

Shahadah: Fiqh of Da'wah

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Section 1: The Da'wah

The Definition of Da'wah

The term da'wah has a variety of different meanings in the Qur'an

Linguistically: To call, request, encourage, incline (towards), supplicate, command, seek aid, ask, and command.

Root: tad'u – تدعو - to call.

There are ayat that use each of the linguistic meaning but we are more concerned with the Islamic meaning.

Islamically:

- To call or to invite people to Allah.
 - o An invitation means it is not a fight or a debate. Many people think it's a fight but an invitation cannot be a fight. Have you ever been invited to someone's house for biryani with their fist in your face?
 - o Don't try to make people feel bad, fight with them, etc
 - o As for debate, debates are not the default way of da'wah. It is a form of da'wah and is acceptable in certain situations. Debates have their time and place but the default way is to do it in a nice way: an invitation to Allah سبحانه وتعالى. Debates are done in specific times and places by scholars of Islam, and have other issues that come along with them.
- To make people better worshippers of Allah
 - o It is not necessarily about getting people to recognize your specific group; it is about bringing people to Allah
 - o It is getting people closer to Allah
- To help them become better in practice and understanding of the religion and in their manners and their dealings
 - o It is referred to in Qur'an as enjoining what is good and forbidding what is evil as well as shown in the verses below...

In the Qur'an, it is called da'wah and sometimes it is referred to in the form of commanding what is good and forbidding evil

- وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ

المفلحون ﴿١٤﴾

Let there arise out of you a group of people inviting to All that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and All that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and All that Islâm has forbidden). And it is they who are the successful.

(‘Al ‘Imran: 104)

p. 12

The Excellence and Virtues of Da'wah

It is the way of the prophets

It is the way of all the prophets and they were all sent with the mission of da'wah; to call people to Allah.

اللَّهُ هَدَىٰ مَنْ فَمِنْهُمْ الطَّغُوتَ وَأَجْتَنِبُوا اللَّهَ أَعْبُدُوا أَبِ رَسُولًا أُمَّةٍ كُلِّ فِي بَعَثْنَا وَلَقَدْ
الْمُكَذِّبِينَ عَنِيبَةً كَانَ كَيْفَ فَانظُرُوا الْأَرْضِ فِي فَسِيرُوا الضَّلَالَةَ عَلَيْهِ حَقَّتْ مَسْ وَمِنْهُمْ



“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and avoid Taghut.’ And among them were those whom Allah guided, and among them were those upon whom error was [deservingly] decreed. So proceed through the earth and observe how was the end of the deniers”

(An-Nahl: 36)

- Taghut: Things that are worshipped beside Allah
- This ayah also tells you that success is not guaranteed in da'wah. Some people want immediate results or they give up but here Allah says all the prophets were not successful.
- The prophet was the best da'iyah and even then he did not bring everyone to Islam.
- Do not expect success, expect failures as well.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا
 الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ

عَزِيزٌ ﴿٢٥﴾

“We have already sent Our Messengers with clear evidences and sent down with them the
 Scripture and the balance that the people may maintain [their affairs] in justice...”
 (Al-Hadid: 25)

It is the way of the Prophet صلى الله عليه وسلم and those who follow him

More specifically, it is the way of our Prophet صلى الله عليه وسلم.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٠٨﴾

“Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. and exalted is
 Allah; and I am not of those who associate partners with Him.’”
 (Yusuf: 108)

Two ways of understanding this verse:

- i. This is my way: Islam, and I’m calling people to my way, and those who follow me also call to Islam.
- ii. My way is calling to Allah سبحانه وتعالى.

- There is no contradiction between the two understandings, just different stresses.

p. 13

It is the best of speech

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿١٣﴾

“And who is better in speech than one who invites to Allah and does righteousness and says:
‘Indeed, I am of the Muslims’”
(Fussilat: 33)

- This is a rhetorical question; Allah سبحانه وتعالى is asking but the answer is clear.

