundations, and the Hanafis considered it to be approved and accepted, and the Shafi'is single it out for what is stated in the texts, and reduced the differences between scholars by urging everyone to return to the rules of Shari'a.

Keywords: *Blocking the pretexts, unblocking the pretexts, da'wah, the outcome.*

Introduction

The rules of pretexts are one of the foundations of ijihad that is relied upon in determining legal rulings in order to block the pretext that may lead to falsehood, and the blocking the path that is halal (lawful), but leads to what is haram and forbidden. Scholars expand on it in most of the chapters of fiqh. Rather, Ibn al-Qayyim considered it one of the quarters of takleef, as he said: "The chapter on blocking pretexts is one of the quarters of takleef." Al-Juwayni said: "Preventing inceptions is easier than cutting off persistence." and all of this is in order to preserve the stability of Sharia and prevent disturbances in it. One of the principles that set the Malikis apart from other groups and led some to credit it to them was blocking the pretexts. Others, however, accused them of enlarging it at the expense of what was permissible, arguing that the basis is on the act of the individual, not in the accusation.

The importance of the research:

The importance of the research is shown in the following points:

1. The acquaintance of the da'i with the purposes of legislation, and the methods of weighting and balancing between the interest of the original deed and the corruption of the application of that deed.

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2. The awareness of the da'i in the objectives and purposes of Shari'a is an essential step towards catching up with the progress and renewal, and then development and triumph to implement Allah's rule and Shari'a on earth.

3. The purpose of the Islamic da'wah is to guide people and achieve their best interests. Every ordinary means that accomplishes this objective without being opposed by a legal prohibition is in the circle of legitimacy and consideration. And every permissible means that leads to what is impermissible, repulsive, or burdensome must be blocked.

Goals of the research:

The research aims to achieve a set of goals, the most important of which are:

1. Clarification of the concept of the rules of pretexts, blocking and unblocking, and their evidence from fiqh and shari'a.
2. Contribute to the reconfiguration of the da'wah discourse in a purposeful manner that takes into account interests and outcomes.
3. Contemplating some da'wah applications of the rules of pretexts.
4. Demonstrating the comprehensiveness of Islamic Shari'a and its ability to absorb contemporary issues in da'wah.

Research problem and questions:

1. What is the meaning and definition of the rules of pretexts?
2. What are the applications of the rules of pretexts in the field of da'wah?
3. Does the call to Allah need to root its contents according to the rules of pretexts?

Previous studies:

Among the researches that are close our research are the following:

1. the use of the pretexts rule in the al-Bid'a (religious innovations) chapter in Dhul-Hijjah 1427 AH (January 2007 AD). In contrast, it appears that our research is more thorough in establishing and illustrating the rule of blocking pretexts in da'wah, including what is related to kissing the Black Stone, as well as the conditions of pretext leading to bid'a. The researcher dealt with clarifying the meaning of pretexts and bid'a, as well as the rule of pretexts that lead to bid'a, as well as the conditions of pretext leading to bid'a.

2. al-Ḥisbah al-wiqā'iyah according to Imam Ibn Al-Qayyim, may Allah have mercy on him, through his book "I'lām al-muwaqqi'in", by Dr. Al-Razeen bin Muhammad Al-Razeen, a research published in the Journal of Sharia Studies and Research in Egypt, Issue (23), Sha'ban 1435 AH., As it appears from the title, the researcher devoted the subject of his research to Imam Ibn al-Qayyim, may Allah Almighty have mercy on him, and to his book "I'lām al-muwaqqi'in", while our research dealt with the rules of pretexts in their origin and application in the books of al-usūl and books of fiqh.

3. The implementation of the rule of blocking pretexts in the face of intellectual extremism, Saeed bin Ahmed Saleh Farag, Yearbook of the College of Islamic and Arab Studies for Girls in Alexandria. The research was organized in four topics: the first topic dealt with: the definition of blocking pretexts, while the third dealt with: implementing the rule of blocking pretexts in confronting intellectual extremism. As it appears from the title and its plan, there is an intersection between the two researches in terms of rooting for the rule of blocking pretexts, while they differ on the subject of blocking pretexts and between the two subjects.

4. Unblocking the pretexts, its limits and rules, by Dr. Ali bin Saleh bin Muhammad al-Mahamadi, and a research published in the Yearbook of the Center for Islamic Research and Studies, Faculty of Dar al-Ulum, Cairo University, fifth year, issue (9), 2009 AD.

