
The Manners and Etiquette of Da`wah

 Inviting Towards Allaah and the Qualities the Caller

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Article ID : DAW010002 [6375]

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

INTRODUCTION

All praise is due to Allaah, the Cherisher and Nourisher (Rabb) of the entire Universe; the felicity of the Hereafter is for those who fear Him. I bear witness that there is no deity worthy of worship except Him. He is without partner, the object of worship of all the fore-runners and those gone-by. He maintains and administers the heavens and the earth. I further bear testimony to the fact that Muhammad (ﷺ) is His Messenger, His beloved and the custodian of His Revelation. Almighty Allaah had sent him as the messenger of good tidings and warner to all of humanity. He has been sent as the Caller towards Allaah, a shining and bright lamp shedding light. Allaah's blessings be upon His Messenger (ﷺ), his progeny, his companions, who followed him in his mission of inviting the people towards Allaah, remained steadfast therein, and offered sacrifices for the same, till Allaah, the Almighty gave supremacy to His Deen (system of life) through them and gave eminence to His Kalimah (there is no god save Allaah)- in spite of the disliking of the polytheists. Countless salutations- Peace and blessings be upon the Holy Prophet (ﷺ).

Surely Allaah, the Sacred and the Almighty, has created the Jinns and the Human beings to worship Him alone, and not to associate any partner with Him. They should obey His Commandments, and avoid doing forbidden

things and should recognise Him through His Attributes and Names as He Himself says:

"I have not created the Jinns and the mankind except that they should worship Me (alone)." (51 : 56)

And at another place said:

"'O' mankind ! Worship your Lord, Who created you and those before you, so that you may attain taqwaa." (2 : 21)

Again, Almighty Allaah, the Supreme says:

"Allaah, it is He who has created seven heavens, and the earth the like thereof. The Commandment comes down among them slowly that ye may know that Allaah is able to do all things, and that Allaah surrounds all things in knowledge." (65 : 12)

It has been made quite clear by Allaah, the Almighty that all created beings are meant to worship, glorify and obey Him, to carry out His Commandments and shun forbidden things. Further it has been made abundantly clear that Allaah, the Great has created the heavens and the earth so that people may know that He has power over everything and His knowledge encompasses all.

Now it is established that the philosophy (hikmah) and expediency (mashilhat) lies in the fact that mankind should realise the Omnipresence of Allaah through His Attributes and Names, and be certain that He has power over all.

As the object of this creation and invention is His worship, reverence, sanctification and acknowledging this greatness, therefore worshipping Allaah means to bow before Him in utter humility and humbleness. The commandments and restraints of Allaah are termed as worship, because by obeying them, people can attain the high position, which is known as the submission before Allaah in all humility.

Since human intellect is unable to comprehend the details of worship and the Commandments and the injunctions laid down by Allaah, He commissioned prophets and revealed the Book through them so that they may explain the purpose of creation and the Commandments of Allaah and enable the people

to worship Him consciously, and also desist consciously from doing what is forbidden. Therefore, the real guides and leaders of all the people are these prophets; they are to invite people and the Jinn towards Allaah. Thus Allaah the Great, has done a great favour to the humans by sending the prophets (A.S.) towards them. Thus Allaah, the Supreme, has honoured the humanity through these prophets so that the people may receive guidance to tread the straight path as such the truth and proof became clear to them, and the will of Allaah was established upon them. Now they cannot say that they do not know as to what Almighty Allaah wants from them; no one came to them as a harbinger of glad tidings or warner from chastisement. Allaah, the Supreme, has put an end to such an excuse and frivolity. He has fulfilled His obligations, and proved His case over the people by sending the Prophets (A.S.) and also through the revelation of His Books. As He says in the Qur'aan:

“ Verily We have raised in every nation a messenger, (proclaiming) worship Allaah (alone) and shun false gods.” (16 : 36)

Again, Almighty Allaah says:

“And we sent no messenger before thee but We inspired him (saying):There is no god save Me (Allaah), so worship Me.”(21 : 25)

Again Allaah, the Great says:

“We verily sent our messengers with clear proofs and revealed with them the scriptures and the Balance.” (57 : 25)

Furthermore, Almighty Allaah, declares:

“Mankind were one community and Allaah sent (unto them) Prophets as bearers of good tidings, and as warners, and revealed therewith the scripture with the truth that it might judge between mankind concerning that wherein they differed.” (2 : 213)

From the above-cited verses of the Qur'aan it is clear that the divine purpose in sending the Prophets (A.S.) was to establish the Kingdom of God, just administration with equity and truth, and the people, who differed in their belief system and sharia (Laws), oneness of Allaah and the reality of the

Allah's Deen (Sharee'ah), should be explained to them as Almighty Allaah says in the Qur'aan;

“Mankind were one community.” (2 : 213)

It also means that all persons, right from the Prophet Adam (ﷺ) to Prophet Noah (ﷺ), were right with no difference - all treading the right course of action.

Ibn Abbas (رضي الله عنه), along with many other narrators of the past and fore-runners are of the opinion that the people of Prophet Noah (ﷺ) committed polytheism in the first instance and subsequently dissension developed among them, and they differed even in the commandments of Allaah. As their polytheism and consequent differences were on the increase, Almighty Allaah sent Prophet Noah (ﷺ) followed by other Prophets (A.S.), As Allaah said in the Qur'aan:

“Lo ! We inspire you as We inspired Noah and the Prophets after him.” (4 : 163)

And at another place it is enjoined by Allaah, the Great:

“And We have revealed the scripture unto you only that you may explain to them that wherein they differ, and as a guidance and a mercy for a people who believe.” (16 : 64)

So it is evident that Allaah, the Supreme, revealed the scriptures with a view to explain and point out the true Command of Allaah the Almighty, and show the Straight Path (Sharee'ah) to the people, who had neglected it or of which they were ignorant. It was also intended that mankind should follow the law of Sharee'ah and not transgress it; and warn the people from those things which are harmful to them in the present and the future. Allaah the Great, has brought to a close the agency of Risalah (Prophethood) and amongst them our Prophet, our Master, Muhammad bin Abdullaah is the guide, leader and par excellence of all the Prophets and Messengers Allaah's choicest salutations, peace and blessings be upon him.

