

## CLASS NINE

The foundation or origin for Da'wah is to be kind. You must be gentle in how you convey it. You must choose the best words. You go to the thesaurus, if there is seven words to convey a message, you chose the best and most kind word to convey your message. You be in the best of your manners and you choose the best of all methods. Allah said:

... وَقُولُوا لِلنَّاسِ حُسْنًا... ﴿البقرة: ٨٣﴾

Speak to people good. The best, Husnaa (حُسْنًا), the best of all ways.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ...

It is by the mercy of Allah that you dealt with them gently, had you been severe and harsh with them, they would have dispersed. They would have dispersed away, they would have broken away from you oh Prophet of Allah and they would have went on, on their own. They would have left you and they would have went on their own.

... فَاَعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ... ﴿آل عمران:

١٥٩﴾

So ask Allah forgiveness for them. And this goes back to, remember the first statement of the author, I'lam Rahimak Allah. Ask Allah for forgiveness for them. Why? These are like students, you are like a father to them. And consult them in the affairs, even if you are not going to choose and take their decision, consult them to show them how kind you are to them.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... ﴿العنكبوت: ٤٦﴾

Allah says, do not argue, if a matter reached to a debate, if a matter reached to an argument, do not debate with the People of the Scripture, the Jews and the Christians, unless it be in a manner, in a fashion that is better. Unless it is in the best of all manners, with good words, good words:

إِلَّا بِالتِّي هِيَ أَحْسَنُ ...

And good manners. This is when it gets to a debate, so imagine when it is in Da'wah.

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

Allah says to the Prophet Muhamma sallallahu 'alayhi wa sallam, oh Muhammad sallallahu 'alayhi wa sallam, invite to the way of your Lord, invite to Islam, invite to the Sharee'ah by wisdom:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ ...

By wisdom, divine revelation.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ...

Fair preaching and argue with them in the way that is better, the best. So the Prophet sallallahu 'alayhi wa sallam, and he is the Prophet of Allah, he was ordered to choose and convey the message in the best of all manners. And Allah tells him, if you would have been harsh they would have dispersed, they would have dispersed away from you. If that is to the Prophet sallallahu 'alayhi wa sallam, then what should we say? Wisdom in Da'wah is not to compromise the teaching of Islam. Wisdom in Da'wah does not mean you bargain on principles of Islam. The modernist version of wisdom in Da'wah, is to compromise the principles of Islam and to give in. That is their version, that is the modernist version. The sell out, deluded people, yes that is their version, to give in and tell them that which they want to hear, that is their version of wisdom.

Ibn al-Qayyim in Madaarij As-Saalikeen actually defines wisdom. The way that it is supposed to be done in, and in the manner that it is supposed be done in, and a timing that it is supposed to be done in. There is a difference in speaking to people on a level they understand that we mentioned in a previous point, and here this point is to be speaking to people in a kind manner. The previous point is to speak to people on a level they understand and here it is to speak to people in a kind and wise manner, that is one side. That is one thing, and compromising Islam which is totally different. You have to understand those are two different things. Just because you want to speak to people on a level they understand and you be kind to them, it does not mean you compromise Islam. Those are two totally different things.

In Hadith Anas, in Sahih al-Bukhari and in Sahih Muslim, the Hadith narrated on the authority of Anas Ibn Maalik radhiallahu 'anhu. He said, when the Prophet sallallahu 'alayhi

wa sallam sent Mu'adh, and actually the Prophet sallallahu 'alayhi wa sallam told it to Anas, he told it to Mu'adh and he told to Abu Musa al-Ash'ari. It is also in addition to Bukhari and Muslim, it is also in Musnad al-Bazzar. The Prophet sallallahu 'alayhi wa sallam said, make things easy for people and do not make it difficult for them. The Prophet sallallahu 'alayhi wa sallam when he sent Mu'adh, in Sahih al-Bukhari, Muslim and Musnad al-Bazzar and it is also narrated by Anas, he said make things easy for people and do not make things difficult for them.

يَسِّرْ وَلَا تُعَسِّرْ ، وَبَسِّرْ وَلَا تُتَفِّرْ

It means, make Salah easy. Yes make Salah easy, does that tell them, oh you know, if you do not make Salah that is good. Make Salah anytime you want, if you come back lazy from work, combine all five of them after Isha' because you have been at work. That is not what it means. The Hadith says make things easy for them. Make Salah easy for them yes, how do you make Salah easy? Teach them that when they are travelling, that they can combine and shorten their prayers, that is making it easier for them. You make it easy by showing them some of the Rukhas in Islam. Make it easy for them by telling people that if you are sick, you do not have to fast. If you are sick, you do not have to make your Salah standing, you can make your Salah sitting. If you cannot do it sitting, you can make it lying down. If you cannot make it lying down, make it with your eyes. Make things easier by showing them how they do not have to fast when they are sick, make it easier for them by showing them that they do not have to fast when they are travelling. That is making it easy for them. Make it easy for them by showing them that hastening the fast in Ramadhaan or in any regular fast and delaying the Suhoor, hastening the fast and delaying the Suhoor is the best and that is recommended by the Prophet sallallahu 'alayhi wa sallam. Why? So the gap between the times that you are fasting will be shortened. That is making it easy for them.

That is how you make it easier for them, unlike what they take it to mean today. Teach them that the Prophet sallallahu 'alayhi wa sallam was never given a choice between two Halaal matters, except he chose the one that is easier. You teach them that, so when they are presented with a choice in Islam, they do not make things difficult on themselves. That is a choice between Halaal matters, between Halaal matters. It is taken today by some of the deluded, sell out modernists to mean Haraam. If it is a Haraam and a Halaal and the Haraam is easier, you go with the Haraam. It could be for example for going to Hajj, driving or walking, I have the choice. Most likely the Prophet sallallahu 'alayhi wa sallam would have chose riding because it is easier, that is Halaal and that is Halaal so the Prophet sallallahu 'alayhi wa sallam most likely, and he did go riding to Makkah.

It does not mean that if one is given a choice between Halaal and Haraam, because in the beginning of the Hadith it mentions it broadly, it says:

## مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ

Between two matters. So it does not specify but it really means Halaal matters because the end of the Hadith we are going to get to, it does not mean if one is given a choice between a Halaal and a Haraam, that the Haraam is easier, that they choose the Haraam. That is not what the Hadith means because the continuation of the Hadith says at the end of it, and if it was a sinful matter, he would be the furthest away from it. That is the end of the Hadith that many do not mention. And if it was a sinful matter, he would be the furthest away from it. Making it easy does not mean changing a Haraam to a Halaal, to make it easy. Like the Fataawa we see today, under the interpretations of making things easy based on this Hadith, oh what is your proof? Yassiru wa Laa Tu'assiru. Usury is Halaal in the West, why? Yassiru wa Laa Tu'assiru. The people if they sell alcohol to non Muslims, that is Halaal, Yassiru wa Laa Tu'assiru. They went to an extreme and an extent in these kind of issues, under the misunderstanding of:

### يَسِّرْ وَلَا تُعَسِّرْ

You see what it means. You make your Salah sitting if you cannot do it standing, you combine if you are travelling, you do not have to fast when you are travelling. Or when you are telling a woman, today some of them tell a woman oh you can wear those caps, today there is caps and they call them Hijaab. A little hat they put on and that is called Hijaab today, why? She is in America, she might have to ride the bus or she have to go, Yassiru wa Laa Tu'assiru. The Muslims in the West, they can do that because the eye is on them, Yassiru wa Laa Tu'assiru. Some went even further to say no Hijaab, go ahead no Hijaab at all, Yassiru wa Laa Tu'assiru.

