

Tawheed Class #8

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CLASS EIGHT

This is our eighth class on Al-Usool Ath-Thalaathah. Alhamdulillah that we got this far and we are talking about the elucidations of the book Al-Usool Ath-Thalaathah or Thalaathatul-Usool. These are four introductory matters, these are four introductory principles and they are not the core of the book. These are four introductory principles and we are still yet to get to the core of the book. The first of those that we spoke about is that the author said you must know these four matters. What are they? The first one of these four is actually what we spoke about and it is the core of the book. That is knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion (the questions you will be asked about in your grave). The second is to act upon it and the third one which we started on last class is conveying it.

الدَّعْوَةُ إِلَيْهِ

Which means to convey it. Convey what and call people unto what? Knowledge and acting upon knowledge. We mentioned several essential pointers on Da'wah in the last class we had and we will try to finish the talk on Da'wah today. It is a very lengthy talk so bear with me, I would like to try my best to finish it today Inshaa Allah so next week we can move on.

DO NOT COMMIT ANY SINS UNDER THE PRETEXT OF DA'WAH

Some people fool themselves. They fool themselves because you cannot fool Allah. They will justify a stance or a sinful setting that they are in by crying and saying Da'wah. Do not be caught for example sitting at a table with alcohol and sitting where alcohol is being passed around and say Wallahi I am giving these people Da'wah. When a case like that was presented to Umar Ibn al-Khattab, he ordered the lashing of the people who were not drinking before those who were drinking. Some of them said we are fasting Umar and he said with them start. As a brother, do not be caught among women who are improperly dressed and say I am giving Da'wah. Do not be caught with a sister alone and say Wallahi I am teaching her Qur'an. Do not have those tight jeans and that which they call a Hijaab today looking more like someone who is trying to model, standing before a table with a few leaflets and then cry and say Da'wah table.

I mention this because this matter is widespread. For example, it is widespread in Muslim weddings. We cannot call them non Muslims if they make their Salah and they commit sins, but what they do is an extremely major sin. They have every Shaytaan instrument in that hall, Nisaa'un Kaasiyaatun 'Aariyaat (نِسَاءٌ كَاسِيَاتٌ عَارِيَّاتٌ) (women improperly dressed), mixing and mingling at its peak, women with all that which is prohibited for another foreign

man to see and they are there in that setting. You ask a brother who you presume is righteous, what were you doing there? This happens frequently. I am not saying all the brothers who are religious do that but it does happen frequently. What were you doing over there in that wedding? Wallahi Da'wah. In a setting like that, your Da'wah is to talk people out of that sin and if you cannot, then you need to walk away. If you can go talk them out of that sin and stop them, then not only should you go but you must go if you can talk them out of it because that is the peak of ordaining the good and forbidding the evil. If you go talk to them and they are going to listen to you and stop those instruments and stop the mixing and mingling then you must go. If you say Wallahi I am going to go stop them and I am going to talk them out of it, then you must go. However, if that is not what happens then you should not be in a setting like that.

In Ad-Durr Al-Mukhtaar (الدر المختار), Ad-Dusooqi from the Maalikiyyah, ash-Shiraazi in Al-Muhathab (المهذب), Ibn Dhwayyaan in Mubda' (المبدع) and Ibn Qudaamah in the seventh volume of Al-Mughni (المغني). These are books of Fiqh on the four Madhaahib and in these books the ruling is that if you can go and change a Munkar then go and change it, but if you cannot then you do not need to be in a setting like that even if you are invited. Why do we say even if you are invited? Because if you are invited to a wedding or a Waleemah, many of the 'Ulamaa consider it a Waajib upon you to respond to the invitation of your brother. It is Waajib to go but if there are public sins that are widespread and you cannot avoid them, then that Waajib is no longer a Waajib. That Waajib is Haraam according to the four Madhaahib and in the books that I mentioned, it is Haraam upon you to go unless you can change it. If you can change it then you can go.

We have lands that have been occupied for over half a century, lands that within them is our third holiest shrine. There are those who cry liberate it, liberate it and they talk about liberating, yet when that talk goes around one needs to do a reality check within himself and ask why is the Ummah in the gutter that it is in? Pertaining to that holy land, why for over half a century are they going and why are we going through that which we have been going through (because what affects them affects us)? We need to reflect and we need to analyse. When a company loses some of their income, the CEO gets together with his managers and high ranking officers. He meets with them and asks the question that is typical. What can we do? What strategy can we develop so we can win back the income or the profits we had in the past months? We need to change. When generals (Muslims and non Muslims) lose, it is tactical to ask why did we lose that battle? What is it that caused us to lose that battle? Likewise, when you have 1.6 Billion humiliated and degraded to the lowest of the low by no more than six million (possibly sixteen million at the most), you have to ask why?

The Sahaabah were defeated. In the Battle of Uhud, the Sahaabah were defeated and they asked that same question

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۖ قُلْ هُوَ مِنْ عِنْدِ
أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿آل عمران: ١٦٥﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allah has power over all things. (Surat Aali Imraan: 165)

We wonder why we have become the lowest of the low. When the Sahaabah were defeated, on their way back to Madinah they asked why?