Our Prophet Muhammad (ﷺ) conveyed the message of Allaah through and through, and fulfilled the obligation of trust of Allaah, the Great, reposed in him, sought the welfare of the Ummah, strived in the way of Allaah as

required, and called people towards Him, secretly as well as openly though he (ﷺ) was subjected to extreme tribulations and troubles while treading the path prescribed by Allaah. But he (ﷺ) remained firm and steady as other Prophets (A.S.) had done before. Our Prophet (ﷺ) preached as other Prophets (A.S.) had done but he (ﷺ) was subjected to the worst tribulations. Therefore, his station in patience was also high, and he fulfilled his duty in conveying the Divine Message. For complete twenty three years the Messenger of Allaah (ﷺ) conveyed His Message, His Commandments. In the first instance it was in Makkah, where the prophet (ﷺ) propagated the message of Allaah, secretly or openly for 13 years. Subsequently he (ﷺ) was tortured by the people but he remained steadfast and patient on his call to the people. Although they knew that he (ﷺ) was truthful and trustworthy, realised his status in life and his ancestors, but the leaders of Makkah were self centred, jealous of and inimical towards him (ﷺ) They were victims of ignorance, custom and traditions of the past. The elite among the people refused to accept him (ﷺ) as their Prophet, they acted in an arrogant way, and were jealous of him. (ﷺ) Naturally the common people followed them and ill-treated the Prophet (ﷺ). It is therefore rightly said that Prophet Muhammad (ﷺ) was the most afflicted personality of all times.

It is also evident from the above, that the elite of the town realised the truth but were turbulent. So Allaah, the Supreme says:

“We know well how their talk grieves you, though in truth they deny not you (Muhammad S.A.W.) but evil doers flout the revelations of Allaah.” (6 : 33)

In this connection Almighty Allaah made it clear that the people did not deny the Messenger of Allaah (ﷺ) because they felt in the very recesses of the bottom of their hearts the truth and trust of the Messenger of Allaah (ﷺ). Even before receiving the revelations, they gave the Holy Prophet (ﷺ) the title of 'al-Ameen,' the trustworthy, but they refused to accept the truth simply on account of their jealousy and rebellious nature. But the Prophet of Allaah (ﷺ) never cared in the least and did not encounter with them but remained patient with self scrutiny, continued his mission and constantly called the people towards Allaah, remained steadfast and firm in the face of these afflictions, continued his struggle so much so that matters reached to the climax. They planned to assassinate the Prophet of Allaah (ﷺ). It was at this juncture that Allaah, the Supreme commanded His Prophet to migrate to Madeenah. So he (ﷺ) migrated to Madeenah, the sacred town which became

the first capital of Islaam. The divine faith, Islamic system of life- became dominant there, and where the Muslims were able to fully organise their state and a powerful society. The Messenger of Allaah (ﷺ) strived hard and continued calling the people towards Allaah explaining the divine message. From here he (ﷺ) ordered Jihaad (striving in the way of Allaah) with the help of sword (if necessary) and, sent his (ﷺ) Companions رُكُوفَاتِنَا as emissaries to different places, inviting the people to the straight path of truth and good, and to explain to the people the mission of the Messenger of Allaah (ﷺ). He (ﷺ) sent his Companions in groups for Jihaad and himself participated in person in important engagements and battles till Almighty Allaah granted dominance to His Deen, perfected His religion and thus completed His Bounties upon him (ﷺ) and his (ﷺ) Ummah (believers) After the Prophet of Allaah (ﷺ) had conveyed His message to the people in totol and finalized His Mission, he (ﷺ) breathed his last.

Thereafter, the trust was carried through his (ﷺ) Companions رُكُوفَاتِنَا, who followed the path of their beloved master (ﷺ), calling people towards Allaah. They spread all over world as preachers of Islaam, inviting the people to Almighty Allaah; they became immune to the rebukes of the worldly people and scattered throughout the world as "mujaahideen." i.e. those who strive and fight in the way of Allaah and for the sake of Allaah. They were not afraid of anyone except Allaah, the supreme ,and propogated the divine commandments- feared only Allaah and none else, the result was that they became triumphant in war, mujaahids -- striving in the cause of Allaah propogating Islaam, guided persons and reformers throughout the world. The Deen of Allaah (Islamic System of Life) spread through them-, they taught the people Sharee'ah or Islamic Law and explained the principles of faith - the belief for which the Prophets (A.S.) were sent: down from time to time i.e. the unadultrated worship of Allaah" and to shun the worship of gods (other than Allaah), stones and trees etc. They told the people that only Allaah should be invoked, and supplicated in time of need, matters can be adjudicated in accordance with the Divine Law (Sharee'ah). Salaah - the prescribed form of worship and adoration of Allaah, can be offered to Him only and none else, and only He is to be feared. They told the people in very clear terms that worship is the right that belongs to Allaah alone, and recited those verses of the Qur'aan which are relevant in this connection. Such as:

“ Your Lord has decreed that you worship none save Him.” (17 : 23)

“ You (alone) we worship and from you (alone) we ask for help.” (1 : 4)

“So pray not unto anyone along with Allaah.” (72 : 18)

“Say: Lo ! my worship and my sacrifice and my living and my dying are for Allaah, Lord of the Worlds. He has no partner. This am I commanded, and I am first of those who surrender (into Him).” (6 : 163-164)

Thus they showed complete steadfastness and strove hard in the way of Allaah, Who became pleased with them, and they also contented in His good pleasure. Later on, they were followed by their distinguished companions (Tabi'een) who were Imaams (Leaders) in guidance. They were succeeded by their successors known as Taba Tabi'een drawn from Arab and non Arab nations who performed their duty in conveying the Message of Allaah, under-went hardships on this account, and discharged the obligations of the trust reposed in them with truth, sincerity and patience. They struggled in the cause of Allaah, and fought with the renegades in Islaam, or who stood in their way or did not pay jiziya as enjoined by Allaah. So, such persons who invited people towards Allaah were the pioneers in guidance after the Messenger of Allaah (ﷺ). Thus they used to follow the Companions of the Prophet of Allaah, (رضي الله عنهم), and later on they were followed by the new generation (Tab'a Tabi'een), thus they also led the people, followed the footprints of the Companions, remained firm in calling people towards Allaah's Deen, the message sent by Allaah spread and became dominant through the efforts of Companions **رضي الله عنهم** of the Messenger of Allaah (ﷺ). This system of life was accepted throughout by those fortunate people who were blessed by Allaah in the south and north of Arabia and in the four corners of the world. They entered into the fold of Islaam, participated in inviting the people to this mission and took part in Jihaad. Due to their firmness and sacrifices, they became imams (Leaders) in Islaam. This could happen only on account of their firm belief, patience and constant striving in the way of Allaah, the Great, Who testifies their endeavours in the following verse of the Qur'aan:

“And when they became steadfast and believed firmly in our revelations, We appointed from among them leaders who were guided by our Command.” (32 : 24)

The above verse of Holy Qur'aan is equally applicable to those who followed the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (ﷺ); they became guide, imam and the callers of Truth, and became examples to follow due to their faith and patience - thus they were the torch bearers of faith. Now it is clear that leadership in Deen Islaam can be achieved only through faith and patience. Therefore the Messenger of Allaah (ﷺ), his Companions (رَضِيَ اللَّهُ عَنْهُمْ) and those who followed them, are our leaders for guidance and a model to be followed. This is on account of their exemplary faith and patience.