So basically, the point of this point that we are talking about, the radix or foundation of Da'wah is to be kind and to make things easier. The proper channels and the proper lines, there is a proper line just like when you are driving, you do not go pass the sign or that line. There is two lines set forth, you make things easier between those lines. You make things easy and you lower your wing while you are conveying the message, meaning:

### ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

When the Prophet sallallahu 'alayhi wa sallam passed a woman at a grave, she was crying, she was weeping and the Prophet sallallahu 'alayhi wa sallam as usual, tries to calm people down, tries to relate to them. So he told her:

### أَصْبِرْ وَأَحْتَسِبْ

Be patient and seek reward from Allah. She said:

إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي

Get away from me, she is telling the Prophet sallallahu 'alayhi wa sallam get away from me. She is scolding the Prophet sallallahu 'alayhi wa sallam, you have not been hit with a calamity, I have been hit. This is the Prophet sallallahu 'alayhi wa sallam she is speaking to, another Daa'iyah would go off on her, how dare you speak to me like that, you know who I am? I am Shaykh so and so, you know how many lectures I have given, you know how many books I have written. The Prophet sallallahu 'alayhi wa sallam just walked away normally. When the Sahaabah told her that was the Prophet sallallahu 'alayhi wa sallam, she found out that was the Prophet sallallahu 'alayhi wa sallam, she went quickly to him and he was lenient. He gives her more words, she comes to apologise and he gives her more words of advice, he says:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Here is more advice, if you have in the future a problem, patience is when calamity first afflicts you. So the Prophet sallallahu 'alayhi wa sallam did not go off at her because he understood her situation. She is in a situation where she lost a son, so he understood that. But keep that in mind when we talk about the next point.

In Musnad Ahmad on the authority of Abu Umaamah, a man comes to the Prophet sallallahu 'alayhi wa sallam asking him to commit fornication. He says oh Prophet of Allah, commit fornication. If that was to happen today with the 'Ulamaa today, Allahu A'lam what would happen to that man. They are going to declare him a Faasiq and they are going to talk about him, the Prophet sallallahu 'alayhi wa sallam calmed the Sahaabah down because they got mad. How dare you disrespect the Prophet sallallahu 'alayhi wa sallam and us for example, with a question like that? The Prophet sallallahu 'alayhi wa sallam said:

مَهْ مَهْ

Meaning take it easy, calm down all of you. They went to silence, they are obedient to the Prophet sallallahu 'alayhi wa sallam, they went to complete silence. Then he told the man, come here, the man was at the end of the Halaqah because he is there to ask question and keep going on his way. Come here, get closer, I want to you get closer. You know how that feels when you bring someone, a young youth to you, the Prophet sallallahu 'alayhi wa sallam brings him to his side and he gets close to the Prophet Muhammad sallallahu 'alayhi wa sallam, then he speaks to that youth in a way with both proof and intellect. He did not start slamming him with Ayaat and Ahaadith. No, he also used intellect because this was a

youth, a young man who uses his mind. A lot of the youth, that is why it is the best dealing with the youth because they analyse things and they can tell. They will not follow, especially the youth, they will not follow the trend of the elders.

He said to him, you accept it for your mother? The young boy said no. He said, then people do not accept that for their mothers, people do not want that for their mothers. Do you accept that for your sister? Would you want that to happen to your sister? He said no, who would want that to happen to their sister? He said, people do not accept that or want it for their sisters. Then he said, do you accept it for your paternal aunt? He said no, who would accept that for their aunt? He said, that then people do not accept that for their aunt. Then he said, do you accept that for your maternal aunt? He named them one by one, he could have used one example but so the youth can think. Would you accept it for your maternal aunt? He said no, who would accept that for his maternal aunt? He said, people will not accept that for their aunts as well. Then he wipes on his chest, he grabs him, he puts his hand on his chest and he said to him, made Du'aa for him, he said:

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ

Oh Allah, forgive his sin and purify his heart and purify his private parts from doing any Haraam. The young boy left saying Wallahi, I left from the Prophet sallallahu 'alayhi wa sallam and there is nothing I despise more than Zina and he never went near it. He did not go near it, nor did he have the desire for it after that. Few words, that is the wisdom. Keep that in mind also when we talk about the next point as well.

In Bukhari and in Muslim, Hadith Anas, the Bedouin who comes into the Masjid of the Prophet sallallahu 'alayhi wa sallam. Out of all the desert, he is coming from the desert and out of all the outside area around the Masjid, Madinah when I went there as a kid was very small, you could walk all Madinah maybe in fifteen minutes, twenty minutes. The core part of Madinah back then, so imagine how it was during the time of the Prophet sallallahu 'alayhi wa sallam. Of course now it is big, but back then it was small. In the desert, he could not find no better spot, he could not find no spot to urinate, he goes to the corner of the Masjid and urinates. If this was to happen today in a Masjid, what would happen? The shoes would be flying at him, he would get a beating and then they are going to call the police and tell them take him out of here and put him in prison where he probably change his religion or something even worse than that. The Prophet sallallahu 'alayhi wa sallam tells the Sahaabah who got mad and went up to him:

دَعْوُهُ

Do not cut him from urinating. Ibn Hajr when he commented on this Hadith, he said look how deep the wisdom of the Prophet sallallahu 'alayhi wa sallam is in Da'wah. If he was to

let them stop him from urinating, it is going to be all over himself because he is going to stop, what he is going to do is get up. He is not going to be able to stop, it is going to be all over. Ibn Hajar says it is going to be all over his clothes and all over the Masjid. The next point is, if he holds it in and if he was able to hold it in when they stop him, then it is going to cause him harm, it is going to harm him. So after he was done, the Prophet sallallahu 'alayhi wa sallam told the angered Sahaabah how to clean it. Established a lesson for us, how to clean it if you have it in your carpet, what you do. Then he brought the Bedouin.

He did not let it go, he did not let things slide. No, but he dealt with the matter with wisdom. He brought the Bedouin and he told him in such kind and wise manners that the Prophet sallallahu 'alayhi wa sallam only could do. The man, the Bedouin left saying oh Allah have mercy me and on the Prophet sallallahu 'alayhi wa sallam, meaning me and the Prophet sallallahu 'alayhi wa sallam alone. Even that, the Prophet sallallahu 'alayhi wa sallam did not let him go. He said, the mercy of Allah is vast and you cannot limit it to me and you. So the Prophet corrected, but he used a wise way where people can accept it and a way people can relate to it, in Hikmah and Maw'idhah al-Hasanah (مَوْعِظَةُ الْحَسَنَةِ).