أَنَّى هَذَا

Why did this happen to us? Allah gave them the answer. They asked a question and before they reached Madinah, they got the answer to what was happening. What is the strategy so we will not be defeated again? Why is it that we were defeated? What is the reason?

Allah says:

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

Say (to them), “It is from yourselves (because of your evil deeds).”

...وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿فصلت: ٤٦﴾

And your Lord is not at all unjust to (His) slaves. (Surat Fussilat: 46)

You check yourself. Instruments do not liberate, instruments of the Shaytaan degenerate. Take that as a rule. Instruments of the Shaytaan do not liberate lands that have been taken from us. Instruments of the Shaytaan are not ways for liberating, they are ways for degenerating. What victory are you awaiting?

WHEN SINS BECOME WIDESPREAD IT AFFECTS EVERYONE

We are not saying that everyone is like that. No, Ma'aath Allah. I am even going to go to the extent of saying not just that everyone is not like that, but not even the majority are like that. To be on the safe side, I am going to say not even the majority are like that. However,

when sins become widespread where many are involved and it is popular, then it affects everyone even though it is not the majority. You have towns from Falasteen and around us over here who have weddings that play the instruments of the Shaytaan and it is not exceptional in that town, it is widespread. It is exceptional in that town and he is a stranger, the one who decides to do his wedding the Islamic way. It is not all and I am going to keep repeating that again and again. To be safe, it is not even the majority but it is a widespread sin.

In Uhud, there were fifty men under the leadership of Abdullah Ibn Jubayr. They did not mean to disobey the Prophet sallallahu 'alayhi wa sallam. These were men who went to give their necks for the sake of the Prophet sallallahu 'alayhi wa sallam and they did not mean to disobey him. They made an educated guess that decided the correct opinion in it. Out of respect to the Sahaabah we do not say they made a mistake, we say they made an educated guess upon themselves. Abdullah Ibn Jubayr said I am not leaving the hilltop, he said I am staying on this hilltop. The Prophet sallallahu 'alayhi wa sallam said stay here no matter what, I am going to stay here. Seven hundred with the best man to walk on the face of the Earth get defeated for the minor mistake of less than fifty. The entire Muslim Ummah back then gets defeated for the mistake of not even fifty (because some of the fifty stayed on the mountain). When evil is widespread, destruction and defeat awaits this Ummah. That is the way it goes.

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

Say (to them), "It is from yourselves (because of your evil deeds)." (Surat Aali Imraan: 165)

I say and I am responsible for what I say, towns from Falasteen have rituals and weddings and they are more shameful in their mixing and mingling and in the way the women are dressed improperly than the enemies that we are facing. I do not even want to name those towns even though I could.

عِمْرَانُ بْنُ حُصَيْنٍ ، رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : فِي هَذِهِ
الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ : يَا رَسُولَ اللَّهِ ،
وَمَتَى ذَاكَ ؟ قَالَ : إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَشُرِبَتِ الْخُمُورُ

In Sunan at-Tirmidhi and it is an authentic Hadith. The point of this Hadith is that the Prophet sallallahu 'alayhi wa sallam said there will be Maskh (مسخ) in this Ummah.

What is Maskh? Al-Mannaawi defines Maskh as:

تحويل الصورة إلى أقبح منها ، أو مسخ القلوب ، أو قلب الخلقة من

شيء إلى شيء

What does that mean? At some time there is going to be Maskh and the Sahaabah asked when it will be. Before we get to the other points of the Hadith, what is Maskh? It can be real change of humans into pigs and donkeys for example (like another Hadith specified). This one does not specify but it could be a human being changed to the form of a pig and a donkey. It could be the changing of the heart and the mind. You go talk to someone and you think you are talking to a human being, but you are not really talking to a human being. You say Wallahi Akhi this is Haraam, you are in the east and he is in the west and it is like you are not talking to a human being. So it could be a real change and it could be a heart and a mind change.

He said:

خَسَفٌ وَمَسْخٌ

The next one is Khasf (خسف) and that is:

الغور في الأرض

There will be earthquakes, the Earth will open and swallow people. That is Khasf and that is the second one. The third one that the Prophet sallallahu 'alayhi wa sallam said there will be is Qathf (قذف) and that is the throwing or dropping of stones from the sky, like that which happened for example to Abrahah and the People of the Elephant.

When do those three things happen? The Sahaabah asked when does that happen? He said when the Qaynaat and Ma'aazif are widespread.

إِذَا ظَهَرَتْ

If it appears. Dhaharat (ظهرت) is actually a rank lesser than widespread. What are the Qaynaat and what are the Ma'aazif? Qaynaat are the entertainers and the singers that sing and inspire you to do Haraam and Ma'aazif are the instruments of the Shaytaan.

In another Hadith narrated by Abu Aamir or Abu Maalik:

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لِيَكُونَ مِنْ أُمَّتِي أَقْوَامٌ
يَسْتَحِلُّونَ الْحَرَ ، وَالْحَرِيرَ ، وَالْخَمْرَ ، وَالْمَعَارِفَ

This is not talking about the non believers, this is talking about the followers of this Ummah. There will be some people who will consider illegal intercourse (adultery and fornication), the wearing of silk, the drinking of alcohol and the musical instruments as lawful. They will consider it lawful possibly by their acts, or by clearly saying this is Halaal and you see that today.