5. Blocking and unblocking the pretexts, Hassan Ahmed Mari, Journal of Security and Law, Dubai Police Academy, Vol. 5, Issue (2), 1997.

Based on the foregoing, it can be said that the previous studies focused on the issue of opening pretexts without blocking them, while our research solely focused on the applications of the pretexts in da'wah.

Method of the research:

In the research, we relied on the descriptive, analytical, inferential approach, as it is the most appropriate for the subject under study, and studied it as an explanation, evaluation, and conclusion. In order to come up with a clear perception of the importance of implementing the rules of pretexts in the field of da'wah. We followed a set of procedures:

1. Attributing the ayat to their surah's, mentioning the name of the surah and the number of the ayah.
2. Authenticating the hadiths and the traditions mentioned in the research by attributing them to their sources from the books of Sunnah.
3. Documenting the linguistic meanings from the approved language dictionaries.
4. Definition of terminology from books dealing with terminology in each field.

Research plan:

This research is organized into an introduction, two chapters and a conclusion.

The first chapter: the concept of pretexts and their validity.

The first topic: the paths of scholars in defining pretexts.

Section one: definition of the rules.

Section two: the concept of pretext according to the fundamentalists.

Section three: the term "pretext" and related terms.

Section four: terms that are synonymous with the origin of blocking the pretexts.

The second chapter: the authenticity and validity of blocking pretexts and its regulations and guidelines.

The first topic: The authenticity and validity of the principle of blocking the pretexts.

The second topic: The guidelines and regulations of working by the rule of blocking pretexts.

The third chapter: the da'wah applications of the rules of blocking the pretexts.

The first topic: applications of blocking the pretexts that are related to da'wah.

The second topic: applications of unblocking the pretexts that are related to da'wah.

Conclusion: It includes findings and recommendations

Index of sources and references.

Chapter one: the concept of pretexts and their validity.

The first topic: the paths of scholars in defining pretexts.

Section One: Definition of foundations

The terminology definition of foundation: Allah, The Almighty, said: “And ‘remember’ when Abraham raised the foundation of the House with Ishmael, ‘both praying,’ “Our Lord! Accept ‘this’ from us. You are indeed the All-Hearing, All-Knowing.” (2:127) Al-Zajjāj said: “the foundations are the pillars that support the building”. What concerns us here is the terminology of the scholars of Sharia, and we mention among the definitions of the rule Al-Jurjani’s definition, may Allah have mercy on him, he said: (a comprehensive issue applicable to all its details) .

Section two: the concept of pretext according to the fundamentalists.

It includes everything that can be taken as a means to reach something, whether it was sensual or incorporeal. As for the pretexts in the terminology of the majority of scholars of usūl and fiqh, their meaning does not differ much from linguistic meaning except that they are restricted to the means taken by the individual to achieve a good interest and corruption.

And it is noted when looking at the definitions of scholars to the concept of blocking the pretexts, that they took two different approaches, some of them chose to define it as an additional compound, and others chose to only define the word “pretexts”, considering that the meaning of word “blocking - سد” is clear and obvious.

It is also noted when looking at the definitions of scholars in defining the concept that they defined it while keeping in mind two aspects, one of them specific, and the other general.

The first approach: this approach looks at the pretexts in terms of blocking them, and this approach is consistent with the compound term. Imam Taher ibn ‘ashur said, concerning this: “They are the things that are permissible”, This term is actually applied to what is known among scholars as blocking the pretext. What is meant is ending the origin of corruption. And ibn Ashur also states that “blocking the pretexts' ' is concerned with the “pretexts of corruption”. Ibn al-Arabi, may Allah have mercy on him, defined it when he said: “Pretexts are one of the principles of fiqh. They are every permissible act in and of themselves that lead to what is impermissible.” , and the change of time and place is taken into account, so what can be prohibited for the sake of blocking the pretexts of haram at a certain time and place, can be permissible if the outcome changes.

The second approach: the people of this approach looked at the means in their general sense. Al-Qarāfī (d. 684 AD) is considered the first to use the term, even though he did not define it. As he said: “The means may be expressed as the pretexts, and it is the term which is used by our companions” . And Imam ibn Taymiyah defined it by saying: “The pretexts are the means which can be a path or a lead to something that is prohibited, so the fuqaha’ define the pretexts in their literature as the permissible act which may lead to haram” .