Let it be clear to every seeker of knowledge that calling the people towards Allaah is one of the vital functions, and Ummah (believers in Islaam) need such a service in every place and time. The sum and substance of this invitation towards Allaah can be understood under the following headings:

- (1) *His Commands and their Excellence.*
- (2) *The way and method for its propagation.*
- (3) *Description and elucidation of the Commandments to which people are called.*
- (4) *Ethical values and qualities essential for a preacher.*

Now we describe them in detail, trusting Almighty Allaah, seeking His help as He is the only Helper Who gives guidance to His servants; He is Sublime and Lofty.

THE COMMAND TO CALL THE PEOPLE TOWARDS ALLAAH, AND ITS EXCELLENCE

As regards the above mentioned command it may safely be stated that it comes within the purview of Wajib (essential) and almost obligatory (fard) in the light of the injunctions contained in the Holy Qur'aan and the Sunnah there are numerous arguments in support of this view. One of them is the following verse of the Qur'aan:

“And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are those who are successful.” (3 . 104)

There is another verse of the Qur'aan in this regards:

“But call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way.” (16 : 125)

Again the following verse of the Qur’aan enjoins the same .

“Call (mankind) unto your Lord, and be not of those who ascribe partners (unto Him)” (28 : 87).

And again:

“Say: This is my way I call unto Allaah upon sure knowledge, and whosoever follows me.” (12 : 108)

Almighty Allaah has made it clear that those who call people towards Allaah, the Supreme, are only those who are the real followers of the Prophet Muhammad (ﷺ) and only those are the people who possess real insight. It is essential to follow the footprints of the Holy Prophet (ﷺ) and these virtuous people.

“Verily in the Messenger of Allaah you have a good example for him who looks unto Allaah and the Last Day and remembers Allaah much.” (33 : 21)

Scholars have made this point clear that to call the people to the way of Allaah is a collective responsibility (Fard Kifaayah) wherever such persons who are capable to call the people to the way of Allaah are present, because there is need in every corner of the world, in all the areas of different countries, for this movement. When anyone performs this obligatory function others are relieved of this burden of this responsibility but even then it remains essential (Waajib) for the remaining persons to perform it. Its status is like the regular performance of the Sunnah of the Prophet of Allaah (ﷺ) called (Sunnah Mu’akkidah), and this function equals a valuable virtuous action. When the people of the world in general, and inhabitants of those countries where the call has reached in particular, do not stand to help this cause of Allaah, it becomes a general sin. It becomes a collective obligation to fulfil. If remains unfulfilled, it becomes essential (waajlb) for all. So it is necessary that everyone should strive hard to propagate, the message of Allaah according to his status and power. Generally, for a country there is need of a permanent organisation who may carry on the duty, to call the people towards the way of Allaah, and carry His Message throughout the world, and convey the commandments of Allaah with all

possible modes. The practice of the Prophet of Allaah (ﷺ) tells us that he sent groups of preachers, sent letters to the persons and invited the kings and the chiefs to the way of Allaah.

Today, this missionary work, to call people to the way of Allaah, has been made easy by Him, so much so, that the persons in the past did not have such facilities. Judged from every angle, the work has become much easier than in the past. To establish the testimony of conveying the truth to the people, there are many means available'. for example, the instruments for propagation like radio, television, news and media etc. Therefore it is incumbent upon the successors of the Messenger of Allaah (ﷺ) the learned, and those who firmly believe in Islaam, to perform this essential command of Allaah. They should strive to the utmost in this regard, carry the commandments of Allaah to the people and not to care for the insults and degradations of the persons. They should not discriminate between the rich and the poor, big and small. They should carry the 'Divine Message', to the people as it has been revealed by Almighty Allaah. It becomes extremely obligatory to convey the message where there is none else to do. For example to enjoin good and forbid the evil is extremely obligatory (Fard 'Ayn) and collective responsibility (Fard Kifaayah) as well. If you are at a place where other persons are carrying on this mission who are more resourceful than you it is incumbent upon you to stand by them.

If other persons are participating in this mission to enjoin the good and forbid the evil, it becomes a sunnah. If you strive more and compete to go already it will be an effort in surpassing others in the service of Allaah, the Great.

The basis of this call, to be a collective obligation (Fard Kifaayah) is the following verse of the Qur'aan:

“And there may spring from you a nation who invite to goodness.” (3 : 104)

Haafith Ibn Katheer while commenting upon this verse of the Qur'aan, has stated that there should be a permanent group of persons within the Muslim Community who should assume the burden of this responsibility, propagate and publicise the message of Deen - Islamic way of life rehearse the commandments of Allaah before the people. It is a well known, fact that the Prophet of Allaah (ﷺ) called the people of Makkah to the way of Allaah with

all the forces at his command. Similarly his Companions did their best for the propagation of his mission. On migration they strived more and more in the way of Allaah and called people towards it. After the passing away of the Prophet of Allaah (ﷺ) they accelerated their efforts in this mission, according to their knowledge and power. Now when there is scarcity of preachers (the divine message has been conveyed), evil actions are on the increase, ignorance from the way of Allaah is dominant as we find today, then this mission or call to the people becomes absolutely essential for every one of us according to his capacity. And if someone takes upon himself the responsibility to call a particular locality or population, starts conveying the message of Allaah, then it absolves others of this duty. And it will become sunnah for them, because (a befitting argument has been established) and Allaah's command has been enforced through the agency of another person. As far as other areas of land and people are concerned, it is essential (waajib) upon the Ulamaa and the officials of the state to call people to the way of Allaah according to their capabilities. Thus it will be seen that it is a matter of relative value whether it is obligatory (Fard) or (Waajib) essential. Sometimes the conveyance of message becomes, absolutely essential (Fard 'Ayn) according to the circumstances as regards to persons and nations. Sometimes it is only a Sunnah, because the inhabitants of that place were carrying out their duty and it is enough for them. But as far as the rulers of different Muslim states are concerned and other persons whom Allaah, the Supreme, has endowed with great resources, it becomes all the more necessary for them to invite people to this Message with all their might and resources. They should spread and explain the message in all the living languages of the different peoples of the world, so that this message may be conveyed to all in the languages they speak or understand, may it be Arabic or otherwise. So it can be confidently said that today the message can be propagated easily and widely due to the availability and abundance of media like radio, television and newspapers. Similarly it is necessary for the khateeb (lecturers delivering religious sermons) that they should convey the message through their meetings and addresses. It is incumbent on every scholar to convey the message of Islaam according to his knowledge, capacity and power, and to counteract the present destructive atheistic thoughts, negating the existence of God, Prophethood and the Hereafter. It is also essential to check all pervading and deluding theories widespread by Christian missionaries. In view of the above, it is the duty of all the authorities who are Muslims to convey the message of Allaah through television and all other possible means of communication including writings, speeches and addresses. They should not show any lethargy in this regard,