There are other narrations of the Hadith to show you how Allah may doom someone overnight. A Bedouin (a visitor or a passerby) comes by to these people who are engaged in these illegal acts and he will ask them for something. He may need to buy something from them, we do not know because the Hadith and its other narrations do not mention. They will tell him come back tomorrow, we will give you what you need tomorrow. The business transaction, the directions or whatever it may be, they will tell him come back tomorrow for whatever purpose you asked us. Some of them will wake up and they are monkeys and swines. The Hadith wants to show you how smooth and swift the disaster of Allah is for such people. These are from this Ummah, some of them are monkeys and swines and we described that it could be real or it could be that their hearts and minds are like that. They will be transformed into monkeys and swines until the Judgment Day (they will remain so until the Judgment Day).

Meaning when the matters that we said they will consider lawful occur and amongst them is usage and considering lawful the instruments of the Shaytaan, there will be a sudden and swift punishment. What bigger punishment do you want than being the most humiliated Ummah out of the Ummah today? When six million stand on the top of 1.6 Billion and defeat them, that goes in history.

Look at the other side. These are the Muslims that will be transformed into apes, monkeys and swines. Why? Because of the musical instruments. The Qur'an also says about the opponents:

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ ﴿المائدة: ٦٠﴾

Say (O Muhammad sallallahu 'alayhi wa sallam to the People of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taaghoot (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)." (Surat al-Maa'idah: 60)

This verse is not pertaining to this Ummah, this is pertaining to our opponents. The first two Ahaadith are about this Ummah and the Ayah is about the opponents, so people from both sides will be transformed into apes and swines. The conclusion out of that is that when you have monkeys and swines fighting monkeys and swines, the stronger wins. That is how it goes.

Of course not everyone listens to that or engages in those major sins and unlawful acts. Not everyone and I am going to say not even the majority, just to be on the safe side I am going to add not the majority. I am going to say it is widespread and no one can deny that, it is widespread when you cannot even approach people and tell them this is Haraam and Halaal. Wallahi they have communities here that have clubs where they sit and drink coffee, backbite and do all that which is prohibited and possibly sometimes they invite a guy to lecture. Before they invite him, they ask what does he say about musical instruments? It is Haraam? Do not bring him here. Wallahi this happens, some of you here know this very well. When it becomes widespread, Allah holds everyone accountable. Us who do not engage in that and those who are in that, all of us are held accountable.

Now I do not like to get off topic in these kinds of classes but this is not really off topic. The point is that those who perform those kinds of illegal ceremonies are a major source of the defeat. We know about them and there is no denial about that.

YOU HAVE TO KNOW HOW TO GIVE DA'WAH

The problem is that I see a righteous brother or I am told about a righteous brother who comes to the Halaqaat, he is good in his Islam and then suddenly he tells you or you are told that he was in one of these ceremonies. This happens and it is very irritating. What is his justification? He is there under the pretext of Da'wah. Now you ask the brother why did you go to that wedding? Why did you go to that ceremony? Why were you in the middle of that evil that you really did not have to go to? The answer is Da'wah. You ask him did you speak there then leave immediately? You can possibly understand that. Did you speak and immediately head out of there? No. Did you stop them? No. Did you even talk there? No. In reality, you think because you have the overall appearance of someone who is religious (whether it may be because one has the beard or your wife is a Muhajjabah and you take her there), that merely because of your presence you are there for Da'wah. That is the Shaytaan playing with your mind.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Shall We tell you the greatest losers in respect of (their) deeds?" Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! (Surat al-Kahf: 103-104)

There are people who think they are doing righteous deeds and in reality it is evil that they are doing. They think they are doing it under the pretext of Da'wah, but in reality what they are doing is not good. You do not go to those places claiming Da'wah, that is our point. You do not go to places of sin and claim Da'wah, unless you are there to stop it. You cannot be present in those places unless you are there to guide them and stop it. If they listen to you, you have influence over them and you can talk them out of it, go there and you must and you should go there.

Part of ordaining the good and forbidding the evil is that those who do those kinds of sins should be the outcasts and they should not be the type of people who are looked up to. Today we get brothers who are struggling to start off their married life on the Qur'an and the Sunnah. Sometimes it is the bride who calls and says I have this and that and my traditions. Some traditions do no conflict with the Qur'an and the Sunnah, we are not going to talk about that but there are traditions that are conflicting with the Qur'an and the Sunnah and those belong under our feet no matter what they are. The Qur'an and the Sunnah has precedence over everything. You see those who as a bride or a young man who is trying to get married are facing a struggle to try to have their marriage in the right way. That one is the outcast and he is the stranger, it is not the other ones in the sin that are the outcasts and the strangers. You see what I mean when I say it is widespread?