Opening the pretexts: It has been defined by dr. Makhdum as: “seeking the permissible means that lead to the good interest”. Correspondingly, any act that is expected to result in a good interest, its means must be opened, in order to achieve the good interest, and eliminate the corruption .

Section three: the term “pretext” and related terms.

The pretext and the cause (al-Dharī‘ah wa-al-sabab):

The cause linguistically is the thing that leads to another thing . The cause and pretext are different in terms of the prohibition and permissibility. Examples of causations are how alcohol causes drunkenness, and adultery causes the distortion of lineages, hence the

cause can be prohibited in and of itself. While the pretext can be permissible in and of itself, but leads to an outcome that is prohibited, so it becomes impermissible, and ought to be blocked.

The pretext and the means (al-Dharī'ah wa-al-wasīlah):

The means (al-wasīlah) is the way that leads to something which is wanted and sought for. Scholars of al-Malikiyah use the terms "pretext" and "means" interchangeably.

The pretext and al-ḥīlah (the trickery or craftiness):

Al-ḥīlah (trickery or craftiness) is the ability of executing sharp and well thoughted acts . Terminologically, imam ibn Al-Qayyim, defines it as; "a special type of deed that leads the doer from a state to another" . Imam ibn Taymiyah differentiated between the pretexts and al-ḥīlah in Shar'ia, because the later is executed with the intention of doing what is haram according to the shari'a" . And Ibn al-Qayyim states that the saying by the permissibility of using al-ḥīlah towards the religious texts contradicts the concept of blocking the pretexts, because the Shari'a blocks the means to the prohibited by every possible way, which al-ḥīlah opens the way towards the haram .

Section four: terms that are synonymous with the origin of blocking the pretexts:

The Malikis used several terms to express the origin of "Sad al-Dhar'i' (Blocking the pretexts", all of which have the same meaning. Among those who mentioned this term was Ibn al-Arabi in Al-Qabas, and he said: "Malik added to the principles taking into account al-Shubha, which is what our companions call pretexts."

The second topic: The stances of scholars regarding the validity of blocking the pretexts

Opening the pretexts was not a matter of disagreement among the scholars, but rather the dispute occurred in blocking them, so we find that it is considered as a principle according to the two imams Malik and Ahmad bin Hanbal, while it was not stipulated as a principle according to the Hanafi and Shafi'i schools. Al-Zarkashi mentioned that Al-Qurtubi edited the subject of the dispute in the chapters of pretexts, and he explained that the things that lead to what is forbidden are forbidden.

The matters in which the scholars have unanimously agreed that is forbidden, like insulting other deities which the disbelievers worship, for that may lead the disbelievers to insult Allah, the Almighty, as the Quran says: "O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance" 6:108. So the Quran prohibited insulting what the disbelievers invoke besides Allah, for the reason of blocking the pretexts in that matter. Imam al-Qurtubī argues that in this context the matter as not a matter of blocking the pretext, because insulting false deities which the disbelievers worship is a matter which prohibited as a principle, it is not something which is halal that may lead to haram, rather it is something haram in itself. However, Imam al-Qarāfi considered it to be a matter of blocking the pretexts, same with Imam Taqī al-Dīn al-Subkī and his son.

In another context, there is which the scholars have rejected it to be a matter of blocking the pretexts, because it does not lead to haram or corruption in its common and usual use, such as the prohibition of planting grapes, for the fear of producing wine from it, of course, planting grapes is not considered to be haram, nor a matter of blocking the pretext, because the ordinary use of grapes is to eat it, not to produce wine from it.

The third context is when the matter leads to haram or corruption and most cases. Imams Abu Hanifa and Shafi'i have agreed on the permissibility of such matters in some cases and contexts, and prohibited such matters in other cases, while imam Ibn Ḥazm prohibited these matters in all cases. It is safe to say that opening the pretexts is not a matter which is common for al-Mālikī school of thought, while the shafi'i school of thought follows a similar but a more open approach, because scholars of al-Mālikī school

of thought are more inclined to block the pretexts whenever there is a possibility of corruption. Imam Abu Zahra said: “We believe that all of our scholars operate following the principles of the pretexts, even if they did not name their approach “blocking” or “opening” the pretexts, because most of them give the means the ruling of the ends, if the means is believed to be leading to the same ends in most of times” .