and neither trust anybody else nor depend upon someone others. The prime need of the hour is to reinforce and strengthen one another through mutual help and cooperation as the enemies of Islaam are trying hard to create atheism and scepticism amongst the people. They are bent upon turning people apostates and renegades from the true way of Allaah. It is obligatory upon those, who believe in Islaam to counteract the deluding movements against Islaam, and put forward before the people the Message of Islaam. This mission should be carried on different levels with all possible resources, it is one of those commandments which Allaah has made (waajib) essential upon all His believing servants.

THE VIRTUES AND EXCELLENCE OF THE CALL

There are many verses of the Holy Qur'aan and numerous ahadeeth of the Prophet of Allaah, Muhammad (ﷺ) on this subject. Its importance and virtue are evident from the fact that the Messenger of Allaah (ﷺ) himself sent different deputations to call to Islaam and teach its way of life. Almighty Allaah says:

“And who is better in speech than him who calls unto his Lord and does righteous action and says: I am of those who are Muslims.” (41 : 33)

In the verse cited above, the determination, intention and the qualities of those calling to the way of Allaah have been mentioned. It means one can excel them in words at least except the Prophets. Then there are those who follow them in knowledge and propagation of message to the people. 'O' servants of Allaah ! It is a great blessing, par excellence, that you may be among those followers of the Prophet of Allaah, Muhammad (ﷺ) and organisers of the message who have been mentioned in the above cited verse.

It is clear from it that none can be better in words because they called people to the way of Allaah, guided them, acted upon the call to which they invited people i.e. invited them to truth and practised it.' refuted the falsehood, kept themselves aloof from it and left it. Above all, they never felt ashamed of what they preached, and declared with pride and pleasure that they are Muslim and Allaah, the Supreme, has done a great honour to them by making them a Muslim. They are not among those who dislike to identify themselves as Muslims or they are inviting people to Islaam in consideration of such a thing. God forbid; there is no power except the power of Allaah.

On the contrary with all his firmness of belief in Allaah a Muslim, declares that keeping in view His command, he is inviting the people towards the way of Allaah, with pleasure and pride. While preaching the message he is practising the same, shuns the forbidden acts. He is the first to welcome the call, and keeps himself farthest from those things which are forbidden in Islaam. Simultaneously, he declares to the people that he is among those who call themselves Muslim, feels unbound happiness and pride for inviting the people towards it. Almighty Allaah says:

“Say: In the bounty of Allaah and in His mercy: therein let them rejoice. It is better than they hoard.”

So Sharee’ah has itself allowed to enjoy such happiness. Such pride with which we have been asked to refrain, has been mentioned in the story of Korah:

“Exult not, Lo ! Allaah loveth not the exultant.” (28 : 76)

This is a sort of arrogance and self-conceit which has been forbidden. But to feel happiness and pleasure over the guidance one has received and the expression of being a Muslim has been praised. The above verse makes it quite clear that inviting the people towards Allaah is an excellent act, means to attain nearness to Allaah vital obedience and worship to Allaah. The status and station of the preachers in Islaam is an extremely exalted one. Only the Prophets are superior to them, among whom our Prophet Muhammad (ﷺ), chief and leader of the Prophets, is the most perfect.

The Qur’aan says:

“This is my way. I call on Allaah upon sure knowledge, I and whoever follows me - Glory be to Allaah - and I am not of the idolators.” (12 :108)

Almighty Allaah has made it clear that the Prophets have called people towards the way of Allaah with great insight, and so do those who follow them. This shows the excellence of inviting people to Allaah and also the virtuous position of the Companions of the Prophet (ﷺ). In fact true insight is that knowledge and art with which people are called to the way of Allaah and are forbidden from doing evil. It is narrated in an authentic Hadeeth that the Prophet of Allaah (ﷺ) said:

"Who so guided to the right way, his reward is the same as of a person doing it." (Muslim)

The Prophet of Allaah (ﷺ) further said . "Whoso called people to the guidance (to the way of Allaah), will be rewarded equally to those who are following it. And there will be no decrease in his reward.

And whoever calls the people to sins, his punishment will be same as of those who committed it and there will be no remission.

The following hadeeth is quoted by Muslim. Another hadeeth narrated by Alee (رضي الله عنه) says: "By Allaah to bring one person to the Right Way of Allaah's guidance, is far better than to have red camels. " (Bukhaaree and Muslim)

This hadeeth speaks for itself on the excellence of inviting people to the way of Allaah, and expresses the hidden virtues that lies in it. In short, the preachers are abundantly rewarded though they may be in millions, like those who actually practiced upon it. So, 'O the preachers to the great good, be congratulated for the great reward that lies ahead for you. Here it also clarifies that the Holy Prophet (ﷺ) will receive all the rewards which his followers will get. So what immense blessing that will be received by our Prophet (ﷺ) because he (ﷺ) conveyed the message of Allaah to them and guided them to goodness.

So all the Prophets (A.S.) will be rewarded like their followers. And 'O' the callers towards Islaam: You will also be rewarded at all times like your followers and those who accept your call, take it as a great bounty and hasten your steps towards it.

MODES AND METHODS OF PREACHING

As regards ways and modes of presentation of Da'wah i.e. calling to the Way of Allaah, He has already stated in His sacred Book and has been elucidated by our Prophet Muhammad (ﷺ).

“Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the betterways.” (16 : 125)

Allaah, the Supreme, has explicitly described the qualities which should be found in preachers who call the people to the path of Allaah and had shown the way that should be treaded upon.