In Bukhari and Muslim. In Bukhari actually, I do not think it is in Muslim from what I recall right now, I do not think it is in Muslim. In Bukhari, how the Prophet sallallahu 'alayhi wa sallam corrected Umar Ibn Abi Salamah, how to eat from a plate, in such kind words and he accepted it and continued like that until the latter part of his life. A broader lesson was when the Prophet sallallahu 'alayhi wa sallam was on the Ka'bah, on the gate of the Ka'bah and the people who for nearly two decades did everything to harm him, everything you can imagine to harm him, now he has ten thousand, well armed men surrounding them. They are at his mercy. He could direct them with a finger, with one word and they would all be eliminated off the face of the Earth. These are people who harmed him for decades and they harmed his family and killed some of the companions. He surrounds them with ten thousand men and he says to them, after he gives a sermon, what do you think I am going to do with you today? What did they say?

## أنت الكريم ابن الكريم

The magnanimous, the son of the magnanimous. You are not going to do nothing. Basically, they meant the magnanimous son of the magnanimous, you are going to forgive us. You are really not going to do nothing. Because when one is generous, when one has noble character, and he is at a status of power, he is going to forgive. He said the words of Yusuf 'alayhis salaam:

... لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ... ﴿يوسف: ٩٢﴾

Let there be no reproach cast upon you. May Allah forgive you, you are free to go:

لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ اذْهَبُوا فَإِنَّتُمْ  
الطَّلَاءُ

So you see how the Prophet sallallahu 'alayhi wa sallam dealt with wisdom in these matters, many examples. Mu'aawiyah Ibn al-Hakam as-Salami, in Sahih Muslim, he was making Salah behind the Prophet sallallahu 'alayhi wa sallam. A man sneezed so Mu'aawiyah Ibn al-

Hakam said Yarhamuk Allah (يرحمك الله) to the man who sneezed while they are in Salah, he said Yarhamuk Allah. From the Hadith, the way the Hadith goes, it appears that Mu'aawiyah was upset that the man did not say Yahdeekum Allah wa Yuslih Baalakum ( يهديكم الله )

(ويصلح بالكم). He did not respond to him so it seems that Muaa'wiyah radihallahu 'anhu kept saying, and this is different than Mu'aawiyah Ibn Abi Sufyan but radihallahu 'anhu both of them, he kept saying Yarhamuk Allah. It annoyed the Sahaabah to the point some of them, the Hadith says some of them clapped on their laps. They clapped on their laps to tell the man be quiet. He understood it, he got upset and he became quieted. Why he repeated it? He assumed, he possibly wanted the man to say Yahdeekum Allah wa Yuslih Baalakum. When he seen the Sahaabah get annoyed and they clapped on their laps, he went silent.

Now the Salah is done, so the Prophet sallallahu 'alayhi wa sallam brings this man. The Prophet called him over. There is a mistake, he did not let it slide and say wisdom is to let it slide. No, he calls Mu'aawiyah, come over here. The Prophet sallallahu 'alayhi wa sallam advised him and directed him and taught him and told him this Salah, we do not say this kind of thing in it. The Salah is for this, this, and that. Mu'aawiyah said Wallahi, he did not hate me. Wallahi, he did not hit me, nor did he curse me. He gently, in the most kind way, told me that this is Salah and we cannot say any of that which you said in it. You only do Tasbeeh and Takbeer and recite Qur'an in it. So the Prophet sallallahu 'alayhi wa sallam explained it in a kind manner.

Look what happened from that story. As soon as he did that, that was the end of that part. You know what happened? Mu'aawiyah Ibn al-Hakam opens his heart now, right in that same setting, begins to have a heart to heart talk with the Prophet sallallahu 'alayhi wa sallam and asks him questions pertaining to other matters that he was on before he became Muslim. The Prophet sallallahu 'alayhi wa sallam advised him, that opened his heart, he began to ask many questions about matters pertaining to how his life was in Jaahiliyyah and the Prophet sallallahu 'alayhi wa sallam told him that that is misguidance.



The point of that is, when the Prophet related to him in a wise and a kind manner, it showed that man Mu'aawiyah radhiallahu 'anhu, that the Prophet was approachable. You can ask him anything, you can go to him with anything. After that you know who this man was? This man was the man who brought the servant he had slapped on her face and he was asking the Prophet sallallahu 'alayhi wa sallam that he felt bad for hitting her and what the Prophet sallallahu 'alayhi wa sallam deems as his judgment. Had the Prophet been harsh, he would not have that heart to heart talk after he corrected that issue. This man would have not ever came to him later on in life with a slave, telling him I hit her, what should I do. He would have been afraid to approach the Prophet sallallahu 'alayhi wa sallam.

The Prophet asked that woman, and that is the famous Hadith that you know where the Prophet sallallahu 'alayhi wa sallam asked her, where is Allah? She did not speak the language but she understood, she pointed to the sky so the Prophet sallallahu 'alayhi wa sallam said free her. Had the Prophet not been kind in correcting Mu'aawiyah the first time, had he said be quiet, you do not do this in the Salah, embarrassed him in front of the Sahaabah or told him do not come to the congregation or he could have said one word that would have been harsh where the man would have never came back again. But he felt so comfortable that he can come to him to the Prophet sallallahu 'alayhi wa sallam with anything and that is how we learn, one of the benefits of it, we learn one of the biggest proof in the Sunnah on Allah, Ayn Allah, is this Hadith right here.

Allah told two Messengers, pertaining to Da'wah. Allah told two messengers, Musa and his brother:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه: ٤٤﴾

What more do you want for proof on wisdom? This hits the peak. Wisdom in Da'wah and being kind in Da'wah, this hits the peak. Allah tells two of the special Messengers, Musa and Haroon, speak to him kindly, perhaps he may accept the admonition that you are going to give him and maybe he will fear Allah and come back to the right path. Ibn Katheer commenting on this verse said, this is a lesson. Fir'awn was in the peak of his arrogance, Fir'awn was in the peak of his pride yet one of the most chosen Messengers, Musa and his brother Haroon, are ordered to approach a man who is in the peak of his arrogance and pride with a kind way. If Allah said to speak to Fir'awn gently, a tyrant who said I am the supreme lord. Allah tells Musa and Haroon, speak gently to a man who says I am your supreme lord, he said:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النازعات: ٢٤﴾

Then imagine how much mercy and compassion and kindness you need to have when you speak to someone who says Allah is the Most Supreme Lord. Fir'awn said I am your supreme

lord and they were ordered to speak to him kindly. You are speaking to people who say Allah is my Supreme Lord, so imagine how much kindness and sympathy and mercy and wisdom you need to have with them.

A man walked in on al-Ma'moon, during the day of the Abbaasid Khilafah when he was a Khaleefah, and he began to admonish him very harshly. So al-Ma'moon was wise, when he spoke he was pretty much wise, he said Allah sent a man better than you to a man who is worse than me, and He told Musa and Haroon:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا ... ﴿طه: ٤٤﴾

Speak to him kindly.

Ibn Masood, in al-Bukhari said, it is as if I am looking at the Prophet Muhammad sallallahu 'alayhi wa sallam when he is saying the story of a prior Messenger whose people beat him and he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

A Messenger who was bleeding, the Prophet used to convey the Message and he used to wipe the blood off and say, Oh Allah forgive my people they do not know. This is Da'wah to Allah, kindness, you got to take the hardships that go with it. Sometimes, you may be humiliated, you got to take that. That is all part of Da'wah. The point of this whole point is, be kind and wise in how you convey the Da'wah.

