



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

**DOING DA'WAH AS INSTRUCTED BY ALLAH**

**SURAH AN NAHL (16) VERSE 125**

Invite (mankind, O Muhammad ﷺ) 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.

**A few points to ponder:**

1. Calling people to the right path
2. Method
  - With wisdom
  - Fair preaching
  - Argue and discuss in a better way
3. Allah is the One Who Guides

**1. Calling people to the right path**

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

We, the nation of prophet Muhammad SallAllahu 'alayhi wa sallam, have been elevated by Allah as the Best nation:

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'ruf* (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. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them;

among them are some who have faith, but most of them are *Al-Fasiqun* (disobedient to Allah - and rebellious against Allah's Command). 3: 110

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]*



Enjoining what is good and forbidding what is evil is one of the basic principles of this religion, and doing this is jihaad for the sake of Allaah. Jihaad requires putting up with difficulties and bearing insults and harm with patience, as Luqmaan said to his son:

*"O my son! Aqim-is-Salaah (perform As-Salaah), enjoin (on people) Al-Ma'roof (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allaah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allaah with no exemption" [Luqmaan 31:17 - interpretation of the meaning]*


The ummah which establishes the symbols of Islam, enjoins what is good and forbids what is evil, will attain happiness in this world and in the Hereafter. Allaah will send them His support and grant them victory, as He says (interpretation of the meaning):

*"Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty.*




*Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamaat-as-Salaah [i.e. to perform the five compulsory congregational Salaah (prayers) (the males in mosques)], to pay the Zakaah and they enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'aan as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures)" [al-Hajj 22:40-41]*

Abu Sa`eed Al-Khudri  reported: The Messenger of Allah  said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is yet unable to do so, then with his heart; and that is the weakest form of Faith". [Muslim]

This Hadeeth (narration) contains a very important prescription to prevent the Muslim society from all things which are forbidden in Islam. So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.

Nu`aman Ibn Basheer, May Allah be pleased with him, reported: The Prophet  said: "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like a group of people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe". [Al-Bukhari]

We learn from this Hadeeth that the consequences of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer the consequences. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

The Prophet  said, "Beware of sitting on roads (paths)." The audience said: "We have them as sitting places." The Messenger  said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He  said, "To lower your gaze (on seeing what is illegal to look at), removal of harmful objects from the way, returning greetings, and enjoining good and forbidding wrong". [Al-Bukhari and Muslim]

This Hadeeth tells us that it is improper to sit on roadsides and passages in such a way, which causes inconvenience to the people who pass by. It is really very unfortunate that now we do not care about such things at all. If sitting on the roadside is indispensable, then it is essential to observe the requirements mentioned in the Hadeeth.

Some Islamic etiquette mentioned in this Hadeeth have also been stated in other Hadeeth. For instance, politeness of speech, sharing of someone's

burden, helping the oppressed and the troubled, guiding the wayward person to the right path, answering (in the prescribed manner) one who sneezes, etc.

`Abdullah Ibn `Abbas رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم saw a man wearing a gold ring. So the Prophet صلى الله عليه وسلم pulled it off and threw it away, saying, "*One of you takes a live coal, and puts it on his hand?!*" It was said to the man after the Messenger صلى الله عليه وسلم had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it after the Messenger of Allah صلى الله عليه وسلم has thrown it away". [Muslim]

## **2. Methods – with wisdom, fair preaching and better argument**

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) }29:46{

Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

Remember! Da'wah has great rewards. The Prophet صلى الله عليه وسلم said: "Whoever guides someone towards good, will receive the reward of the one who acts upon it." [Muslim]

This means, if a person is converted through the Da'wah you give him/her, you get rewards for all the prayers he/she does or all the fasts that he/she does, etc

### **Common mistakes of people who are enjoining good, forbid evil**

- a. Poor manners
- b. You lack the knowledge of Islam and simply misquote the Qur'anic verses and hadiths
- c. You are judging the ones whom you are helping – story of Abu Hanifa and his neighbour who drank alcohol
- d. You focus ONLY on the faults – you do not praise the positive points of the person
- e. You are not stressing on the most important part about Islam – Tawheed
- f. You do not stress on verses from the Qur'an
- g. You use quotations from the bible which you have no knowledge
- h. You insult their books and their beliefs

- i. You do not do what you preach
- j. Mistakes are corrected in public
- k. You advise the person to improve himself/herself the next day
- l. You fail to realise that everyone is different – some people are fast, some people are slow to learn new things
- m. You do not address other issues that may affect their ability to practise Islam – family, friends, culture, work, etc
- n. Your intention only for Allah – not to earn people's praise
- o. You give too many books – no personal attempt to help them practically.
- p. You get stressed when the person did not follow your advice – Guidance is from Allah

### **General tips for Da'wah**

- The best Da'wah is to be a good example because people can see this without you having to talk to them.
  - a. You should be a good example all the time, not just when doing Da'wah.
  - b. Don't be a hypocrite and not follow what you preach. For example: how would it look if you tell people that Muslims can't drink alcohol and then they see you drinking.
- Smell good
- Don't act like you're better than the person or people you are giving Da'wah to.
- Don't insult the person or their religion .
- Don't tell them that they are wrong and you are right and that they are going to hell. But you have to be clear that the religion of the truth is the religion of Islam, and Allah doesn't accept any other religions. And if a person dies in a state other than being a Muslim, he will be in the Hell Fire. This can be done in a wide way .
- Don't get too deep in a subject you don't know much about, because if they have questions, you won't have answers .
- Use common sense to explain Islam because much of Islamic ethics and rules are based on common sense and most people can relate to common sense
- Dress according to the Sunnah, since the Sunnah of the Prophet ﷺ has so much blessings in it, and do not imitate the disbeliever.