(1) The first quality is wisdom which means that such reasons should be given that may reveal the truth in a clear way, and the falsehood should be expressed markedly. People should be refrained from acting in a false manner. Therefore, some commentators have stated that Qur'aan is all wisdom (hikmah) because truth has been mentioned in all its pristine purity and perfection. Others have stated that the meaning of wisdom is to present truth in the light of the Quranic arguments. In fact, hikmah or wisdom has a very wide and comprehensive meaning - calling the people to the way of Allaah with knowledge, insight convincing reasoning and sorting out the truth. It is also applicable to other interpretations like prophethood, knowledge and insight in religious knowledge. Virtue, reason and other things as well have been included in it. Imaam ash-Shawkanee (r.a.), says that wisdom is that quality that prevents a person from committing folly. It means anything that keeps you away from foolishness, ignorance, irrelevance and falsehood. Similarly all that is quite clear is hikmah, for example it is applicable to the verses of the Qur'aan the Book of Allaah and the Sunnah, sayings and practices of the Messenger of Allaah (ﷺ) The Qur'aan says:

“Even as we have sent unto you a messenger from among you, who recites unto you our revelations and causes you to grow and teaches you the scripture and the wisdom.” (2 : 151)

And at another place it is stated in the Qur'aan.

“He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good.” (2 : 269)

So clear reasoning means hikmah, a well established truth. The stirrup in the mouth of a horse is also called himkah that keeps it under control. Hikmah cannot be mixed with falsehood, because it means to call the people to truth. If a person, who is invited to the truth proves to be or raises some doubts and objections, you should argue with him with sagacity and good manners. Such Quranic verses and hadeeth of the Prophet (ﷺ) should be quoted which are appealing and persuasive.

One should not be strict and harsh to him but should be patient. Neither haste nor aggressiveness should be shown but his doubt should be allayed in a convincing and amicable manner. O preachers of the message of Allaah, you should adopt such manners with patience and steadfastness, and should not be hard upon such people. This sort of conduct will induce them to accept the truth and the addressees will have a good impression. Remember that the patience always pays and proves beneficial in such a situation. When Almighty Allaah sent Prophets the arguments Moses and Aron (ﷺ) to Pharaoh, they were ordered:

“And speak unto him a gentle word that per chance he may hear or fear.” (20 : 44)

And Allaah, the Exalted said about His Prophet Muhammad (ﷺ):

“O Muhammad (ﷺ) for if you had been stern and fierce of heart they would have dispersed from about you.” (3 : 159)

From the above facts it is clear that a person, who invites people to the way of Allaah, should be full of wisdom and insight. His attitude should not be harsh and his mode without unnecessary haste, in fact it should be the way of the wise - that is, he should clearly explain his mission with the help of verses of the Noble Qur'aan and the hadeeth of the Prophet Muhammad (ﷺ) in a clear cut argument. As far as the missionary work is to be carried out in the way of the ignorants, there is no use but on the contrary there is loss in it the details of which,

Insha'Allaah, shall be discussed in the forthcoming pages under the heading, the moral qualities of the preachers. The Call with ignorance means that something has been attributed to Allaah without proper knowledge. Similarly the call will be based on ignorance if it is carried out by force and harsh attitude. The proper way is which has been enjoined by Almighty Allaah :

“Call unto the way of the Lord with wisdom and fair exhortation, and reason with them in the better way.” (16 : 125)

But when a person who is invited towards the way of Allaah is determined to demonstrate sancour, foul means and enmity, there is no harm if he is paid in the same coins as Almighty Allaah said:

“O Prophet ! Strive against the disbelievers and the hypocrites, Be harsh with them ! Their ultimate abode is Hell, a hopeless journey's end.” (9 : 73)

And at another place it is said:

“And argue not with the people of the scripture, unless it be in (a way) that is better save with such of them as do wrong.” (29 : 46)

THE INVITATION TO WHICH PEOPLE SHOULD BE CALLED TO

What is the message to which the people are called. Its elucidation and explanation is necessary for those who wish to invite the persons to the way of Allaah - the way which been explained by the Prophets of Allaah. (A.S.). It is the invitation to the people to follow the straight path as enjoined by Allaah, the Supreme. It is Islaam ,it is the call to the Deen (True Religion). This is the subject matter of the invitation.The Qur'aan calls it the way of Allaah:

“Call unto the way of thy Lord...” (16 : 125)

So the way of Allaah is the straight path, Deen of Allaah --- which was brought by the Prophet of Allaah, Muhammad (ﷺ). It is necessary to call the people to this particular way of life only and not towards a particular school of religion or to the thought or opinion of a particular person. It is to call towards the True Religion sent by Allaah - the straight path with which the Messenger and Beloved of Allaah, Muhammad (ﷺ) had been sent into this world and for which the Qur'aan and the Sunnah stand testimony. Along with this call to the people, the true belief and view-point is necessary i.e., sincere and complete faith in Allaah and worshipping Him with the staunch belief in the tawheed of Allaah. Belief in the Hereafter and all the Messengers of Allaah (A.S) and belief in everything that has been told by the Prophet of Allaah, Muhammd (ﷺ) This is the basis and cornerstone of the straight path called Siraat-ul-Mustaqeem. In fact, the people are to be invited to declare and testify that there is none else worthy of worship except Allaah and Prophet Muhammad (ﷺ) is His Messenger.

It is implied in this testimony that he believes in the tawheed of Allaah and in His Messengers. It also includes the belief that whatever news either relating to this world or the Hereafter, has been given by our Prophet Muhammad (ﷺ) is correct and true. Surely this call includes the injunction to

establish Salaah (Prayer), payment of Zakah (poor due), fasting during the month of Ramadaan and the pilgrimage to the House of Allaah, in Makkah, Jihaad or striving in way of Allaah, following the permissible, and leaving the forbidden. In fact, this carries within itself a complete code of life i.e. cleanliness, prayer, matters concerning human relations like marriage and divorce, crimes and punishments; charities, war and peace and other worldly affairs. So we find that the Deen or the way of life of Allaah includes all that is beneficial for His servants - lawful earning and ultimate end and their contingencies - in short includes everything that- is needed by a person for a successful living in this world and the Hereafter. This system of life invites people to excellence in morals and good actions, checks from evil deeds and immoral practices. This is real worship and leadership- This is how a person becomes a devout worshipper of Allaah and the commander of the army as well; this is prayer and also leadership - a happy blending of service and leadership because a real worshipper of Allaah offers prayers, keeps fasts and also enjoins to carry out Allaah's commandments and enforces the Sharee'ah of Allaah -- service and Jihad both. In this way a Muslim calls people to the way of Allaah, and also makes Jihaad (striving for the sake of Allaah) in the way of Allaah that is he fights against a person who turns renegade. Thus he follows the Qur'aan and wields the sword (if and when necessary); ponders and meditates on the verses of the Qur'aan, enforces its commandments with determination even by the use of force if necessary. Thus the call to the way of Allaah is a social as well as political obligation as it calls the people to good morals, brotherhood of faith, unites and organises the Muslims as Allaah, the Supreme, says in the Qur'aan.