Do not ever engage in such matters under the pretext of Da'wah. The same scenario applies when for example you see a sister with improper Hijaab (what they call Hijaab) and the attitude in a university, standing before a table with a bunch of leaflets. You ask what exactly is she doing? Oh brother she is doing a Da'wah table this week. You do Da'wah in that manner? You have to know how to give Da'wah. You do not engage in a sin in giving Da'wah and you do not go in a place where it is sinful and give Da'wah, unless you are there to stop it.

Likewise, those who give Da'wah under the platform and the banner of interfaith. They claim that is Da'wah. Why are you in interfaith? Why are you going under the banner of interfaith? Oh Da'wah brother, these are the People of the Book and we have to give them Da'wah. There is something called Da'wah which we are all for and there is a principle of Kufr called interfaith. Interfaith is a principle of Kufr. If you do not know about it, you need to go study it. It is Kufr on top of Kufr. You do not go under the banner of interfaith giving a

talk or be a participant in such an organisation and then say oh I was there for Da'wah. You go do Da'wah under the banner of Da'wah or under a neutral banner, not under the banner of interfaith.

The point of all this is that you do not mingle with sinners and cry Da'wah. I mentioned some of this in a [question and answer](#) a while ago (Click [here](#) for the transcript), when I was asked about mocking Muslims and I mentioned the verse of Allah:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النساء:

١٤٠

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

When mocking goes on do not sit with them. Why? Allah says:

إِنَّكُمْ إِذَا مَثَلْتُمْ

(But if you stayed with them) certainly in that case you would be like them.

That applies to mocking but it applies to other sins as well.

PROOF ON DA'WAH

INVITE PEOPLE UNTO ALLAH WITH KNOWLEDGE

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿يوسف: ١٠٨﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikoon (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).” (Surat Yusuf: 108)

Allah is telling the Prophet Muhammad sallallahu ‘alayhi wa sallam to say this is my way, I invite people unto Allah. That is Da’wah and that is what we are for, we are pro Da’wah. It is not that we are against Da’wah, but there are proper ways for Da’wah.

أَدْعُو إِلَى اللَّهِ َعَلَىٰ بَصِيرَةٍ

“This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge.”

That is why you all come here today. Why? Because you want to go convey this message with knowledge.

أَنَا وَمَنْ اتَّبَعَنِي

I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge.

Ibn al-Qayyim Rahimahullah said you cannot be a follower of the Prophet Muhammad sallallahu ‘alayhi wa sallam truthfully, unless you call to that which the Prophet sallallahu ‘alayhi wa sallam called to with knowledge. That is a restriction in the Qur’an.

أَدْعُو إِلَى اللَّهِ َعَلَىٰ بَصِيرَةٍ

As a Daa’iyah, you present this Da’wah and this message. You put the seed wherever you are and you leave the rest to Allah.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

الْمُسْلِمِينَ ﴿فصلت: ٣٣﴾

And who is better in speech than he who [says: “My Lord is Allah (believes in His Oneness),” and then stands straight (acts upon His Order), and] invites (men) to Allah’s (Islamic

Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Surat Fussilat: 33)

DA'WAH IS OUR PRIDE

If a big firm or corporation offers one of you a job, he eagerly jumps to it. He would go to training and he would possibly go back to college and get an update in his field. He would do whatever it is to get that high ranking job that corporation offered him and then he would bolster about the offer that he got. Da'wah is an offer from Allah the Almighty. It is a job from Allah, not from a corporation, a king or a president. It is an offer from Allah the Almighty and you are doing the job of the Messengers.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ... ﴿آل عمران: ١١٠﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad sallallahu 'alayhi wa sallam and his Sunnah (legal ways, etc)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. (Surat Aali Imraan: 110)

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best. You were, you are and you will be, that is what Kuntum (كنتم) means. You are the best of all people raised up for mankind. You are in charge of mankind and the best of all people. Why? Is it because we are Arab? Is it because we are black? We have black, we have white, we have Pakistani, we have everything here. Why are we the best of all people? Is it based on ethnicity? Did Allah say you are the best of mankind based on your ethnicity? You are the best of mankind based on nationalism? You are the best of mankind based on your colour and your race? You are the best of all mankind by carrying and conveying this message.

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

That is what makes you the best. The Da'wah to Allah is what makes you the best. We are an Ummah of Da'wah and an Ummah that conveys the message. We are an Ummah in charge of all the other Umam. We were honoured because we are the carriers of this message and those who convey it.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا
بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ ﴿الجن﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “None can protect me from Allah’s punishment (if I were to disobey Him), nor should I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.” (Surat al-Jinn: 22-23)

The Prophet sallallahu ‘alayhi wa sallam said none can protect me from the punishment of Allah if I were to disobey Allah. The Prophet sallallahu ‘alayhi wa sallam is talking about himself but this applies to all of us. Who can protect us from the punishment of Allah?

إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

None can protect me from Allah’s punishment (if I were to disobey Him), nor should I find refuge except in Him.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ

Except for conveyance of the truth from Allah and His Messages. No one can protect from the punishment of Allah, which is essential and no one denies that. No one can protect from the punishment of Allah if He wants to punish, but some of the ‘Ulamaa said this verse means conveyance of this message is protection from the punishment of Allah. Conveyance of this message is one of your means for protection from the punishment of Allah. We were honoured with Da’wah. Our pride is Da’wah and our pride in this religion comes through Da’wah.