Our Prophet Muhammad sallallahu 'alayhi wa sallam was the fountain and well of tenderness and warm heartedness. That is our Prophet Muhammad sallallahu 'alayhi wa sallam, he was a shore less ocean of kindness and love. That was the Prophet Muhammad sallallahu 'alayhi wa sallam. There is not a harsh word that someone can say, why did he say that, that was not wise or correct in the matter or the setting that he said it in. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He sallallahu 'alayhi wa sallam was a spring of mercy.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

He was compassion and he was a mercy to mankind. Not mankind, to the Universe, 'Aalameen is the Universe. Human, Jinn, and the Universe itself, believers and non believers alike. He did not give in, the Prophet sallallahu 'alayhi wa sallam did not give in. When there was a mistake, he corrected it. He never let a mistake pass by, never. Never did the Prophet sallallahu 'alayhi wa sallam let a mistake pass by. He did not just let it go, but he did correct it and he did it in the most kind and appropriate and wise manner.

A woman from Bani Isra'eel, a believing woman, a prostitute, went to heaven and Allah forgave her of her sins of prostitution and Allah knows what else of her sins. Allah forgave her because she had compassion toward a dog. Your Da'wah is mercy. When you are a Daa'iyah, you have mercy. She had mercy to a dog because she filled her shoes up and brought him water because she was thirsty and she knew how it felt and she knew how the dog felt. She had mercy to the dog so Allah forgave her for that. If mercy over a dog by a prostitute was means for her forgiveness from major sins, then imagine the reward for mercy over Believers in Laa ilaaha illallaah Muhammadar-Rasoolullah. Imagine the reward for mercy over mankind.

Da'wah is an art, it is dealing with the hearts. You are operating on the hearts, you have to know how to deal with it. Sometimes, you are dealing with those who are righteous, it happens that you are dealing with those who are righteous. Sometimes, you convey a matter in an improper way and it is a righteous matter but you choose an improper way, it would lead a layman to see the truth that you are conveying as evil, because of your approach. Pay attention to that. Sometimes, you convey a matter in a way that is improper, you are on the truth, you are on the Haqq, but the way you convey it could lead a layman to see the truth as evil because of your approach. Sometimes, an innovator or a modernist who are masters, especially the modernists they are masters at their Botox, say cheese smiles. They have these Botox, say cheese smiles when they convey their filth and their sell out, deluded form of Islam. They have these fake smiles and they convey the matter and you could see it is so fake, they convey that evil and because of the way they convey it to laymen, they see that evil as truth.

As a Daa'iyah, you need to understand, we are not dealing with devils, we are not here dealing with devils. Devils, we are not ordered to give them Da'wah. We are not dealing with angels either, meaning there are going to be mistakes. We are not dealing with stones, we are not dealing with stones here. We are dealing with souls, some are good and some are bad. There are the dissolute Faajir, category of Faajireen and there are the devote Muttaqeen. You know the categories you are dealing with. Allah said in the Qur'an:

﴿الشمس﴾ ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ ﴿الشمس﴾

Allah gives an oath by the Nafs, the soul, and He Who perfected it in proportion, Allah subhaanahu wa ta'aala. And He showed them that which is wrong and that which is right.

﴿٨﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

Meaning you are going to have both categories. So you have to convey the message in wisdom and kindness, some who are Muttaqeen and some who are Fujjaar. You deal with that soul, with that heart, with Hikmah.

## WISDOM IN DA'WAH CAN INCLUDE HARSHNESS

You see that long talk we gave on how you must convey this message in Hikmah and you have to be kind in your Da'wah and how that is a foundation and origin of Da'wah. Now the next point is, not the opposite of this point but a continuation. Just as Da'wah should be lenient and it should be based on wisdom, sometimes wisdom entails that one is harsh. So that at times, one can be harsh in Da'wah, you cannot deny that.

The same story we used to show that Da'wah is wisdom and it should be conveyed in a kind and a best manner, also those same stories and many of them show that there is an aspect in Da'wah that is harsh. It is exceptional, yes, but there is a part of Da'wah where there is harshness in it. The story of Musa 'alayhis salaam when he was ordered to go to Fir'awn:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا... ﴿طه: ٤٤﴾

Musa, at the end, and this a lot of people try to hide it, when Fir'awn got belligerent, when he got arrogant, when Musa sort of hit the end of the channel with him, when he got arrogant with Musa, Fir'awn said to Musa:

...إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿الإسراء: ١٠١﴾

Musa come here, what? He said I think you are bewitched. He is mocking him, he is ridiculing him. What did Musa say?

فَقُولَا لَهُ قَوْلًا لَّيِّنًا... ﴿طه: ٤٤﴾

Wisdom, but over here what did he tell him? Musa replied to him and he said, I think you Fir'awn, this is Musa talking, I think you are doomed, you are cursed:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الإسراء: ١٠٢﴾

You think I am bewitched, I think you are cursed, I think you are doomed. You know the word Mathbooraa, what is means? Mathbooraa means destroyed, it means doomed, it means cursed. Ibn Abbaas radhiallahu 'anhu said Mathbooraa means cursed, Mal'oon (ملعون). Mathbooraa means cursed, Mal'oon, disliked. Musa is telling Fir'awn, you are Mal'oon. That is what the interpretation of Ibn Abbaas is of the word Mathbooraa, you are Mal'oon Fir'awn. Other Mufasssireen said Mathbooraa means doomed or destroyed, that means you are going to be doomed or destroyed. Like Mujaahid, Mujaahid said Mathbooraa means doomed. Al-Farraa' said one who has no good in him, is what Mathbooraa is. So yes,

He told him be kind to Fir'awn but there is another side to it that you cannot deny. He told him be kind to Fir'awn but there is another side that you cannot deny.

Leniency in Da'wah is the origin. Leniency in Da'wah is the origin and it is the majority but do not deny that being harsh, which is usually exceptional, is also part of Islam. Only the deluded modernists and those who go along with them are the ones who deny that being harsh is not part of Islam. It is actually a part of Islam, is it exceptional? Most definitely it is exceptional. The overwhelming majority and the origin and foundation and radix of Da'wah, is kind and approaching people in the best manner, but there is also harshness in Da'wah. You have story of Fir'awn and Musa, you have the story of Nimrood and Ibraheem 'alayhis salaam. You have the story of the man and two Jannah and his brother, you have the story of Qaroon and his people. Many stories in the Qur'an and many stories in the Hadith. Sometimes in these stories, it is lenient, all of it is lenient. Some of it is harsh, some of it is lenient and harsh just like the story of Fir'awn. Yes, they went to him in the best way initially but at the end, he told him:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الإِسْرَاءُ: ١٠٢﴾

Why? Because we said the definition of wisdom in Da'wah, we did not say it means leniency in Da'wah, we said that is the origin of it, wisdom in Da'wah is not leniency. That is the origin of it, yes, that is the majority of it but that is not the definition. Wisdom is to put something in its proper place, in the proper manner, in the proper timing.