“And hold fast all of you together to the rope of Allaah and do not separate.” (3 : 103)

Thus the divine religion invites the people towards a sagacious and healthy polity in which there is unity, not separatism and mutual togetherness, not aloofness. It invites to cleanse the hearts and teaches respect for Islamic brotherhood; calls the people to virtue, goodness and towards well-being and prosperity; enjoins to return the trust; it calls (the people) to tread the path of the Sharee'ah, and forbids what is not covered by the Qur'aan. Allaah, the Almighty says:

“Lo ! Allaah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly.” (6 : 58)

This Deen, (Allaah's way of life), also covers politics, and economics. As it is based on worship and jihaad, so the foundation of its economy has also been laid on Sharee'ah. It is balanced, neither more nor less, but it is just balance. It is neither capitalistic, nor based upon cruelty, oppression or egression. It does not believe in an economic system which does not avoid acquisition of forbidden and unlawful things and gathers wealth unscrupulously by hook or by crook. Its economic temperament is neither communistic, nor atheistic that does not respect private wealth, and does not hesitate to commit excesses and atrocities upon people, rather it is a balanced system and following a middle course. The people of the West considered wealth everything and exceeded all limits to acquire the same; they gathered wealth through all means, lawful and unlawful, and rushed towards the things which are forbidden by Allaah. In the East, Soviet Russia and those who follow its system are atheists. They do not respect an individual's private property and seize it from the people forcibly, without any compunction for the excesses committed by them, but on the contrary, enslave other nations, brought ruin upon others, refused to recognise any religion or the existence of God, and proclaim that there is no God, and that matter is everything. So they took forcibly the wealth of- all persons without any justification. They did not feel any pricking of conscience in ruining people and destroying their wealth, they did not consider worthwhile (the benefits of) the means of lawful earning that God has sanctioned, and has allowed in the earnings by means of hand, profits, exploitation of natural resources or through the application of reason (or knowledge of technology.) Islaam's economic system is diametrically opposed to the communistic theory, stands for the protection of property, and teaches (us) to earn through lawful means. According to Islaam usury is strictly forbidden; it also prohibits taking of one's assets forcibly. It respects and recognises the sanctity of personal property and also respects inviolability of the collective wealth. Islaam creates a liaison between individual and collective economic relations; and presents a simple, balanced and moderate economic system before those who believe in usurpation and employ excessive methods in taking the wealth of others. Islaam has declared possession of wealth lawful, and has invited to acquire it, but in a judicious way, which may not hamper a person from his obligations to Allaah and His Prophet (ﷺ).

Almighty Allaah has declared in the Qur'aan:

“And eat not up your property among yourselves in vanity.” (2 : 188)

The Prophet of Allaah (ﷺ) said:

"A Muslim's property, his blood., and his honour is forbidden to another Muslim."

Again the Messenger of Allaah (ﷺ) said:

"Indeed your blood, your wealth and your honour are forbidden to each other, as the importance and the sacredness of this day in this month, and in this city."

And the Messenger of Allaah (ﷺ) further said: *"Surely, the person who brings a bundle of wood duly tied down on his back and sells it, and this besmears this hardship on his face, is better than to beg before others, quite possible they may give him or may not."*

The Prophet of Allaah (ﷺ) was asked:

"Which type of earning is the best?" He (ﷺ) replied: "The earning by hand and (one through) fair trade."

The Messenger of Allaah (ﷺ) further said:

"No food is better than the one earned through ones hands, and the Prophet of Allaah Daawood (A.S.) (the Prophet David) used to earn his living by means of his hand".

The above fact establishes that the Islamic economic system is well balanced and moderate it is neither opperssive and capitalistic like those of the western nations nor it is like those atheistic communists, who have declared all (other peoples) wealth as lawful for themselves, dishonoured the (real) owners of the wealth, enslaved them and subjugated other nations and passed orders against them, and declared lawful (Halaal) what is pronounced by Almighty Allaah as unlawful (Haraam). As it is proper for you to adopt the lawful means of earning (as enjoined by Sharee'ah), surely you are better entitled to earning those things through lawful means (according to Sharee'ah) which have been legalised by Allaah. Islaam also invites you towards brotherly feelings based on faith, to do good to others and to respect Muslims, for the sake of Allaah; it calls upon you to shun illwill, malice, vanity, misappropriation and similar other vices. Thus Allaah wants to keep clean every Muslim from all such evil acts as has been said by Him:

“And the believers, men and women are protecting friends one of another.” (9 : 71)

And Allaah, the Supreme, has also said:

“The believers are naught else than brothers.” (49 : 10)

The Prophet of Allaah (ﷺ) said: *"A Muslim is naught else than a brother to another Muslim; he neither derogates him, nor commits excess on him."* Thus a Muslim is brother of another Muslim, whose honouring is incumbent upon him and whose disrespect is forbidden. It is necessary to do justice to him and give him his due rights by all means the Sharee'ah of Allaah has declared the things as essential; and the Prophet of Allaah (ﷺ) has said: *"The Muslims as a whole are like a wall and every Muslim strengthens it."* And the Messenger of Allaah (ﷺ) further said: *"A Muslim is a mirror for another Muslim."*

Therefore 'O' brother you are a mirror for your brother, and you are the brick of the wall which was founded on the brotherhood of faith. So fear Allaah, lest you neglect the right of your brother; do realize his rights, treat him justly, faithfully and truly. It is necessary for you to accept Islaam completely; do not act upon one thing, and leave the other. Guard against only accepting the belief and neglecting the deeds and morals; nor you may only adopt deeds and morals neglecting the belief. In short, we must adopt Islaam in its entirety, that is in belief, action, worship. Jihaad in social matters, politics and economics, in other words a perfect Muslim, as has been enjoined by Almighty Allaah.