RISE UP AND WARN

In the early days, Allah tells His Prophet Muhammad sallallahu ‘alayhi wa sallam:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ ﴿المدثر: ٢﴾

O you (Muhammad sallallahu ‘alayhi wa sallam) enveloped (in garments)! Arise and warn!
(Surat al-Muddathir: 1-2)

What does that mean? That is Da'wah, that is ordaining the good and forbidding the evil. Get up and warn. Wallahi, Wallahi from that moment in the early days when Allah gave him that verse and ordered him, he got up and he never rested until the very last gasp of his breath.

You know an Ayah, you know a Hadith, you know the principle of Laa Ilaaha Illallah so convey it. That is all you have to convey, what you know and what you firmly know as we mentioned last week.

The Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me, even if it is one Ayah. So if you know one Ayah, convey it. If you know one Hadith, convey it. If you do not know one Ayah or one Hadith and you know Laa Ilaaha Illallah (which you all know), then convey it to your neighbour, to your friend and in any setting you are in.

If you do not know then give a leaflet, a brochure, a CD or a link. Like I told the youth in my recent visit, if I had something called Facebook and Twitter and it is was so easy to make websites, by now I would have had a thousand websites conveying the Da'wah. You sit there and you convey the Da'wah. In Sunan Ahmad and Tirmidhi, the Prophet Muhammad sallallahu 'alayhi wa sallam makes Du'aa for you for a bright face. He made special Du'aa for you, those who hear a Hadith and transmit them to others. The Prophet sallallahu 'alayhi wa sallam made Du'aa for you because of that. May Allah brighten the face of the person who hears what I say and retains it (meaning they understand it and have the knowledge). It means he retains it, understands it, absorbs it and comprehends it and then he conveys it to others.

In Muslim and other books of Hadith, Ibn Masood and Abu Hurayrah reported the Hadith that whoever calls to guidance will have the reward similar to all those who follow with him, without their reward being diminished in any tiny bit or way. You are going to know this Hadith when I conclude Inshaa Allaah and talk about Abu Bakr as-Siddeeq radhiallahu 'anhu. And whoever calls to misguidance will have the sins similar to all those who follow with that sin, not a tiny bit less than the sins that they get. So if I misguide a hundred people, all their sins come (Laa Samah Allah, Laa Qaddar Allah) on me.

THE VALUE OF GUIDING ONE MAN

In Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam gave Ali the banner in the Battle of Khaybar. After the Prophet sallallahu 'alayhi wa sallam blew in his eyes, because Ali radhiallahu 'anhu had an illness. The Prophet sallallahu 'alayhi wa sallam gives him the banner and gives him the advise. Listen to the advise the Prophet sallallahu 'alayhi wa

sallam gives Ali. He says be patient when you get on their turf. When you get there (to where you are heading) be patient and take it easy. You know what he says? And call them unto Islam and let them know what is obligated upon them. Why? Because Ali, by Allah (the Prophet sallallahu 'alayhi wa sallam gives an oath), for Allah to guide one man by you is better for you than the red camels. For Allah to guide one man by you is better for you than red camels. It could be guiding someone to Islam, guiding him to coming back to Salah (and that is coming back to Islam), guiding someone to leave alcohol or any major sin. As you know the red camel was the best of the wealth of the Arabs back then, and likewise today it is like saying a fleet of one of the most expensive cars.

The Prophet sallallahu 'alayhi wa sallam was at the doors of those who harmed him and victory was moments away. He has given the banner to Ali to go and it is a defeat for them Inshaa Allah, because he knew that. The victory was moments away, from people who harmed the Prophet sallallahu 'alayhi wa sallam for a very long time. If it was blood he wanted, he would not have told Ali that. If he was eager to get their blood, he would not have told Ali that. It was Inshaa Allah an imminent victory for the Prophet sallallahu 'alayhi wa sallam and he had the upper hand at that time, but his worry was supreme and it was big. He says take it easy Ali, by Allah, for Allah to guide one man with you is better for you than the red camels.

THE DAY OF UHUD AND THE DAY OF TA'IF

In Bukhari and Muslim Aishah radhiyallahu 'anha asked the Prophet Muhammad sallallahu 'alayhi wa sallam, have you encountered a day harder than the day of Uhud? Aishah was a little bit older, she saw what happened in Uhud, comprehended it and absorbed it and saw what the Prophet sallallahu 'alayhi wa sallam went through. She said O Prophet of Allah, have you encountered a day harder than the day of Uhud? Have you encountered a day worse than the day of Uhud? Was there any day worse than that? She saw what happened to him and Aishah wants to know the hardest day that the Prophet sallallahu 'alayhi wa sallam encountered. The Prophet sallallahu 'alayhi wa sallam replied your tribe has troubled me a lot. Your tribe and his tribe, but he is saying your tribe has troubled me a lot and the worst trouble was the trouble on the day of 'Aqabah. The day of 'Aqabah is the day of Ta'if when the Prophet sallallahu 'alayhi wa sallam went on to the mountain of the Ta'if and they told their kids to drive the Prophet Muhammad sallallahu 'alayhi wa sallam away and they rejected him.