There is great reward in it

- One thing we see from these verses is that the reward is for da'wah in and of itself, of calling people to Allah سبحانه وتعالى, not if you are successful or not. Who's to say Nuh عليه السلام for 900 years won't get reward!
- If you look at the reward for it, if these were stocks, we'd put everything we can in it because the return is so great. But if we look at it, we don't really believe in the reward

Rasulullah صلى الله عليه وسلم says:

“Verily, Allah سبحانه وتعالى and His Angels, even the ant in its burrow and the fish in the sea will pray for the one who teaches people good” (Sahih Al-Jami’)

“...verily the one who guides (someone) to good is like the one who does it (in reward).” (Sahih Al-Tirmidhi)

- So if you teach someone to pray, you and he gets the reward and if he teaches it to others you keep getting that reward over and over again, and it doesn't decrease his or your reward.

“For Allah سبحانه وتعالى to guide one person through you is better for you than the red camels” (Bukhari)

- During the battle of Khaybar, Rasulullah صلى الله عليه وسلم said to 'Ali to above hadith.
- In another narration: better for you and the whole world and everything in it
 - o So why would we do anything other than this when we know the reward?

p. 14

It is one of the reasons why we preferred over other nations

- Because of enjoining what is good and forbidding what is evil

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ
ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Al-‘Imran: 110]

It is also a sign that Tawhid is complete and Iman is strong in the heart

You would not call others to something unless you know it and have no doubt in it so da'wah is part of tawhid

- Usually when you go on your own time and call people to something, you believe to that. If someone sells a product he doesn't believe in, it's usually because he's getting paid but doing it on your own time indicates you believe in it.

It strengthens Iman

Many people make the mistake of waiting for their iman to increase before they go and call people to Allah سبحانه وتعالى. The truth is, giving da'wah is itself an action that increases iman.

- Calling people to Allah سبحانه وتعالى itself increases your iman.

p.15

The Nature of Guidance

<p>Hidayatu'l Irshad</p>	<p>Trying to direct someone to the truth.</p> <p>وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾</p> <p>“And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have</p>
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	made it light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path. [Al-Shura: 52]
Hidayatu'l Tawfiq	When Allah opens a person's heart to Islam. <p style="text-align: center;">إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ</p> <p style="text-align: center;">۞</p> <p style="text-align: center;">“Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.” [Al-Qasas: 56]</p>

- How do we understand the two above verses that are seemingly contradictory?
 - o The first one where you guide is your job, you direct people to the truth as clearly as you can. That's your job and that's it. the second part is up to Allah سبحانه وتعالى.
 - o If Allah سبحانه وتعالى opens their heart to Islam or not

Why is this distinction so important?

- When you realize this, that all you have to do is talk, then that's not difficult. Do your part and don't worry about the next part. Just speak and speaking is easy. But you have to do your part and do what is necessary to make it perfect.

p.16

The Ruling on Giving Da'wah

There are two opinions:

- Some scholars say as long as a few are giving da'wah, everyone is absolved.
- Some say no, everyone has to give da'wah – everybody! Not everyone is a scholar but on a basic level, everyone has to give da'wah.

On a basic level, da'wah is obligatory upon every Muslim as it is part of Iman and the shahadah

- o There is not a person who can't give da'wah on a basic level

- You can not think of a scenario where someone can't give da'wah on a basic level – someone may not be the best person to give da'wah but they're not incapable of giving da'wah

Proofs (Starts out from weakest to strongest):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِآلَتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

(Al-Nahl: 125)

- This verse is speaking to Rasulallah صلى الله عليه وسلم and generally, what applies to Rasulallah صلى الله عليه وسلم, applies to us.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٧١﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

(Al-Taubah: 71)

- Allah تعالى سبحانه specifically mentions the believers and describes them as those who enjoin what is good and forbid what is evil

“The religion is sincere advice.” [Bukhari & Muslim]

- Rasulallah صلى الله عليه وسلم equates the deen to da'wah

- The wording of the hadith shows the importance of giving da'wah – similar to the hadith that says: Hajj is Arafah. It is as saying all of the deen is giving advice and if this is the deen, how can I not be obligated to do it?
- When Rasulullah صلى الله عليه وسلم took the pledge from the believers, one of the things was that they give advice to their brother.