The second chapter: the authenticity and validity of blocking pretexts and its regulations and guidelines

The first topic: The authenticity and validity of the principle of blocking the pretexts

Ibn al-Qayyim cited ninety-nine pieces of evidence for it, all of which guide to the necessity of the careful consideration of the outcome when explaining the ruling, and among the evidence for that from the Qur’an and Sunnah are the following:

First, from the Quran: Allah, the Almighty, saying: “O believers!’ Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. This is how We have made each people’s deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do” (6:108). Allah prohibited the insulting of the gods of the polytheists, even though it can be for the sake of Allah, for the outcome that they - the polytheists - do not insult Allah, the Almighty, back. Also, in Allah’s saying: “Let them not stomp their feet, drawing attention to their hidden adornments” (24:31), so Allah prohibited the believing women from stomping their feet, so they don’t draw attention to their hidden adornments.

Second, from the Sunnah: The hadith of Abdullah bin Amr, may Allah be pleased with them both, he said: The Messenger of Allah, may God’s prayers and peace be upon him, said: “It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah’s Messenger (ﷺ)! How does a man curse his parents?" The Prophet (ﷺ) said, ""The man abuses the father of another man and the latter abuses the father of the former and abuses his mother” . And when some of his companions advised him to kill the hypocrites whose hypocrisy was evident, Prophet Muhammad, peace be upon him, replied: “Leave him, lest the people say that Muhammad kills his companions”. Al-Shatibi said: “He, peace be upon him, would refrain from killing hypocrites because it was an excuse for the disbelievers to say and claim: Muhammad kills his companions' ' .

Third, Third: From the guidance of the Companions, may Allah be pleased with them: What Omar Ibn al-Khattab, may Allah be pleased with him, did applying that three divorces are in fact executed by one word, although during the rule of our Prophet Muhammad, peace be upon him, and the rule of Abu Bakr, only one action of divorce was executed by that same expression. When Omar, may Allah be pleased with him, saw the frequent use of this formula by the people, Omar, may Allah be pleased with him, made it three divorces, so the people may stop using it and be careful with their wording and expressions.

The second topic: The guidelines and regulations of working by the rule of blocking pretexts.

Scholars have established several regulations that govern the work and achieve the purpose of the shari’a, without being over-restrictive the in the case of blocking the pretexts, and without diluting the principles of the religion in the case of opening the pretexts, including:

First: The means must be permissible in itself, not forbidden. Otherwise, it is prohibited because it is forbidden in itself, not because it leads to something forbidden.

Second: If the pretext often leads to corruption and to what is prohibited. However, if the pretext does not commonly lead to what is haram, such as growing grapes, and grapes can be used to produce alcohol, however, because this is not the main use or outcome of

planting and growing grapes, the concept of blocking the pretexts is invalidated by the consensus of scholars.

Third: That its benefit is outweighed. Ibn Taymiyyah said: "Every action that leads to much forbidden action is a cause of evil and corruption. If there is no outweighing legal benefit in it and it produces more harm than good, it is forbidden. Rather, every cause that leads to corruption is forbidden if There is no prevailing interest in it" .

Fourth: In order to block pretexts, it is not a condition that the individual intends to cause harm in a specific matter; Rather, his usual intention is enough; Because intent is often not controlled.

The third chapter: the da'wah applications of the rules of blocking the pretexts.

The first topic: applications of blocking the pretexts that are related to da'wah.

What is related to the da'i, and to the receiver of the da'wah, and to the means in which the da'wah is carried:

First, what is related to the da'i:

Holding the responsibility of himself and his family:

Da'wah is Farḍ Kifāyat (communal obligation). One of the most obligatory duties for the da'i is to bear his responsibilities towards himself and his family first. Just as people look at the da'i, they look at his family. There is nothing more eloquent in da'wah than striving to reform oneself and one's family. When Omar bin Al-Khattab - may Allah be pleased with him - used to forbid people from transgressing, he would first forbid his family.

Staying away from what attracts accusation:

One of the most important methods of da'wah is the exemplary method. It is a reminder to the da'i of the importance of caution regarding his life and actions because people are tracking his mistakes . Because the sign of the truthfulness of a statement is that it matches the action. Rather, it is truthfulness in reality according to scholars. That is why God Almighty said: "Among the believers are men who have proven true to what they pledged to Allah" (33:23), where their actions and their words were faithful and complete" .

