



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

DA'WAH ON FELLOW MUSLIMS:

- 1. THOSE WHO ARE NOT PRAYING/ PRAYING IRREGULARLY**
- 2. THOSE WHO ARE TAKING INTOXICANTS SUCH AS ALCOHOL, CANNABIS, CIGARETTES AND SHEESHA**
- 3. THOSE WHO ARE LGBT**

Enjoining right and forbidding evil is obligatory on all Muslims.

Enjoining what is good (*al-ma'roof*) and forbidding what is evil (*al-munkar*) is one of the most important Islamic duties, indeed it is the noblest and most sublime. This is the task of the Prophets and Messengers (peace be upon them all), as Allaah says (interpretation of the meaning):

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers" [al-Nisaa' 4:165]

Allaah cursed those among the Children of Israel who disbelieved because they failed in this important duty. Allaah says (interpretation of the meaning):

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood (David) and 'Eesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do [al-Maa'idah 5:78]

The ultimate benefit of enjoining good and forbidding evil is Jannah:

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 3: 104

Enjoining what is good and forbidding what is evil is a mission which will never end until the Hour begins. It is obligatory upon all the ummah, rulers and subjects, men and women, each according to his or her circumstances. The Prophet (peace and

blessings of Allaah be upon him) said: "Whoever among you sees an evil action, let him change it with his hand [by taking action]; and if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by feeling that it is wrong] - and that is the weakest of faith." (Narrated by Muslim, 49)

If we do not enjoin good and forbid evil, then our du'a will not be accepted:

Huthaifah (RA) reported: The Prophet (SallAllahu alayhi wa sallam) said, "*By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted*". [At-Tirmithi]

Before we handle the 3 issues of this topic, let's go through the criteria which we must have in order for our da'wah to be effective inshaAllah:

a. Acquire knowledge

We must have a good amount of knowledge on the particular topic that we are advising or else you may mislead others.

For example - you simply use the verse on prohibition of alcohol in 2: 219 and 4: 43.

"They ask you (O Muhammad SallAllahu alayhi wa sallam) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." ..." 2: 219

"O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter,..." 4: 43

BUT the actual and total prohibition is in surah 5 verse 90-91

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab , and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful .

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

b. Intention - be sincere

Umar Ibn Al-Khattab relates that he heard the Messenger of Allah, *sallallahu 'alayhi wa sallam*, say, "*Verily actions are by intentions, and for every person is what he intended. So the one whose hijrah was to Allah and His Messenger, then his hijrah*

was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for."
[Agreed upon]

“from Abu Hurayrah, who said, “I heard the Messenger of Allah say, ‘ Verily, the first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I fought for Your Cause till I was martyred.’ Allah will say: ‘You have lied. You fought so that people might call you courageous; and they have done so.’ Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur’an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I acquired knowledge and taught it, and read the Qur’an for Your sake.’ Allah will say to him: ‘You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur’an so that they might call you a reciter, and they have done so.’ Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I did not neglect any of the ways You liked wealth to be spend liberally for Your sake’. Allah will say to him: ‘You have lied. You did it so that people might call you generous, and they have done so.’ Command will then be issued about him and he will be dragged on his face and thrown into Hell.”
And the wording, “So these are the first of Allaah’s creation the Fire will be kindled with on the Day of Resurrection”
Saheeh Muslim, 13/45/1905

c. Understand that Guidance is ONLY from Allah. We are just reminders

And Allah says (interpretation of the meaning):

“Whosoever does righteous good deeds, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.”

[Fussilat 41:46]

Guidance is in the hand of Allah. If Allah willed, He could guide all of mankind, for there is nothing that He cannot do on this earth or in the heavens. Nothing happens in His Dominion except that which He wills.

“Say: ‘With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.’”

[al-An’am 6:149 – interpretation of the meaning]

But in His Wisdom, Allah has created us with the ability to choose, and He has sent down to us guidance and the Criterion. So whoever obeys Allah and His Messenger will enter Paradise and whoever disobeys Allah and His Messenger will enter Hell, as Allah says (interpretation of the meaning):

“Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you.”

[al-An’am 6:104]

The Messenger (peace and blessings of Allah be upon him) has no part in guidance; all that he and the Muslims have to do is to explain and convey the message, and show them guidance but they cannot force people to follow it, as Allah said to His Messenger (peace and blessings of Allah be upon him) (interpretation of the meaning):

“And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers?”

[Yoonus 10:99]

And Allah says (interpretation of the meaning):

“And the duty of the Messenger is only to convey (the Message) plainly.”

[al-‘Ankaboot 29:18]

d. Have good manners when enjoin good and forbid evil

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, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. (16: 125)

There is no need to shout or be angry, as this will repel the other party from seeking help or advice. You have to be patient, because as we said above – Guidance is from Allah, NOT from us.

e. Do NOT judge others when helping others

O you who have believed, when you went forth in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace, "you are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before, then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted. (Suratul Nisaa: 94)

Allah is addressing the believers who accepted Islam at the time of the Prophet sal Allahu alayhi wa sallam but did not declare their faith openly so they mixed with the people. Since one could not tell who was a Muslim or not, the way to recognize a believer was by the greetings of Salaam. There are many Asbaab (reasons for revelation) for this ayah related by the Companions and scholars of tafseer. One of the main reasons that this verse was revealed after Rasul Allah sal Allahu alayhi wa sallam sent a delegation led by Al-Miqdad ibn Al-Aswad radi Allahu anhu. Imam Ibn Katheer narrates in his famous work of tafseer:

"Ibn `Abbas said, "The Messenger of Allah sent a military expedition under the authority of Al-Miqdad bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allah.' Yet, Al-Miqdad killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allah. By Allah I will mention what you did to the Prophet .' When they went back to the Messenger of Allah, they said, 'O Messenger of Allah! Al-Miqdad killed a man who testified that there is no deity worthy of worship except Allah.' He said, Summon Al-Miqdad before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allah" What would you do when you face, "There is no deity worthy of worship except Allah tomorrow" Allah then revealed [this verse]. The Messenger of Allah said hoto Al-Miqdad, He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah." (Narrated in Bukhari, Al-Bazzaar)

f. Every individual is different – we need to see who our audience is

g. Don't just speak all the time – but listen to the ones whom we are helping

h. Advise privately, NOT publicly

i. You have to do what you preach

" O you who believe! Why do you say that which you do not do?

Most hateful it is with Allah that you say that which you do not do." 61: 2-3

j. Do not just focus on negatives - give positive motivation and encouragement

k. Always explain the following in detail:

- Tawheed
- Purpose of life
- Accountability to Allah
- Rewards for those who obey and Punishment for those who disobey

l. Always review and meet up to check on progress

m. Do not rush them or expect them to make an overnight change

n. Everyone is given a free will by Allah. Shaytan cannot force anyone to do anything, but shaytan can merely whisper. BUT if we decide to disobey Allah then we have to bear the consequence.

For e.g. Adam

(AS) and his wife lost everything then they disobey Allah. (20: 117 -123)

Iblis lost his position in paradise and worse still, because he refused to repent, he is condemned to eternal hellfire.

o. Check the companions and other causes which may impede progress

The people of the cave were saved from idolatry because they stick together and Allah advised us in surah 18 verse 28

p. Make du'a

- Must do sincere repentance first
- Then du'a for Guidance and steadfastness

1. NOT PRAYING/IRREGULAR PRAYERS

- Explain how prayer is the first thing we will be asked by Allah on the Day of Judgment
- Explain about prayer as a means to communicate with Allah - we are honoured to be invited by Allah to meet Him 5x a day at least - direct communication
- Find out why he/she is not praying regularly
- Make sure he/she understands what he/she is reciting during prayer
- Start slowly by praying once a day
- Check also the wudhu (ablution)
- Provide a simple prayer book with photos
- Review with the person regularly

- Even the person is trying to pray 1-2 x a day, be positive and give positive comments – motivate him/her
- Prayer is also the prevention of all disobedience to Allah (29: 45)

j

2. INTOXICANTS

- Ask the reasons why they take intoxicants
- Stay away from bad companions
- Shisha, narghileh and smoking are all evil actions and are haraam, because of the harm they cause to one's body and wealth. Allah, may He be exalted, said, describing our Prophet Muhammad (blessings and peace of Allah be upon him): "he allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)" [al-A'raaf 7:157]. It is proven that the Prophet (blessings and peace of Allah be upon him) said: "There should be neither harm nor reciprocating harm." So it is not permissible to use these things or to sell them or to distribute them.
- Shaykh 'Abd al-'Azeez ibn 'Abd-Allah Aal al-Shaykh; Shaykh 'Abd-Allah ibn Ghadyaan; Shaykh Saalih al-Fawzaan; Shaykh Bakr Abu Zayd

The Prophet (Allah bless him and give him peace) said, "Whoever drinks wine, his prayer is not accepted from him for 40 days. If he repents, Allah forgives him..." [Tirmidhi]

Drinking wine or other intoxicants is a major sin. In order for one to eradicate the sin, one engages in a sincere repentance. Legally speaking, one does not have to make up the prayers performed if the prayers were valid. "Not accepted" in the hadith means that the prayers are not accepted in terms of reward. As such, one can make up these prayers as part of the remorse felt for committing such a sin, though it is not an obligation.

Another ahaadeeth was narrated by Ibn Maajah (3377) from 'Abd-Allaah ibn 'Amr who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever drinks alcohol and gets drunk, his prayer will not be accepted for forty days and if he dies he will go to Hell. But if he repents, Allaah will accept his repentance. If he again drinks alcohol and gets drunk, his prayer will not be accepted for forty days and if he dies he will go to Hell. But if he repents, Allaah will accept his repentance. If he again drinks alcohol and gets drunk, his prayer will not be accepted for forty days and if he dies he will go to Hell. But if he repents, Allaah will accept his repentance. If he commits (this sin) again, then Allaah pledges to make him drink the mud of khabaal on the Day of Resurrection." They

asked, "O Messenger of Allaah, what is the mud of khabaal?" He said, "The juices of the people of Hell."

Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

3. LGBT

The inner struggle we always face

Jihaad al-nafs means striving to makegyhh oneself learn true guidance, and to follow it after coming to know it, calling others to it, and bearing with patience the difficulties of calling others to Allaah. Jihaad al-Shaytaan means striving against him and warding off the doubts and desires that he throws at a person, and the doubts that undermine faith, and striving against the corrupt desires that he tries to inspire in a person.

- Many people are struggling to prevent themselves from disobeying Allah, sometimes on a daily basis, but we have to remember that Islam means complete submission to Allah. Even if we have to struggle hard with our nafs, obedience to Allah is absolute. There is no compromise. (surah al Kafiroom)
- Allah has explained to us many stories from people of prophet Lut (AS)
- Be patient and do not judge
- Advise them to make du'a to Allah. Allah can easily Guide them if He Wills
- Fast more often if he or she is not married