Aishah radhiyallahu 'anha wants to know what the worst day that he encountered was. What is it? She wants to know if it was Uhud and she specified Uhud. She suggested Uhud because she saw what happened to the Prophet sallallahu 'alayhi wa sallam in Uhud. So she is assuming somewhat that Uhud may have been the worst day to the Prophet Muhammad sallallahu 'alayhi wa sallam in his Da'wah career. In his twenty three years, she possibly assumed that Uhud was the worst day and that is why she mentioned it in the question.

Why did she specify that? Because she saw what happened to the blessed head of the Prophet sallallahu 'alayhi wa sallam. She saw the wounds that the Prophet sallallahu 'alayhi wa sallam encountered that day. She saw that the teeth of the Prophet sallallahu 'alayhi wa sallam were damaged that day. She saw that the helmet was crushed on the Prophet sallallahu 'alayhi wa sallam on that day. She saw that Fatimah radihallahu 'anha burns a mat reducing it to ashes, takes those ashes and puts it on the wound of the Prophet sallallahu 'alayhi wa sallam. It was some form of medical thing that they used to do back then for wounds to stop the bleeding.

Why was Uhud not the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam even though all that happened? More than that, why was it not the worst day when the uncle of the Prophet sallallahu 'alayhi wa sallam died in that battle and the Prophet sallallahu 'alayhi wa sallam wept so hard like a young child, over his uncle when he saw him in the status he was in. Why was it not the worst day when seventy of the his most beloved companions died and became martyrs Inshaa Allah in that battle? The men he loved so dearly and many of them were his relatives. Take it even further, why were the worst days not the days he spent in agony when the hypocrites spoke about the honour of his wife. To a man that is very big and today many do not understand it because they are not real men, but a real man does not allow anyone to dishonour his wife or his women. The Prophet sallallahu 'alayhi wa sallam went through that when the hypocrites began the rumour and some of the Sahaabah mistakenly got involved in it and spoke ill about the wife of the Prophet sallallahu 'alayhi wa sallam. Why was it not that? Why was it not the day they put the guts of a camel on the back of the Prophet sallallahu 'alayhi wa sallam and they began to laugh so much that they fell on top of each other (as it is stated in the Sihaah)? Why was it not the day that they choked the Prophet Muhammad sallallahu 'alayhi wa sallam with his own upper garment, until he nearly fainted and fell to his knees right by the Ka'bah? Why was it not the humiliation the Quraysh put him through for many years?

He said it was the day of Ta'if. What was so special about the day of Ta'if? When you read the events of that day, there was physical harm to the Prophet sallallahu 'alayhi wa sallam on that day but it was much less than any of that which I just mentioned to you. The physical harm to the Prophet sallallahu 'alayhi wa sallam on the day of Ta'if was much less harm than the guts of the camel, when they tried to choke him, when they talked about his honour or many of the other things. The matter of Ta'if was somewhat less than that physically. What happened in Uhud was incomparable to what happened in Ta'if. The companions of the Prophet sallallahu 'alayhi wa sallam get killed, his uncle gets killed and he gets wounded. What happened in other events was incomparable to the hardship that he sallallahu 'alayhi wa sallam faced on the day of Ta'if, so why did you O Prophet of Allah choose the day of Ta'if? Why did you choose that day to tell Aishah that was the worst day? Aishah may have meant what was the worst day that you encountered physically O Prophet of Allah. She may have implied or meant physically and that is why she mentioned Uhud. What was happening to you even though not physically, trauma wise when you see seventy

of your companions and your uncle and you weep over him, mentally or physically that is very sad and very devastating so she possibly meant that.

When you read Seerah, read it deep and read in between the lines. He went to Ta'if with the big hopes that they were going to enter Islam. When he went to Ta'if and he climbed up, he had such big hopes that now Ta'if is going to enter Islam and this is going to be the first Islamic city of Khilaafah. He had a lot of hopes when he went to Ta'if. He is trying to say it is not about me. It is not about the wounds in my head, it is not about the teeth that were chipped or damaged and it is not about the death of my companions because we are going to meet Inshaa Allah in Jannah. It is the agony of seeing the message that he was conveying getting rejected. He went with such hope to Ta'if in the hope that they are going to embrace and follow this religion, so he comes back with big agony (agony of seeing the message that he was sent to convey getting rejected). That was the worst day of the Da'wah of the Prophet sallallahu 'alayhi wa sallam, when the message was rejected. I can withstand everything else. If you want to hit me, wound me, choke me or whatever, but the message getting rejected was devastating. That is why he said that was the worst day.