“Convey my teaching (to the people) even if it were one ayah or sentence.” [Bukhari]

- It doesn't say only religious people, or scholars can do this – it is addressed to everyone.

p.17

In his farewell khutbah, the prophet gave his message and then said,

“...let those who are present convey (the message) to those who are absent. And it may be that those who pass it on understand it less than some of those who hear it” (Bukhari & Muslim)

- He didn't say, just scholars can do this. He says everyone who's here, go convey my message.
- These evidences are not specific to groups of people, they address all believers.
- Rasulullah صلى الله عليه وسلم mentions a man who hears an ayah, then memorizes it then teaches it to someone else, and perhaps he might tell it to someone who understands it better than him. You can carry knowledge and convey it to others even though you may not understand it and the person you convey it to understand it better and does more with it than you.

On a higher level, da'wah is mandatory only on certain types of people in the ummah; if they do it, it absolves the rest of this responsibility because this da'wah is of different levels, for example:

- Issuing fatawah is a mandatory on muftis only.
 - o Not obligatory on everyone. This is a high level now, not basic da'wah
- Teaching the Sciences of Hadith is for scholars or those educated on the subject
 - o On a basic level, everybody. On a higher level, specific groups of people.
- Enjoining good and forbidding evil at certain levels is only for those appointed by the iman
 - o They can do things normal people can't do because they are appointed

p.18

Proofs for the Other side (not the stronger or majority opinion):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ﴿١٠٤﴾

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[‘Al Imran: 104]

- Allah says a group of people, so just a group has to do it, not everyone
- Counter-argument: this verse is talking about higher levels of da'wah, which only a specific group has to do.

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.”

[Al-Tawbah: 122]

- If everyone were giving each other advice, no one would be able to excuse their sin or advertise their sins.

p.19

Viabale Da'wah

Da'wah that's going to last. Some programs start, then die out in a week or a short while. So what makes the da'wah effort last?

<i>Your Da'wah</i>	<i>Your Du'at</i>
<ul style="list-style-type: none"> - Identify the goals of your da'wah <ul style="list-style-type: none"> o When you don't know what your goals are, you can easily be side-tracked and lose focus. Someone makes any suggestion, and you're off on a 	<ul style="list-style-type: none"> - Avoid overburdening your team <ul style="list-style-type: none"> o How're people supposed to work, take care of family and then take care of your booth for 20 hours a week? Don't overlook these things

<p>different track altogether than what you started with. You need a clear, stated objective that everyone knows and understands.</p> <ul style="list-style-type: none"> - Assess your resources <ul style="list-style-type: none"> o This includes manpower. o E.g: cannot make a plan to give da'wah to Hispanics if no one speaks Spanish! - Have a realistic (and legal) plan <ul style="list-style-type: none"> o Just make sure things are legal and realistic o E.g plan to bring 1 box of (about 80) Qur'ans and tell the front desk to put it in every hotel room! - Base your work on studies and research <ul style="list-style-type: none"> o Most efforts are based on ideas. They don't look at anything: demographics, budget, market, etc. - Gauge/measure the results of your work <ul style="list-style-type: none"> o This is important to try to figure out if we were successful or not o To find out what works and what doesn't (to a degree of course because not all success comes from your effort) o When you see the results of your work, you don't get burnt out. - Persevere <ul style="list-style-type: none"> o Continue with it even if it is little. Allah loves the continuous action even if it is little 	<ul style="list-style-type: none"> - Have obedient and disciplined du'at <ul style="list-style-type: none"> o Must have an ameer and must be obedient to your ameer o Can't just do your own thing o Rasulullah صلى الله عليه وسلم said, if three are traveling, then appoint one as ameer. o In dunya, in the lowest jobs we respect our managers, but when it comes to Islam, we don't care to follow our ameer - Have trained and knowledgeable du'at <ul style="list-style-type: none"> o Can't just pass out fliers, must be knowledgeable in deen and be trained in giving da'wah properly
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Determining the Goals of Your Da'wah