Anyone who does not believe in Shahaadah is Kaafir. If you do not believe in Ash-hadu allaa ilaaha illallah Muhammadar-Rasoolullah, a Kaafir is a Kaafir. I do not know what the problem is with that, for decades I could not understand what the problem is. They call us Kaafir, if you do not believe Jesus is the son of God. To them, they consider you a non believer, a Kaafir. It means he is not a Believer. What is the problem if we say someone is a Kaafir? I am not sure what the problem is. We have a Kaafir and a Muslim, unlike what the deluded, deceivers of this Ummah today have been conveying. Allah in the Qur'an said:

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ... ﴿التَّغَابُنُ: ٢﴾

There is only two categories, there is no third category. When anyone tells you there is a third category, know that he is either an ignorant or he is corrupted in his 'Aqeedah, and most likely the second. Yes non believer is a Kaafir but you do not go to a non Muslim or a Jew, and you tell him you are a non believer. Even though non believer, nothing is wrong with that, you do not believe in Islam. You say you are not a believer, you are a Kaafir, you are a Kaafir? You do not do that. That is not the proper method of Da'wah. Or you say hey come here you Kaafir, I want to teach you Islam, that is not the proper way of Da'wah. Yes, he is a Kaafir but that is not the proper way of conveying Da'wah. Even though you do not

bargain, he is a Kaafir, you have to believe that he is a Kaafir but when you convey the Da'wah, you do not tell him that you are a Kaafir, there is no reason to tell him that.

Sometimes, even people of innovation who are susceptible of learning and possibly coming back to the path, you should be lenient with them. There are many who are bold and arrogant in their innovation and they spread it, they are arrogant about it. When they are at that level and they want to unleash their tongues, a lot of them like to unleash their tongues on the slaves of Allah and the righteous and pious people of our time and previous times, to make the enemies of Allah happy, it may be appropriate at times to be harsh with them because matters like this need to be studied on a case by case situation. So yes, harshness could be to a person of Mubtadi' who is an innovator, but it depends, if he wants to learn or he accepts the Ayaat in the Qur'an and the Ahaadith of the Salaf and the sayings of the Salaf, they why would you be harsh to him? Each scenario needs to be studied and diagnosed by a Daa'iyah and lectures can be given on the details of when to be harsh and when to be lenient but you have to understand that there is both in Islam.

The purpose of this is to give an outline, this is just an outline. The point for our purposes here is yes, being kind in Da'wah is the origin and it is the general rule and it is the majority but do not ever deny that being harsh in ordaining the good and forbidding the evil may be an exceptional way to do Da'wah and convey the right message to someone.

Just like the story of Fir'awn, people also usually use the story of Nooh to establish leniency in Da'wah, which is true. They are going to tell you he made Da'wah for nine hundred and fifty years, he lived for more than nine hundred and fifty years they are going to say, and nine hundred and fifty years he went and gave Da'wah, gave Da'wah, gave Da'wah, and we should be lenient like that and like Nooh 'alayhis salaam and we got to give Da'wah. Yes, he did do Da'wah and that is the majority like we always say.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

﴿العنكبوت: ١٤﴾

And Nooh was sent to his people and he stayed with them, how long?

...أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

Thousand years short of fifty years, which makes it nine hundred and fifty years. Yes but like the story of Fir'awn, there is also another detail to it. In his Da'wah, he was very kind.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اجْتَبَيْتُمْ لِإِيَّائِي إِلاَّ عَلَى اللَّهِ...

He is telling his people in a kind way, I do not want anything in return, Allah is going to give me my reward.

...وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۗ إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا

تَجْهَلُونَ ﴿هُود: ٢٩﴾

I am not going to oust a people who are believers, because they are going to meet their Lord. And I see, look at the last point of the verse over here, he stayed in Da'wah nine hundred and fifty years but also, do not forget the other aspect. When they pressed him to drive away the believers, when they kept pushing him to drive away the believers, he called them a bunch of ignorants:

...وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

I am not going to drive away those believers, surely they are going to meet their Lord but I see that you people are ignorant. He called them a bunch of ignorant people, he called his people a bunch of ignorants which is a harsh word, it is a tough word. And Fir'awn, he was lenient but he said Mathbooraa. Yes Nooh did nine hundred and fifty years and he was very kind and gentle in his Da'wah but also, he called them at one point ignorant people.

Ibraheem 'alayhis salaam, he was very lenient to his tribe and his dad and he would tell his dad:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ... ﴿مريم: ٤٤﴾

يَا أَبَتِ إِنِّي أَخَافُ... ﴿مريم: ٤٥﴾

Yaa Abati is a word denoting very kind way, very sweet way to refer to your dad. It is a sympathetic way of referring to your dad, it is a humble and respectful way of referring to your dad. Yes he did that with his dad, but it got to a point at one point in his Da'wah, what did he say?

In Surat al-Anbiyaa', the same man who is saying Yaa Abati and was kind and tried to convey the message, he made Da'wah in the kindest and best of all manners for years and years, but it got to a point where he said, what did Ibraheem 'alayhis salaam say? He said to his people:

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ...

Uff comes in two Qiraa'aat. The first is Uffa with a Fathah on the Faa (أُفَّ), that is one Qiraa'aah. It comes in another Qiraa'aah, the one we know, Bil-Kasr wat-Tanween (بالكسر والتنوين), Uffin (أُفِّ). The meaning of it in both Qiraa'aat is al-Karaahiyyah wal-Ikhtiqaar (الكراهية والاحتقار). It means dislike and scorn, so:

...أُفِّ لَكُمْ...

Uff, I hate this. Lakum, I hate you. And Ikhtiqaar, I look and I scorn you. After all those years? Yes, there was a portion of his Da'wah where he was harsh. He said fie upon you, it is translated in the English translation as fie, but Uffing is Karaahiyyah and Ikhtiqaar, disliking and scorn. What is he disliking? Them and that what they worship. Uffin Lakum, fie upon you and upon that which you worship, you have no sense:

...أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

Do you not have no sense? Is that not a harsh way of Da'wah? Yes it is harsh, that was part of Da'wah that was harsh.

In Musnad Ahmad and the portions are in the two Sihaah, when Subayy'ah bint al-Haarith was widowed. She gave birth shortly after she was widowed, she gave birth to a baby boy right after her husband died, possibly weeks later. Islamic Fiqh point of view, she is done with her 'Iddah, she can go and get married. She is done with her 'Iddah, she does not have to wait the four months and ten days that a woman who was not pregnant has to wait. Abu Sanaabil passed by her one time and he knew or she told him that she just gave birth and she was preparing herself to greet and welcome people who are going to be asking for her hand. So he, Abu Sanaabil told her you got to wait the full four months and ten days. She thought that did not seem right, she thought, which she was right, when a woman is pregnant and her husband dies, then when she gives birth that is it, she is done with her 'Iddah. He said no, you have to wait for four months and ten days. It may be, according to some interpretation, he desired to marry her and she rejected him so he wanted to sort of give her a hard time and tell her you got to wait the longer period, the four months and ten days.

She went to the Prophet Muhammad sallallahu 'alayhi wa sallam, what did the Prophet sallallahu 'alayhi wa sallam say? This was the man who taught a Bedouin who was urinating in the Masjid. This was a man who told a man who is trying to commit adultery, come here, and he rubbed on his chest. You know what he said?