Patience in the face of harm, seeking reward, and not seeking triumph for oneself:

The preacher must feel the greatness of the responsibility placed on his shoulders, and he has the perfect example in the Messenger of Allah, peace be upon him. He did not get angry at the harshness of a questioner or a skeptic, nor did he take revenge on an opponent, nor did he ever stand up for his own gain and triumph, peace be upon him. Rather, his concern was to unite hearts, gain supporters, and increase the number of Muslims, peace be upon him. "While I was walking with the Prophet (ﷺ) who was wearing a Najrani outer garment with a thick hem, a bedouin came upon the Prophet (ﷺ) and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allah's Fortune which you have." The Prophet (ﷺ) turned to him and smiled, and ordered that a gift be given to him."

Second: What is related to the receivers of the da'wah:

The da'i must take into account the understandings of those who are the receivers of his da'wah and their environments. And he must consider the consequences of his actions and words.

Taking into account the understandings of the receivers of da'wah:

One of the most important reasons for the success of the da'wah is to address people with what they understand, as it is not part of religion to address people with what they do not

understand, regarding the differences between scholars. Al-Shatibi sets a guideline that helps the da'i understand the interest in presenting issues to the public and in private, and he says: "The guideline is that you present your issue to the Sharia, so present it in your mind to the minds of the people. If you find it to be accessible and comprehensible to the common people, then you have the right to speak about it, either in public or in private, but if you find it to be inappropriate to be discussed in public, then not discussing it is what accords with the shari'a and with reason" .

Abandoning what people are quick to deny before preparing them for it:

It is a prophetic approach rooted in the scented prophetic biography. As in the hadith narrated by Aisha, may Allah be pleased with her, she said: "I asked the Prophet (ﷺ) about the wall (outside the Ka`ba). "Is it regarded as part of the Ka`ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka`ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka`ba and make its gate touch the ground" .

Not forcing people to act upon the highest standards:

The da'i may leave certain actions and focus on the hearts, it is common for the da'i to be disciplined for themselves while taking it easy on the common people. In the hadith: "A man came and said, "O Allah's Messenger (ﷺ)! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Messenger (ﷺ) became furious and I had never seen him more furious than he was on that day. The Prophet (ﷺ) said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy" .

Ibn Uthaymeen said: "This is an indication that every act in certain contexts can push people away from religion, and for this reason the Messenger, may God bless him and grant him peace, was careful in legal matters" ..

Not performing some deeds from the Sunnah from time to time so the people would not think that these deeds are obligations:

The Companions used to be cautious in this regard, and they believed that it should not be repeated several times in order to relieve the people of their delusions.

Third, What is related to the means:

With his words and deeds, Our Prophet, may peace be upon him, emphasized the significance of compassion in all things. He teaches us to steer clear of anything that can delude people away from their religion, such as statements and deeds that are beyond their ability for comprehension or advice that is unkind or severe.

Kindness and gentleness:

The basis of this is the Almighty's saying: "Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided." (An-Nahl: 125), so Allah Almighty commanded to be gentle, just as He commanded Moses and Harun - peace be upon them - when He sent them to Pharaoh in His saying: "Speak to him gently, so perhaps he may be mindful 'of Me' or fearful 'of My punishment'." (Taha: 44) (Ibn Kathir, 1419, 4/526).

Ibn Ashour interpreted wisdom as precise knowledge, that is, correctness free from error, and exhortation as: a statement that softens the soul of the one to whom it is spoken to do good .

Not making the advices specific to someone, rather being general is the prophetic method:

The da'i must not advise a specific person in person in public, or shame him in front of people, rather, he should give general advice, so that the individual may understand the message, without getting shamed in front of people. As our Prophet used to say, when he sees a wrongful act from someone: "What is wrong with some people, that they do such and such", without shaming the specific person in front of people. (Nawawi, 1393, 9/176).

Anas, may Allah be pleased with him, reported that some of the Companions of Allah's Prophet (ﷺ) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me".

Using the appropriate method when advising, for each case and each person:

Following a gradual process: The da'i must take into consideration the age of the individual, his spiritual status, for how he has been a Muslim, so the individual can engage in performing the good deeds when he finds them easy, and can stay consistent and committed to them.

Being consistent in giving the advice: I found Sheikh Muhammad Al-Khadhar Hussein write a beautiful speech in that matter, as he said: "A lot of people may underestimate this, but when a certain matter is discussed in Khutba's, in articles, and the encouragements towards it continue, we find more and more people engage in it".