Not having clear goals or objectives will confuse your organization and confuse your team

When it's written and aware of it, no one can bring you off track. Look at the following things:

- Identify your target audience
- Do you have a long-term or short-term goal?
 - o Differences in resources and so on between the two that need to be thought out
- Are you trying to get people to join your organization or simply increase attendance
- Are you bringing awareness to an issue or do you want people to accept Islam?
- Are you trying to build bridges and establish rapport?
 - o Consider your reputation. If you want to do community events, then ensure your reputation with the community is good
- Having clear goals also prepares you for expected obstacles
 - o When you know what your goals are, you know what to expect and what some of your obstacles are e.g know the objections you'll receive at a da'wah table, and have your answers going in.

p.20

For the Sake of Da'wah

- "We'll take a loan for the bank to build the masjid"
- "The money I earn from selling liquor will go to the masjid"
- "I talk to a lot of girls, but only to bring them to Islam!"
- "I entered the nightclub for the sake of da'wah!"

Indeed, Allah is Good and only accepts that which is Good.

The best interest of da'wah is to always adhere to the pillars and principles da'wah is founded upon.

Compromises are not made when it comes to fundamental issues. Sometimes, compromises can be made on issues of lesser importance based on the needs of time and place, but that is left to the scholars

Negotiations: we don't negotiate in the religion of Allah سبحانه وتعالى

وَدُّوا لَوْ تَدَّهِنُ فَيَدَّهِنُونَ ﴿٩﴾

"They wish that you would soften [in your position], so they would soften [toward you]."
[Al-Qalam: 9]

- Look at Surah Kaafiroon: Say "Oh you disbelievers!"

- Just from this, you can know there's no deal! We do not make compromises in our deen.
- Repeats it again and again in the surah that we will never worship what you worship
 - It is very strong and very clear.

Rule: *The ends do not justify the means*

Machiavelli is the one who popularized this idea from his evil book "The Prince," which unfortunately affects much of the Western world.

"Verily, Allah is good and only accepts that which is good."

[Muslim]

p.21

Studies vs. Barakah Fumes

How do you write a good pamphlet?

1. Write pamphlet
2. Reviewed by group/person(s) of knowledge
3. Focus groups of all ages and ethnicities comment
4. Rewrite pamphlet
5. Print
 - Distribute the pamphlets accordingly – don't give a guy a pamphlet about hijab and niqab or an atheist one on the trinity.
 - So not every pamphlet is good and not every good pamphlet is appropriate for the situation
 - Make pamphlets for Muslims too.
- The problem is that we don't do a lot of research, we just do. We should also research reverts.

What do we know about reverts?

- ? The majority of people revert to Islam because of...?
 - What causes them to become Muslim?
- ? Those that left Islam left mostly because of...?
 - Why did they leave and when did they leave?
- ? Did they leave within the first day, two days, or first week after accepting Islam?
 - Why is this important? - if they leave within the first 24 hours then the follow-up needs to be intense during this period.

- ? What percentage of reverts are kicked out of home by their parents?
- ? When is follow-up with a revert is needed the most?
- ? What are the problems they face when they are integrated into the Muslim community?

There are no answers for these because we don't know, hence the need for research.

p.22

Excogitables! "Change the method but not the message!"

Strong Points...

A doctor in Houston, Texas wrote some da'wah pamphlets and left them in his clinic for patients to read as they waited. He had a see-through mirror and could see that they would pick up the pamphlet, read the title and then set it down without even opening it. The titles would be something like "Jesus in Islam," "The Concept of...in Islam." He said, "I then reprinted the same pamphlets but changed the title so it did not include the word "Islam." What was the difference? He said, "They would pick up the pamphlet, read the title 'Was Jesus King?' and then read the entire thing from beginning to end!"

Consider the pamphlets you hand out, are you still handing out the ones printed in the '70s? Do they speak to people and address the issues that are significant today?

p.23

The Types of Da'wah

1. Individual Da'wah
2. Group Da'wah

With khutab in particular: (the jummu'a khutbah is one of the biggest da'wah events of many organizations; it is an excellent da'wah opportunity but unfortunately, not looked at as such). People cannot be distracted and are not allowed to leave. Everyone is giving their full attention.