## كَذَبَ أَبُو السَّنَابِلِ

In another narration:

لَيْسَ كَمَا قَالَ أَبُو السَّنَابِلِ قَدْ حَلَّتِ فَتَزَوَّجِي

He told her, you are free. Your 'Iddah is over, you can get married. The Prophet who taught the Bedouin who was urinating in the Masjid and brought him close and taught him in the most kind way, is now telling about someone, he is a liar. Why? Because the Prophet sallallahu 'alayhi wa sallam deemed it appropriate now that it be harsh on this person, this individual.

In Muslim, Abu Dawood, an-Nasaa'ee, a man got up to give some speech or give a talk and he said:

مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ

The one we say in the beginning of all our Khutbah.

مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ ، وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوَى

Instead of saying:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

He said:

وَمَنْ يَعْصِيهِمَا

Whoever disobeys them, he combined them. He said whoever disobeys them, meaning Allah and His Messenger, is doomed. The Prophet sallallahu 'alayhi wa sallam responded to him, he said:

بِئْسَ الْخَطِيبُ أَنْتَ ، قُلْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

The Prophet said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger, not whoever disobeys them. Look at the small difference, he said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger. You should not be saying

whoever disobeys them, you do not say them, small mistake. The Prophet sallallahu ‘alayhi wa sallam in that simple mistake seen it was wisdom to be harsh with the man who said that, for some reason. In another narration the Prophet sallallahu ‘alayhi wa sallam said:

فُؤ

Go, get out.

اُذْهَبْ

Get up and go. And in another narration, the one I mentioned, he said:

بُؤَسَ الْخَطِيبُ اُنْتِ

To say that to a public speaker, that could traumatise someone, he may never give a public speech after that. Miserable Khateeb, Bi’sa means you are a miserable Khateeb. The Prophet sallallahu ‘alayhi wa sallam deemed in that scenario that this man needed this type of approach.

In Hadith narrated in Muslim, Umaarah Ibn Ru’aybah, the one I mentioned when you do not raise your hands during the Khutbah as a Khateeb or a follower during Jumu’ah, you do not raise your hands. Umaarah Ibn Ru’aybah seen one of the leaders of Bani Umayyah raising his hands on the pulpit. What did Umaarah say? He said, may Allah disgrace those two hands, may Allah disgrace those two hands, I seen the Prophet sallallahu ‘alayhi wa sallam on the pulpit and he never did more than this, meaning use his finger. The Prophet used to make Du’aa on the pulpit using his finger. What the point of it is, Umaarah said may Allah disgrace those two hands. He deemed it appropriate that he was harsh in that circumstance right there.

Abu Ayyub went to the wedding of Saalim Ibn Abdillah Ibn Umar, Saalim Ibn Abdillah Ibn Umar is the grandson of Umar Ibn al-Khattab. He went to his house and the wedding, he is the grandson of Umar Ibn al-Khattab, the son of Abdullah Ibn Umar. He seen the walls in the house of Saalim were covered with drapes, fully covered with drapes. Abu Ayyub radhiallahu ‘anhu said to Saalim, the son of Abdullah Ibn Umar radhiallahu ‘anhum ajma’een, he said to him, the Prophet deterred or disliked walls to be covered and your walls are covered. Your walls are covered and the Prophet sallallahu ‘alayhi wa sallam deterred from that. Saalim replied to him, he said you know our women, our women, you know these days they overpowered us and you know he began to justify it, that his women wanted that and they are stronger, you know like many do today. Abu Ayyub refused to sit and left the wedding, he left it. You know weddings like we said, many of the ‘Ulamaa consider it Waajib to respond to it, he left it over drapes all over the walls of Saalim. That is

a little bit harsh in correcting a mistake, walking out from the wedding, and Abu Ayyub is a companion and a well known figure of the friends and Sahaabah of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Ibn Umar when he goes on a Janaazah, and the Sunnah in Janaazah is to speed walk. When Janaazah is on your shoulders, you do ar-Ramil (الرميل). Speed walking in 'Arabi is called ar-Ramil. Ibn Umar told the people, speed walk, he is on our shoulder, we have to speed walk. If you do not speed walk and do ar-Ramil, I am going to leave and go back. That is big words, I am going to leave in departure and go back and leave this funeral. Why? For the mere fact he deemed it that this was an appropriate way of dealing with this circumstance, at this time.

And the summary of these last two points that I mentioned, let me repeat it, the last two points that I just mentioned. The origin of Da'wah and ordaining the good and forbidding the evil is to be lenient, as lenient as you can be. We mentioned the verses, we mentioned the stories. Do not ever deny though, or cancel that there is the approach of being harsh in Islam, as the modernists do and others like them. When each method is used, it depends on a case by case circumstance and really, you can go about for many lectures talking about when to be harsh and when to be lenient and the types of people to be harsh with and the types of people to be lenient with, but the origin and overwhelming majority is leniency in Da'wah.

## **THE DIFFERENCE BETWEEN MUDAARAAH AND MUDAAHANAH**

I may have mentioned it but let me repeat it because it is important. There is a difference in being kind and gentle in Da'wah, which is called Mudaaraah (مداراة), it is to sacrifice your Dunya for your Deen. You might be humiliated, you let it go. You speak and choose the best of all words, you try hardest to choose the best, Ahsan (أحسن), Ahsan means the better, the best. You lower your wing, sometimes you got to fight yourself to lower your wing. You may need to tolerate attacks and convey it and combat it with nice words. You may need to speak nice when you feel like you really do not want to, that happens a lot. There is many ways where you do Mudaaraah, that is called Mudaaraah.

Then there is something that we do not do, which is Mudaahanah (مداهنة). The second one is Mudaahanah, Mudaahanah is totally different. That is to sacrifice your Deen for this Dunya, compromising, we do not compromise. The first one is Mudaaraah, sacrificing your Dunya for your Deen, Mudaaraah. The second one is Mudaahanah, sacrificing your Deen for your Dunya, we do not do that. We do not deny matters of Islam, we do not please the person we are speaking to by denying or giving an incorrect form of Islam, we do not

manipulate aspects of Islam to please governments or leaders or Western world. We do not do that, that is Mudaahanah.

Allah said in the Qur'an:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿الْقَلَم: ٩﴾

We do Mudaaraah, we do not do Mudaahanah.

And a Daa'iyah resembles water, water in a vase, in how his Da'wah is conveyed, in how he conveys his message. If you put water in a cup, it takes the shape of the cup, the water takes the shape of a cup. If you put water in a cup, it takes the shape of that cup; if it is in a vase, it takes the shape of the vase. Whatever instrument you put water in, it takes that shape. The cup and the vase are solid, the cup is solid, that is the principles of our Deen. We do not bargain, they do not change, they do not change at all, but the water and how it changes in the vase, the shape of it changes; that is how we relate and convey the message and that is how we deal with people in kind, and the best of all manners.

## EXAMPLES OF OUR SALAF IN DA'WAH

Look at the righteous in their Da'wah. Abu Bakr goes, days into Islam, he comes back with five of the ten people granted places in Jannah. Uthman Ibn Affan, Zubayr Ibn Awwam, Abdur-Rahmaan Ibn 'Awf, Sa'd Ibn Abi Waqqaas and Talhah Ibn Ubaydillah; five within days of the Islam of Abu Bakr. What knowledge at that point did Abu Bakr have, of reward for one to convey Islam? Abu Bakr at that point, knew Laa ilaaha illallah Muhammadar-Rasoolullah, so he went with that. What reward was there for one who brings others into Islam?