### **Da'wah opportunities are everywhere**

Just look for them. For example: you are invited for eating food with your co-workers, and they are going to eating pork. Let them know that you can't eat it. That is Da'wah. For teenagers specifically, whenever people are talking about dating or dances, tell them it is against your religion and why. It is not permissible for a Muslim to take friends that are disbelievers (eating pork, etc.) but if it is your co-workers, or so, then advice them. Also, it is not permissible to be present in a gathering that sins are involved.

The easiest people to give Da'wah to are the ones who already believe in Allah or some kind of deity. People who don't believe in Allah, atheists, are the hardest to give Da'wah to. Don't be afraid to give them Da'wah, but be prepared and be knowledgeable because they always look at everything from a short sighted materialistic view .

### **Methodology of Da'wah**

- When giving Da'wah, you have to be wise. Be careful of the words and think before you speak.
- Know to whom you speaking to. For example, try to find out what they are interested in or if they have any problems. According to that, give them their information.
- People will always be interested if it gives them an answer to their problem or it has something to do with them .

### **Da'wah to Christians**

- First of all, the best Da'wah is by your actions .
- When doing Da'wah to non-Muslims, we should try to concentrate on what we have in common to them. For example: Islam and Christianity both believe that abortion is wrong. This is only to break the tension
- We should let them know that we share many of the same ethics and manners.
- Let them know that we believe in heaven, hell, angels, devils, the Day of Judgment, sins, repentance, and prophets.
- Let them know we only believe in one Allah. And as a result, we worship Him alone, and explain what is the meaning of worship in Islam.
- Avoid controversial issues, like is Jesus, may Allah exalt his mention, the son of Allah or just a Prophet. Don't get in an argument, but it has to be mentioned clearly, that Jesus the son of Mary is a Messenger of Allah and not His son.
- Do not insult them or put them or their religion down in any way.
- Avoid argument and debates. This only leads to ruin.

### **3. Allah Guides Whomever He Wills**

- Allah did not Guide the prophet Muhammad's (SallAllahu 'alayhi wa sallam) uncle Abu Talib
- Allah did not Guide the wife of prophet Lut (AS) and Nuh (AS)
- Allah did not guide prophet Nuh's son
- Allah Guided the wife of the pharaoh

Allah commanded His Messenger Muhammad (peace and blessings of Allah be upon him) to convey the truth to all of mankind. Then they have the choice to do as they wish. If a person obeys, he benefits himself, and if he disobeys, he harms himself, as Allah says (interpretation of the meaning):

“Say: ‘O you mankind! Now truth (i.e. the Quran and the Prophet Muhammad), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakeel (disposer of affairs to oblige you for guidance).”

[Yoonus 10:108]

Allah guides whomsoever He wills and sends astray whomsoever He wills. He has told us that He guides those who obey Him and turn to Him, as He says (interpretation of the meaning):

“While as for those who accept guidance, He increases their guidance and bestows on them their piety.”

[Muhammad 47:17]

But whoever disobeys Allah and turns away from Him, Allah will not guide him, as He says (interpretation of the meaning):

“Truly, Allah guides not him who is a liar, and a disbeliever.”

[al-Zumar 39:3]

Allah is Omniscient and knows what has happened and is happening and what is yet to come. Allah knows the believers and the disbelievers, and what they will do, and He knows what their fate will be in the Hereafter. He has written all this in al-Lawh al-Mahfooz (the Preserved Tablet), as He says (interpretation of the meaning):

“And all things We have recorded in a Book.”

[al-Naba 78:29]

Allah has created man with the ability to choose, and He has created him able to do both, either believe or disbelieve, as He says (interpretation of the meaning):

“Verily, We showed him the way, whether he be grateful or ungrateful.”

[al-Insan 76:3]

Man has the choice in terms of his reason only; if he loses his reason by which he is able to distinguish between the alternatives of good and evil, truth and falsehood, then he is not accountable. Hence according to Islamic sharee’ah (law), the pen is lifted from the insane person (i.e., he is not accountable) until he recovers his senses, and from the child until he reaches the age of understanding, and from the sleeper until he wakes up. None of these people are accountable until they gain or recover the reason by which they may distinguish between the alternatives of faith and disbelief, truth and falsehood, and so on.

Whatever direction a person takes, there will be reward and punishment. If he obeys, there will be Paradise:

## *STEPS2ALLAH*

“Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds.”

[al-Shams 91:9 - interpretation of the meaning]

And if he disobeys, there will be Hell:

“And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, or by doing every kind of evil wicked deed.”

[al-Shams 91:10 - interpretation of the meaning]

The choice of one of these two ways is something about which a person will be questioned by the Lord of the Worlds. Hence it is clear that faith or disbelief, obedience or disobedience, is a matter of personal choice. Allah has made reward and punishment dependent upon this choice:

“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]