Presenting the alternative:

The du'at has the responsibility of not only showing what is permissible from what is forbidden, but to present the alternative that attracts our youth. This is a prophetic approach, and Allah, the Almighty, instructed us in the Quran: "O believers! Do not say, "Râ'ina." [Herd us!] But say, "Unzurna," [Tend to us!] and listen attentively. And the disbelievers will suffer a painful punishment." (Al-Baqara: 104).

The second topic: applications of unblocking the pretexts that are related to da'wah.

There is a wealth of knowledge regarding blocking pretexts within the field of da'wah. Perhaps this is due to people's need to push away evil, more than their need to bring benefits. It is true that blocking pretexts in the field of da'wah is an important matter, opening or unblocking the pretexts is an important matter as well, as it involves achieving the predominant interest.

Examples of opening pretexts in the field of da'wah:

A - Paying attention to appearance in a way that enhances the nobility and esteem of the da'i:

Islam has advised Muslims to be neat and pristine in all times, It was narrated from 'Aishah that the Prophet (ﷺ) delivered a sermon to the people one Friday, and he saw them wearing woollen clothes. The Messenger of Allah (ﷺ) said: "There is nothing wrong with any one of you, if he can afford it, buying two garments for Friday, other than his daily work clothes".

According to Ibn Battal, it was conventional for people to dress in their finest attire for Friday prayers, and the Shafi'i's view the imam's enhancing his look and attire on Friday as Sunnah.

People pay attention to the da'i personality and physical well-being before they pay attention to his speech, therefore he needs to be aware of that and take good care of himself.

Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Darda' (May Allah be pleased with him) told him: the Messenger of Allah (ﷺ) said, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Allah hates untidiness."

Opening the pretexts that help Islamic channels and websites promote good role models to young people:

Perhaps some du'at believe that taking precaution is the key to preserving Sharia, but looking at the ability that foreign media enjoys in shaping public opinion and directing it in a way that serves their interests, opening the pretexts must be taken into consideration for the sake of the prevailing the good interest of our youth and nation. The means of modern media is constantly developing, with an increase in its ability to influence and target wide segments of society, this makes understanding the mechanism of its work and exploiting it in da'wah, to refute the arguments of the disbelievers, and to protect the minds of the Muslim youth, becomes a priority for those who took the responsibility of bringing triumph to their religion and nation.

Being aware of the influencers and their activity in social media:

The preacher may find himself forced to allocate part of his time to giving attention to influencers on social media, as long as their influence is praiseworthy. Scholars have mentioned that one of the reasons for Imam Malik bin Anas's proficiency in knowledge is his saying about himself: "I have never sat with a fool" .

Conclusion:

Protecting work from systematic error, and protecting behavior from confusion and randomness. It is not possible to imagine a sound speech that is far from the concerns and preoccupations of reality, or ignoring its variables and challenges, just as it is not possible for a speech to achieve its aim if its outcome is unknown.

Findings of the research:

the scholars differed in the authenticity of the rule of blocking pretexts and applying it, while the Maliki scholars considered it as one of their foundations, and the Hanafis considered it to be approved and accepted, and the Shafi'is single it out for what is stated in the texts, In doing so, they did not deny blocking pretexts, but rather they did not make it one of their principles.

The tolerant Sharia brought ease in all its rulings, and on this basis the scholars built their standards and regulations in the field of da'wah. If the da'i is advising people against a certain deed, the shari'a urges him to take into consideration the gravity of the mistake, its nature, who is doing it, where it is happening, when it is happening, and the best course of action against it.

The regulations and guidelines of the rule of blocking the pretexts have a significant impact on the nature of da'wah work. Additionally, it is advised for the da'i to comprehend the degree of the harm that may be caused if the da'wah work does not develop and accept innovation that suits the different societies, and fits with rulings and guidelines of the shari'a.

Most important recommendations:

The da'wah discourse must be governed by Sharia and be based on knowledge and insight. This requires the da'i to be familiar with the ultimate aims and purposes of the shari'a.

The necessity of revisiting the da'wah discourse, its approach, objectives, references, features, and means, in a way that suits contemporary societies.

Du'at must take into account Almqāsidy guidelines in their da'wah, and implement them in various fields.

For the benefit of the da'wah, du'at should take care of establishing these norms, clarifying how to apply them, and managing any problems that may arise.

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