Islam was days old, he goes and brings five of people who were later five of the ten people who were granted places in Heaven. There was possibly, most likely, no Hadith at that point detailing the reward of bringing others to Islam as we have today, like the one we mentioned about Ali Ibn Abi Talib and like the life of the Prophet sallallahu 'alayhi wa sallam and the Sahaabah in Da'wah. Abu Bakr understood that Islam was his life and goal, when Islam is your life and goal you speak about it, you convey it, you bring others to it, that is common sense and that is what motivated Abu Bakr as-Siddeeq radhiallahu 'anhu to bring others into this righteous religion. Do you see one of the reasons why the Imaan of Abu Bakr is more than the Imaan of the Ummah? Because Abu Bakr had the upper hand in getting your forefathers, the forefathers of Islam, to embrace Islam.

The Prophet sallallahu 'alayhi wa sallam brought Abu Bakr to Islam, Abu Bakr brought some of the biggest forefathers of Islam to embrace Islam. That is in addition of course to his blind support and belief in the message of the Prophet Muhammad sallallahu 'alayhi wa sallam.

So Abu Bakr, he got this high honour and ranking of his Imaan being so much and his Deen being so much, he brought Uthman to Islam, he brought and showed him the way to Islam. Uthman later became the third Khaleefah, Uthman did so much that we can talk about for weeks and weeks to come. Who get all that reward? Uthman gets it and then, because Abu Bakr brought him to Islam, Abu Bakr gets it as well. Abdur-Rahmaan Ibn 'Awf and his achievements, you all know the achievements of Abdur-Rahmaan Ibn 'Awf and they are numerous. Sa'd Ibn Abi Waqqaas, the man who took Islam from Madinah all the way down to Iraq, all the way down to Persia.

Today, Sa'd Ibn Abi Waqqaas rests in his grave with the reward of billions and billions and billions of Muslims, in the regions he opened for Islam. And guess who gets the reward? He gets the reward, Sa'd Ibn Abi Waqqaas and likewise, Abu Bakr gets the reward, not a tiny less bit than that. The Hadith we mentioned, we have to apply the Hadith we mentioned. Whoever points someone to righteousness, he gets the reward of that. Sa'd Ibn Abi Waqqaas gets the reward of everyone from Madinah down to Persia to Iraq, and so does Abu Bakr. That is just five of the ten people that he brought to Islam, five of the people who were granted places in Heaven. He brought Bilal and imagine the reward of Bilal and the sacrifices Bilal did and the achievements he did, Bilal gets them and Abu Bakr gets them. Now Abu Bakr is in his grave and he gets the reward.

At-Tufayl Ibn Amr ad-Dawsi, the long story of how they were warned, Tufayl Ibn Amr ad-Dawsi was the leader of his tribe so Quraysh warned him so much not to follow the Prophet Muhammad sallallahu 'alayhi wa sallam. Because they knew if he followed the Prophet Muhammad sallallahu 'alayhi wa sallam, his tribe is going to follow him, and they had dealings with him that they did not want to breach or to affect their dealings with him. So he ended up after a long story, we do not have time to get into it, he embraced Islam. Did he recline back? Did he kick back and said I embraced Islam, I am a leader of a tribe and that is it? This is in the early days of Islam. It is obvious, it is common sense that if you truly have a belief in something, you go and convey it. He goes on to his father, as soon as he goes back to his tribe, he tells him Islam. His father tells him:

دِينِي دِينُكَ

My religion is your religion. Then he goes to his family members, one by one, and they embrace Islam. And among those who embraced Islam is Abu Hurayrah, Abu Hurayrah is from his tribe. At-Tufayl Ibn Amr ad-Dawsi, among those who he got to embrace Islam is Abu Hurayrah. Our man of Hadith, our man of many achievements. So everything, every time you read a Hadith, and how many times do we say radhiallahu 'anhu? Every time you read a Hadith by Abu Hurayrah and you make Du'aa for him, the same goes to at-Tufayl Ibn Amr ad-Dawsi. Daws is his tribe, they gave at-Tufayl, their leader, a hard time in embracing Islam. So at-Tufayl went back to the Prophet Muhammad sallallahu 'alayhi wa sallam. He

said, oh Prophet of Allah, make Du'aa on my tribe Daws, I want you to make Du'aa on them. But the Prophet sallallahu 'alayhi wa sallam, wise, kind, Daa'iyah, Rahmah lil-'Aalameen, he said:

اللَّهُمَّ اهْدِ دَوْسًا

And he said go back to your people and convey, so he went back to his people and he conveyed, he went back and he began Da'wah. Now so suddenly, they are accepting the Da'wah. So he comes back to the Prophet Muhammad sallallahu 'alayhi wa sallam with approximately eighty or ninety clans from his tribe. They all go to the Prophet sallallahu 'alayhi wa sallam, take their Shahaadah and give commitment. And he stays with the Prophet sallallahu 'alayhi wa sallam, until the final years when Makkah is conquered.

Daws, what I want to tell you is Daws today, is where the south of Sa'oodiyyah is. If you look on a map the south of Sa'oodiyyah is, that is where it is. You know the accident that I mentioned, about the female bride who died with her family members, may Allah have mercy on her and her family and grant those who are living of them patience, that is the area that at-Tufayl Ibn Amr ad-Dawsi was in. The tribes there today mostly are known as Zahraan and next to it is the tribes of Ghaamid. Today there is hundreds of 'Ulamaa from the tribes of Zahraan and Ghaamid. Amongst them is the one you all know, al-Ghaamidi, the one you listen to, he is in the town right next to where at-Tufayl was. At-Tufayl now is in his grave, thirteen centuries later approximately or so, he gets reward in his grave for that famous reciter and there is hundreds of 'Ulamaa from Ghaamid and Zahraan or that area where ad-Daws is. He gets it, at-Tufayl Ibn Amr ad-Daws, he is in his grave getting that reward and who in return also gets it? The Prophet of course, sallallahu 'alayhi wa sallam. So look at that chain reaction.

The Prophet sallallahu 'alayhi wa sallam goes to a barber, he gives Da'wah. What comes out of it? In a barber? Six teenagers at the barber embrace Islam. The next year these six go back, these teenagers, and bring twelve. The following year, the twelve bring seventy three men and two women. The following year, Mus'ab Ibn Umayr is sent as an ambassador to Madinah to teach them Islam. Then right after that, Mus'ab Ibn Umayr sends a message to the Prophet Muhammad sallallahu alayhi wa sallam that the whole of Madinah has embraced Islam, you are welcome to come over here. Six men in a barber shop started this whole thing. The Prophet of Allah sallallahu 'alayhi wa sallam conveyed the message even in a barber shop, and what came out of that at end is Islam in Madinah.