That is why Allah calms His Prophet down in many verses in the Qur'an, when he is hurt over those who reject the truth. Allah sees what is in the heart of the Prophet sallallahu 'alayhi wa sallam and He sees that he is hurt and distraught over those who are rejecting the truth. Da'wah was his life. It was his heart and soul, it ran through his veins and that is how it should be and must be for every Muslim and every Daa'iyah. Da'wah becomes like your flesh and blood. When a true Daa'iyah is deprived of Da'wah, he feels as if the underground is better for him than being on top of the ground. That is a true Daa'iyah and actually that is a true Muslim. Today we call that a Daa'iyah, but that is a true Muslim because Da'wah is part of the life of every single Muslim. Allah calms His Prophet Muhammad sallallahu 'alayhi wa sallam many times in the Qur'an. He goes to Ta'if with the hopes and that is his worst day, even though what happened to him physically was much less than the other day. He says to Aishah that it was the day of Ta'if because he was rejected and his Da'wah was rejected.

Allah tells him:

...فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ... ﴿فَاطِر: ٨﴾

So destroy not yourself (O Muhammad sallallahu 'alayhi wa sallam) in sorrow for them.
(Surat Faatir: 8)

In another verse, Allah sends him words to calm him down:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا

﴿الكهف: ٦﴾

Perhaps, you, would kill yourself (O Muhammad sallallahu ‘alayhi wa sallam) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur’an). (Surat al-Kahf: 6)

You keep chasing after them and running after them in agony and sorrow. Take it easy O Prophet of Allah, that is what Allah is trying to tell him.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا

يَمْكُرُونَ ﴿النحل: ١٢٧﴾

And endure you patiently (O Muhammad sallallahu ‘alayhi wa sallam), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc), and be not distressed because of what they plot. (Surat an-Nahl: 127)

Endure patiently. Why? Because they hit you? Because they harmed you? No, Allah is telling him:

وَلَا تَحْزَنْ عَلَيْهِمْ

And grieve not over them (polytheists and pagans, etc).

Allah calms His Messenger sallallahu ‘alayhi wa sallam down because he is traumatised over them rejecting the message. To a true believer, his message and conveying it becomes more important than he himself is. It becomes more important than myself, it becomes more important than my family, it becomes more important than my wealth and it becomes more important than my honour. Da’wah and conveyance of this message is the number one priority for a believer.

YOU HAVE TO KNOW AND RELATE TO YOUR AUDIENCE

When dealing with Da’wah, you must know the level or type of people you speak to because the knowledge of who you speak to is very essential. In Bukhari and Muslim the Prophet sallallahu ‘alayhi wa sallam said to Mu’aadh when he was heading to Yemen, you are going to meet the People of the Book. When the Prophet sallallahu ‘alayhi wa sallam was giving

him his farewell advice as he was greeting him outside of Madinah, he said you are going to meet and see the People of the Book. He was heading to Yemen. Why did he give him the heads up and tell him that you are going to meet the People of the Book? Why did he specify that? Because Mu'aadh was in an area where it was mostly statue worshippers. There were some Jews in the outskirts of Madinah, but he wanted him to know that the people he is heading to are the People of the Book. The way you approach the People of the Book and convey the message to them is different to the way you approach statue worshippers that you have been dealing with for a major portion of your life.

You need to know who the audience you are speaking to is and you need to know who they are in order to convey the message. When I get invited to a lecture, I have to know am I speaking to youth or people in their fifties and sixties? Am I speaking to the youth or their uncles? Are you speaking to educated people or people who are laymen? You have to know in order to convey the message or try your best to relate to your audience.

I first began to memorise this book Al-Usool Ath-Thalaathah when I was in second grade in Madinah. I was in a school called Madrastu Ubayy Ibn Ka'b Litahfeedh Al-Qur'an Al-Kareem (مدرسة ابي بن كعب لتحفيظ القرآن الكريم). It was a school that was part of the regular government schools but it was specialised for Qur'an as well. It was one of the first in Madinah like that and it used to be part of the curriculum that you have to memorise Al-Usool Ath-Thalaathah or portions of it when you are young. I am not sure if it still is today with the recent pressure the West is putting on them to change the curriculum. When we would be going in the morning in the car, I used to recite to my father. He would be heading to the University of Madinah and he would drop me off at the school. I would recite Al-Usool Ath-Thalaathah to my father and he would tell me that is exactly what he is learning in one of his classes in Madinah. I still remember that and as a child I was surprised that what he is learning is what I am learning. I am in second grade in elementary school and he is in his second year in Madinah University and we are studying the same thing.

He would tell me the way they study it is way more in depth and detail than you are studying. Basically what we were taught in second grade was a little about Man Rabbuk Wa Maa Deenuk (من ربك وما دينك), the Prophet Muhammad sallallahu 'alayhi wa sallam and matters pertaining to that in a very easy way because we were only in second grade. We teach Al-Usool Ath-Thalaathah to kids and we teach it to Du'aat. We teach it to people higher and lower than that, but each on a level that they understand and in a way they understand. The way I teach it to you who take notes, our future Du'aat Inshaa Allah and some who memorise most of what we say is different than I would in a general lecture.

قَالَ عَلِيٌّ : حَدَّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ

This is a statement of Ali in Sahih al-Bukhari, it is not a Hadith. Ali himself said speak to people on a level they understand, do you want Allah and His Messenger to be disbelieved in? You can present a matter in a certain way and cause people to be disbelievers, and you do not want to do that.