“ ‘0’ you who believe ! Enter perfectly into Islaam and follow not the footsteps of Satan. Verily! he is to you a plain enemy .” (2 : 208)

One group of the learned men of the past has explained the meaning of the verse as to completely enter the fold of Islaam -- the perfect citidal of protection. Islaam has been described as peace and protection because it is the way to peace and safety, both in this world and the Hereafter. So Islaam invites you to salvation - Calls upon you to shed blood for the sake of true Jihaad (striving for the cause of Allaah) for the enforcement of divine justice and retribution. Islaam is faith of safety and protection, that is why Allaah the Exalted says:

“Enter into Islaam Perfectly.” (2 : 208)

Which means to enter the fold of Islaam completely in all sections. You should be careful not to adopt some and leave the rest, but adopt Islaam in full

“And follow not the footsteps of devil.” (2 : 208)

It means that the devil calls you to disobedience and transgression, and urges you to leave the teachings of Islaam completely, as the Devil is the biggest enemy of Islaam. So it is essential for a Muslim to adopt Islaam completely hold fast the rope of Allaah, avoid sectarianism and formation of groups. You should follow the commandments of Allaah in your prayers, in matters of marriage, divorce, and maintenance of dependants (e.g. sucking the child) dealing with friends and enemies, in peace and war - in short, Allaah's commandments should be adopted in every walk of life. Avoid making friendship with somebody simply because he happens to have supported you on some occasion, and similarly the basis of your enmity should not be the fact that a person had opposed you on some matter. This is against justice. The Companions (r.a.a.) of the Messenger of Allaah (ﷺ) at times differed among themselves on some points, these difference of opinions could not affect their clear heartedness without affecting the cordiality of their friendship. (They were pleased with Allaah and Allaah was pleased with them). Now it is evident that a Muslim acts according to the Sharee'ah (Allaah's way), deals with every body justly, truth is his guide. Such a person never commits injustice or wrong to his brother; and does not deal unjustly with him because he had differed with him on some points where there was scope for a variety of interpretations and explanations. Similarly it makes no difference if there is possibility of interpretation in the basic injunctions as it is difficult to achieve unanimity on such matters. Your duty is only to seek the good of the concerned person under all circumstances and treat him with affection and love. The Deen - Islaam - does not teach you to create differences and dissensions amongst yourselves and create enemies without the least justification .(There is no power or authority except that of Allaah).

Islaam is the religion of justice; It is the religion of reign of truth, goodness and equality, except in case of exemptions made by Almighty Allaah. The call of this religion (Deen) is an invitation to all that is good, it invites to the blessings of moral virtues and decency of act and lastly it is a call to justice and fair play. It is a religion calling to shun every kind of moral degradation and immorality as Allaah, the Exalted, enjoins in the Qur'aan.

“Verily ! Allaah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed.” (16 : 90)

And Allaah, the Great, says:

“ ‘O’ Mankind ! Verily! We have created you from a male and female and made you nations and tribes that ye may know one another. Verily! the noblest of you in the sight of Allaah is the best in conduct. Verily! Allaah is knower, Aware.” (49 : 13)

In short, it is incumbent upon every preacher calling people towards Islaam to invite people to enter the fold of Islaam in full submission, without creating any distinction between different people and without showing prejudice against any other school, tribe, Sheikh or Chief, creeds, on the contrary their chief aim should be to prove the truth, to explain it and preach to the people to stick to it, without caring in the least that such and such person holds opposite views and he is working against it. Because when prejudice develops, and it is said that the school of such and such person is better, then it creates dissensions and hatred so much so that a person does not offer prayer under the leadership (Imaamah) of another person who belongs to another school of thought of the same. Shaafi’ee does not offer prayer behind Hanafee or Maalikee’s. Some extremely prejudiced persons have done like this. This is a great calamity and amounts to following the footsteps of the Devil. All the Imaams of different schools of jurisprudence of Islaam, were rightly guided Imaams. Imaams Maalik, Ahmad, Abu Haneefah, Auzaa’ee, Ishaq bin Raahwayh and the like were all religious leaders inviting the people towards truth; they invited them to the way of Allaah and showed them the way of Allaah. No doubt in some problems there have been differences of opinion due to the implied meanings, but they were all rightly guides Mujtahids (Interpreters) of Islaam. A person who interprets correctly, earns two rewards while, the other, who commits an error in its interpretation, has been awarded with a single reward. Your duty is to know and realize their status and importance, and ask for blessings from Allaah for them, and at the same time recognise them to be the preacher of Islaam and Imaam (Leader) of the faith Islaam. This should not be done with blind following and extreme fanaticism. Do not say that such and such school of thought is better in all respect, and do not say that the religion of such and such is of such a kind that there is no possibility of any mistake. This is a presumption. Your duty is to adopt the true faith and

follow it, when you are convinced of its truth and authenticity, irrespective of the fact that some one is against it. Neither you should be prejudiced nor a blind follower, but on the contrary should acknowledge the excellence of the Imaams (religious jurists) taking of course due precaution about yourself and your religion. True religion, should only be accepted, take inspiration and guidance from truth. Fear Allaah, and realize that you are always being watched by Allaah ,the Exalted. Do justice to your self and your faith, as, (the true religion).The truth is only one. If the Mujtahideen (distinguished jurists of Islamic Law) have interpreted correctly, they are entitled to two rewards otherwise only one. This I am telling about those Mujtahids who belong to the Sunni School of thought who are learned, faithful and the guided ones as reported in the true hadeeth of the Prophet Muhammad (ﷺ).

The aims and objects of the Da'wah (the Message for the People from Allaah) is to take out the people from darkness towards enlightenment, and to guide them in such a way that they may adopt the true religion and be saved from the fire of Hell and the wrath of Allaah. It is to enable the Kaafir (non-believer) to come out of the darkness of Kufr (Non-belief) to the light of guidance; to bring the ignorant out from darkness of ignorance to the light of knowledge; and the disobedient (renegade) to be brought from the darkness of sins to the light of obedience. The rightly guided preachers do practice on these lines, and start movements to bring people from the darkness towards the light and save them from the fire of Hell, and the servility of the devil, and thus to free the people from the slavery of their own selfish desires, and to place them under obedience of Almighty Allaah and the Prophet and the Messenger of Allaah (ﷺ).

THE MORAL ATTRIBUTES AND QUALITIES NECESSARY FOR THE PREACHERS OF ISLAAM

The correct character and attributes necessary for the du'aat(callers to Islaam) have been duly explained by Allaah -the Majestic the Most High- in many aayaat(verses) in many different places in His Noble Book. Firstly : Al-Ikhlaas - Sincerity It is obligatory upon the da'ee(caller) to have ikhlaas (sincerity and purity of intentions and actions) for Allaah- the Mighty the Majestic- neither desiring to show-off ,nor desiring reputaion, nor the praises and accolades of the people.Rather he should only call to Allaah, seeking the Face of Allaah, as He -the one free from all imperfections- says:

“Say :This is my way. I do call to Allaah upon sure knowledge.” (12 : 108)

“And who is better in speech than he who calls to Allaah.” (41 : 33)

Thus, **Firstly**, it is necessary to have ikhlaas for Allaah- the Mighty the Majestic-this is the most important virtue, the greatest quality; that you seek from your da’wah(call) the Face of Allaah and the Abode of the Hereafter.