Those teenagers understood that we have to convey this message. Few moments they sat with the Prophet sallallahu 'alayhi wa sallam in secrecy, in hiding. They took the message and they went on and they knew, under conviction, that we got to convey this message. Ja'far Ibn Abi Talib, the Da'wah of Ja'far Ibn Abi Talib in Abyssinia, in Africa, he placed the seeds of Islam in Africa. And nearly everyone in Africa who is Muslim, most likely, Ja'far Ibn

Abi Talib gets the reward of it today because he is the one who went there and conveyed the Da'wah and gave the message to an-Najaashi and that is how Islam began to spread in that area. Abu Musa al-Ash'ari and Mu'adh Ibn Jabal, in Yemen. All these men we talk about, Ja'far Ibn Abi Talib, Mu'adh Ibn Jabal and all those, these were men who were in their early prime, their twenties.

The Mu'min of Yaseen, you all know the story of Surat Yaseen, Mu'min Yaseen. Nearly sixteen or so verses talk about this, who is this man? Who is this man that Allah documents a story in sixteen verses mentioning what happened in his situation. Two messengers were sent to people. And then they were followed by another.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ... ﴿يس: ١٤﴾

They threatened their Messengers, they threatened that they are going to stone them, they threatened that they are going to torment them. And they said, the evil omen that they have is because of their Messenger, they attributed that to their Messenger. A man did not kick back and relax, that is the Mu'min of Yaseesn, Mu'min Aali Yaseen (مؤمن آل ياسين).

The man did not kick back and relax and say it is not my business, they got Messengers, that is not my business. A man that is known to be righteous comes from the furthest part of town. He hears about what is going on, he comes from the furthest part of town.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ... ﴿يس: ٢٠﴾

Aqsaa is the furthest part of town. He comes running, he comes from Aqsal-Madinah. He comes running, they kill him. His heart is attached to Da'wah even in the life after. His heart is attached to rescuing people and he tells when he is granted places in Heaven. They tell him, you are granted to go to Heaven. Allah tells him:

قِيلَ ادْخُلِ الْجَنَّةَ...

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ

الْمُكْرَمِينَ ﴿٢٧﴾ ﴿يس﴾

Enter Paradise, he said I wish my people knew. Even in the life after, his mind is still with his people trying to get them to be rescued. You see how Da'wah is when it becomes part of someone. He said, I wish I can tell my people how Allah forgave me and made me among those who are honoured so possibly of course, they can follow in those footsteps and get

the honour that I have. I wish I could go back, I wish I can go back. I wish I can make Da'wah to them and let them know. He is told to enter Heaven and his mind is back there, trying to convey this message to his people.

If examples of Messengers, if examples that we are supposed to follow, Sahaabah and humans, are not enough to inspire you for Da'wah, then take the examples of Jinn. Even Jinn have Da'wah and they are strong in their Da'wah. Look what Allah says about them in the Qur'an, the Jinn. When a group of them embraced Islam and followed the Prophet sallallahu 'alayhi wa sallam, did they just sit back silent?

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ  
عَذَابٍ أَلِيمٍ ﴿الْأَحْقَافِ: ٣١﴾

The Jinn were moved to convey this message as soon as they believed in it. As soon as they believed in the message, they wanted to convey it and this was the Jinn. Our people, respond. That is what the Jinn said, respond to the call of the Prophet Muhammad sallallahu 'alayhi wa sallam, respond to the call of the Messenger of Allah by believing in him.

...وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

And then they go on to say, if you believe in him Allah will forgive you and grant you this and that. So basic point is, the Jinn themselves wanted to convey the Da'wah.

If all that, Messengers, Sahaabah, now the Jinn is not enough to inspire you to do Da'wah, then even the animals, even the animals have Da'wah. The story of the Hud Hud (هدد), the Hoopoe. In the Qur'an, when Sulaymaan had a military march and ordered all his soldiers to be at the march, he noticed a bird was missing. A bird goes from Falasteen to Yemen and then back, ordains the good and forbids the evil. He is late to the march, it is organised by Sulaymaan so Sulaymaan 'alayhis salaam said I am going to punish him by torment or slaughter. He, soon after, comes back. What was he doing? He was doing Da'wah. He comes back late. He says:

أَخَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿النمل: ٢٢﴾

I got good news for you. He was on a Da'wah mission, he says hold up, hold up Sulaymaan. I grasped that which you do not know about, I grasped knowledge you do not know about. I have been forbidding the evil and ordaining the good. What is it, what do you have?



...أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبِيٍّ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدْتُ  
امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدْتُهَا  
وَقَوْمَهَا يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ ﴿النمل﴾

I found a woman ruling over some people. She been given all things, all things that one could be given and she possessed that which no other ruler has possessed and she has a great throne. Then, people were worshipping the sun:

وَجَدْتُهَا وَقَوْمَهَا يُسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ...

Her and her people were prostrating and believing and worshipping the sun. Cannot be silent, a bird says I cannot be silent. I see them doing Shirk, I cannot be silent. They need to be worshipping the Lord of the supreme throne, Allah.

## CONCLUSION ON DA'WAH TO ALLAH

In conclusion, after you hear all that, there is a difference between a real flower that gives us a scent and a plastic flower that looks good but only carries the name flower. There is a difference between the two. The real flower, you put it in your house, it has a nice scent, it looks better. But you also got a plastic flower, it looks very good, but there is a huge difference between the plastic and the real flower. The Muslim with no Da'wah, the Muslim who does not ordain the good and forbid the evil, is like that plastic flower. Looks good, he is still Muslim, we are not saying he is not Muslim, looks good too because a Muslim is always good Inshaa Allah. However, he is like that plastic flower. The one who ordains the good and forbids the evil and does Da'wah like those we mentioned, the task of the Messenger, the task of the Sahaabah, the task of the Jinn and even the task of some of the animals. The one who does Da'wah is like a real flower that has a scent and it is more delightful to look at and it is more preferred to have in your house than a plastic flower.

A believer who engages in Da'wah, who takes that task upon him, is like a running water. There is a difference, running water is more pure than still water. You know about water? Running water is always more pure than still water. If water is still, if it is in a pond or in a pool, over time what happens? You got to look at the matter over time, over time what happens? It may stay clean for a while, in your pool or your pond or any type of still water, even if it is big. For some time it is going to remain clean, but after a while, it gets tainted.

Unlike running water that runs into the oceans and it is more pure and more clean. Not ordaining the good or doing Da'wah, if you do not ordain the good and you do not do Da'wah, you are like the still water. You might get tainted after a while.

There is no neutral grounds in Da'wah, no neutral grounds, especially for us in the West, there is no neutral ground. That is how it is, take that as a rule, there is no neutral grounds in Da'wah zone, you cannot say I am just neutral to myself. You are either giving Da'wah or you are getting invaded in your belief. The water gets tainted over time, especially in the circumstance that we are in. Be like that clean running water with Da'wah to Allah, that clean running water. A believer does not want to be still with his religion, he always wants to move and convey and teach others because that is among the noble tasks, the tasks of the Messengers.

With this we will conclude, there is a little bit more I wanted to talk about but I think this is sufficient for this matter, Da'wah to Allah. Next week Inshaa Allah, we will go to the fourth aspect and that will be the final aspect of the four introductory aspects. I know we stayed long, but we can take questions. I do not mind staying if anyone wants to stay until we answer the last questions, so go ahead.