مَا أَنْتَ مُحَدِّثًا قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً

This is the statement of Ibn Masood in Sahih Muslim. Ibn Masood said when you speak, speak to people on a level they understand and they comprehend because if you speak to them on a level they do not comprehend, it will be a Fitnah for some. The true knowledge that you are trying to convey may become a Fitnah.

Look at how Ibn Abbaas related to his audience and who he was talking to. A man comes to Ibn Abbaas and asks him is there Tawbah for one who kills? Ibn Abbaas said yes of course there is Tawbah. Then right after that or shortly thereafter that, another man comes and says Ibn Abbaas is there Tawbah for a killer and Ibn Abbaas says no. Ibn Abbaas how could you answer this and then this? The one who asked did not know because they are random passersby, they got their Fatwa and went on their way. The students who are there asked why? What is up with that Shaykh? First someone asks if someone killed can he seek repentance and you say yes, and then the other one you say no. Ibn Abbaas said the first one I saw tears of repentance in his eyes. I looked at his eyes and I saw a man in agony, I saw a man with tears in his eyes. He analysed and he studied, what kind of man is this asking me? He said so I told him yes. He said the second one, I looked into his eyes and I saw sparks in his eyes that he is going to kill. This was a different man than the first one. He said this time I saw evil sparks so I said no, so he will not go and kill. The Hukm on the killing is that it is Haraam. There is no dispute about that, but the way it is preached is a different issue.

However let me tell you, Ibn Abbaas did not lie. Ibn Abbaas did not make a fraudulent Fatwa. In Tafseer Ath-Tha'aalibi (تفسير الثعالبي) he said:

روي عن بعض العلماء أنهم كانوا يقصدون الإغلاظ والتخويف أحياناً
فيطلقون أن لا تقبل توبة ، ومنهم ابن شهاب وابن عباس

He narrated that some 'Ulamaa used to use the harsher of two opinions to strike fear in the hearts of the audience, to deter people from committing sins. Among them was Ibn Shihaab and Ibn Abbaas. So basically Ibn Abbaas did not lie. Ibn Abbaas chose one of the opinions because he wanted to stop a man from killing, but that opinion is substantiated and it is in

the books. Is it the stronger opinion? Of course not, but he used it to stop a man from killing.

Memorising text is easy and that is what we are doing here. 'Ulamaa who can apply this matter in Da'wah is very scarce and rare today. You read in the books on manners of Iftaa' that a Mufti may choose to give the harsher of two opinions if he deems it is beneficial (based on who is asking). This is not playing games. We do not consider this playing games as some say because you cannot just make up Fatwas and Ibn Abbaas would not have just made up a Fatwa. You cannot make up a Fatwa that you would like to give a person, even based on a scenario in front of you. You cannot do that. If there are two opinions and there is one harsher and you choose to use that one (like Ibn Abbaas did), then you can do that to stop someone from killing another person for example. It is just choosing the stricter of two opinions. You may not adopt that second harsher opinion, but you are doing it for the benefit of stopping someone from committing a major sin as Ibn Abbaas did.

The point of that whole matter is one thing. You need to understand who you are talking to and relate to them. Sometimes your message may be directed to women and the way you speak to women is different to how you speak to men at times in certain matters. Sometimes it is directed to women and other times it is directed to men. Sometimes you are speaking to youth and sometimes you are going to be speaking to elders. You have to analyse where you are going and where your talk is. Where am I having a meal at so I can prepare a talk? Are they young men or are they older men? What type of people are they? Are they on sins or not? Sometimes you are speaking to arrogant people and sometimes they are humble. You have to be prepared in how you talk to people. Sometimes you are going to be speaking to educated people in universities and sometimes you are going to be speaking to people who are factory workers or illiterate. Sometimes you are going to be speaking to leaders and sometimes you are going to be speaking to laymen. Sometimes you will be speaking to calm and collected people who want to sit, understand and rationalise. Maybe they will ask and go back and forth so they can be convinced, and sometimes it is going to be angry and wild people who will not accept anything even if it is a clear cut Ayah in the Qur'an or a solid Hadith in Bukhari and Muslim.

You do not approach young youth in the West today like you approach a student of 'Ilm who has gone through three or four books. Some people get inspired with Targheeb (ترغيب) and some get inspired with Tarheeb (ترهيب) (like Hell, punishment of the grave and matters of that sort). Some get inspired to be righteous by doing Targheeb on them and some get inspired by both Targheeb and Tarheeb, which is the majority of the people. You have to analyse who your audience is. A successful Daa'iyah like you Inshaa Allah Ta'aala is one who presents the same message, but you understand your audience so you can relate to them. It is the same message, we are not here to bargain. The message is the message but you need to present the message in an effective way to the audience that you are speaking to. That is

what you get out of this point that we are talking about here and that is very important. Just as knowledge is important in Da'wah, this is also just as important.

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

Wisdom must be in Da'wah. It must be based on forgiveness and it must be based on being kind.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching. (Surat an-Nahl: 125)

The radix of Da'wah is to be kind, to be gentle, to choose the best words, to choose the best methods and the best manners. Listen to this because the next point after this is important and it does not erase this point.