Secondly : Al-’Ilm - Knowledge To call the people to Allaah upon Knowledge.and not ignorance.

“Say : This is my way, I do call to Allaah upon sure knowledge.” (12 : 108)

Thus knowledge is an essential obligation and a must for preacher. Better avoid talking on a topic about which you have no knowledge as the ignorant destroys the edifice and does not build it defaces the same and does not reform it. So 'O' servants of God! Fear Allaah to say about Him a thing which you do not know: do not preach the people unless you have a thorough knowledge and insight into what Allaah and His Messenger (ﷺ) have declared. It is essential for a preacher to be fully conversant with and have a deep knowledge of all the aspects of the mission, and must be aware of all the proofs and arguments of the subject. When truth is dawned upon him together with its realization then his call to the people will be effective and understandable - may be, he may have to demonstrate with his action or may have to leave or abandon something for its sake. He should then consider this mission as the sign of his servility to Allaah and obedience to His Messenger (ﷺ). He should call on people to abandon a thing which is forbidden by Allaah and His Messenger (ﷺ) on the basis of his knowledge and insight.

(3)The third qualification necessary for a true preacher is his excellent character. The first and the foremost ingredients in a preacher's character are patience, tolerance and forbearance; he should also be kind and soft hearted with forbearing temperament self sacrificing like the Prophet (ﷺ). Avoid haste, undue strictness and excesses. Be lenient humble and soft in your preaching. In this connection some of the points have already been stated earlier as Allaah, the Almighty ,says:

“Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in a better way.” (16 : 125)

“It was by the mercy of Allaah that you were lenient with them (‘O’ Muhammad) for if you had been stern and fierce of heart they would have dispersed from you.” (3 : 159)

And as Allaah has described, while sending Moosa and Haroon to Pharaoh directed them:

“And both of you speak unto them a gentle word that per chance he may heed or fear.” (20 : 44)

And according to a hadeeth the Prophet of Allaah (ﷺ) has said:

"O" Allaah ! Whoso is appointed as walee (governor) over the affairs of my Ummah and showed leniency to them, You may be lenient to him and whoso dealt with undue harshness, he may be put to diversity and be entangled in difficulty." So 'O' Servant of Allaah ! be lenient while calling to the people, do not show harshness lest they may dislike the religion. You should never be among those who harm others commit excesses, and you should not give offence to others either by your fierce attitude, ignorance, way of talking or by some other way relating to your conduct or behaviour. On the contrary, you should be humble, patient, soft in speech, good in conversation so that the person to whom you are addressing may be impressed, and be able to appreciate your point of view, and ultimately may become familiar with your mission, and start feeling obliged to you. Remember undue strictness creates estrangement, and does not bring the people close, it separates them, and does not bring them together. And lastly a preacher must possess excellent moral character and conduct for carrying out his mission. He should act upon what he preaches, and becomes the best example of what he teaches to the people, he should not be contrary to what he preaches or what he is forbidding others to do. Allah save us: Such are those persons who are unsuccessful; but those muslims will be rewarded who call the people to the truth and themselves act upto it. They are engrossed and devoted in their mission with perseverance, showing those things which are forbidden. Allaah, the Almighty, says:

“O, you who believe ! Why do you say that which you do not do? It is most hateful in the sight of Allaah that you say that which you do not.” (61 : 2,3)

And Allaah, the Most Exalted, condemning the Jews, (for their failure to act as what they preached to others) says:

“Enjoin you righteousness upon mankind while you yourselves forget (to practise it)? And you are readers of the scripture! Have you then no sense?” (2 : 44)

An authentic hadeeth of the Prophet (S.A.W.) says: "*On the Day of Judgment a person will be brought forth and put into the fire of Hell. His intestines will come out, and he will start moving in a circle like a donkey moving round a stone mill, Then other inmates of the Hell will gather round him, and will say: Oh such and such person ! How is it that you are in such a condition? Did you not enjoin righteous actions and prevent people from doing the forbidden things? He will say; Yes, I used to enjoin good actions but did not act upto them myself, and forbade people from the forbidden acts but myself used to do.*" (Muslim)


Similar is the case of the person who although calls the people towards Allaah, asks them to do right and forbids them to do the forbidden things, yet he himself acts contrary to his preachings. Allaah save us. Therefore the most important aspect of the conduct of a preacher is that he should be an embodiment of the principles he preaches, (that he should himself do what he preaches to others and shun those actions which he is asking others not to do). Apart from good morals, excellent pattern of conduct, given to patience, advocating practice of patience to others he should be sincere in his mission, He should be full of sincerity in his efforts so that the virtues of goodness and bliss may reach the people. Efforts should be made to keep the people away from vice; at the same time they should be invited towards virtue. The merit of good morals is to invoke Allaah's help to show them the right path, and He may be implored to enable them accept the truth; Allaah may help them to tread on the right path. Show them the way to Truth, bear hardships with patience, and at the same time pray for them to receive guidance. When such a situation arose and the Prophet of Allaah (ﷺ) was told about the tribe of Daws that it has turned defiant, the Prophet (ﷺ) prayed:

"O" Allaah! Bestow guidance upon the tribesmen of Daws".

Your mission wants you to pray to Almighty Allaah for blessing your audience to get the truth and to help them to act according to the Divine command. Adopt patience individually and exhort companions to be patient

never express despair or hopelessness; never say to them anything except the good word; never commit any excess on them, nor say a bad word to them, which may create hatred against religion in their hearts. But if anybody committed acts of aggression and created different situation, then he will be dealt with differently according to the commandment of Allaah.

“And argue not with the people of the scripture unless it be (in a way) that is better, save with such of them as do wrong.” (29 : 46

An evil doer who opposes the message with evil and enmity, and causes harm is to be dealt with differently. If possible, he should be imprisoned, so that he may be punished according to the excess committed by him; but so long he does not cause any harm it is proper for you to be patient with self scrutiny, the matter should be discussed with him in a polite and friendly manner. If he might have caused any harm or offence to you personally, the same may be borne with patience as done by the Prophets of Allaah (A.S.). And now I pray to Almighty Allaah to grant us the capability of extending a virtuous call to the people towards Allaah, reform our actions, bestow upon us the knowledge of our religion and its true insight, make us to be steadfast to Islaam, make us the guided ones and guides to others; enable us to become virtuous and reformers for others. No doubt, Allaah is Sublime, Great, Supreme, Generous and Bountiful. Allaah’s blessings be upon His Prophet (ﷺ) and His Graces upon His servant and Messenger, our Prophet Muhammad (ﷺ) his progeny, his Companions  and upon those who follow him, till the Day of Judgment.