- a. Make sure you have a take-home message
- This is the greatest thing about giving a khutbah. When someone walks out, you want them to be able to say: this khutbah was about this topic. If the person has to think about it, then it probably wasn't a good khutbah.
 - When the prophet spoke, he always had a take-home message, even if the speech was long.
 - If you're all over the place, then people don't remember it

- People have forgotten the purpose and method of a khutbah – Rasulullah صلى الله عليه وسلم's face used to be red how serious he was during a khutbah – it's not a play or a game. It's a khutbah!
 - b. Do not go over the time allotted
- Because you lose people. They start to plan how to re-enter the office without the boss knowing. You've lost the audience.
- Even if you have to chop away points (better for people actually because the fewer points, the better they'll remember)
 - c. Do not make the khutbah too long
- E.g on a holiday, you could essentially go for an hour but don't do it, people will not remember.
 - d. Keep your audience interested (stories, questions, pauses)
- Tell a story, people are awake
- Questions keep people interested
- Pauses – if people are asleep, stay quiet, and then they wake up wondering what's going on
- One of the best things you can do is tell them what you're going to talk about. Some khateeb keep you in suspense for like 7 minutes when the khutbah is only about 25 minutes. When you state it up front, then people know what's going on right away
- 3. Private or specialized classes. Usually the task of scholars or learned individuals
- 4. Da'wah through: writing, correspondence and authorship
- 5. Da'wah through distribution of materials (pamphlets, booklets, CDs)
- 6. Da'wah using means of communication
- 7. Indirect Da'wah
 - a. Da'wah through good manners
- This is a very effective part of da'wah, and if you're going to do a good deed, then mention the sponsor
 - b. Performing acts of worship in public
- You may not even know you're giving a person da'wah
 - c. Printed messages on clothing, bumper stickers, etc
- If you're going to create something, make it tasteful and true
 - d. Having a discussion with a friend intending others to hear
- An old one: have a loud discussion with a friend that non-Muslims can hear
- In a cubicle, just start talking into the phone and start giving da'wah
 - e. Leaving da'wah materials in public places
- Don't put like 20 fliers on a seat or a car. If you have a book, then just leave it behind but use your discretion.

Section 2: The Daa'iyah

As a dā'iyah, you prepare your arguments and analogies, study your religion, understand human psychology and understand all the theoretical aspects of giving da'wah, but if you don't prepare your manners and intentions first, you are still grossly unprepared.

Understanding Yourself

Before you understand others, you need to understand yourself. You need to know what your strong points are and use them to your advantage. Be aware of your weaknesses and figure out how to improve.

- People are of different types – some are introverts, some are extroverts. We have to understand ourselves and what type we are.
- It doesn't mean that extroverts are good and friendly, and introverts are hermits or anti-social. They are just two different approaches people take when interacting with others. There is nothing “good” or “bad” with either approach.

Are You Extroverted or Introverted?

<i>Extrovert</i>	<i>Introvert</i>
Often friendly, talkative, and easy to get to know.	Often happy with their own company.
Easily express emotions; what you see is what you get.	Tend to think first then act.
Often take action and then think about it afterward.	Often very loyal to a few close friends rather than have a wide circle of friends.
Use dramatic language for effect.	Prefer constancy and routine, and prefer depth to breadth.
Prefer to talk problems over, and often change their minds after discussing things with others.	A strong need for privacy and a preference not to be the center of attention.
Often have a wide circle of friends and acquaintances.	Often feel drained by meeting too many people and need privacy to mentally rehearse before speaking.
Relatively comfortable being the center of attention.	They relax by being alone.
Tend to talk more than listen and may interrupt without realizing they are doing it.	Tend to listen more than talk and may get interrupted by the nearest extrovert.
	Prefer to keep their thoughts and feelings inside. Reserved, but have a rich inner world of ideas, emotions and impressions.

- If you are an extrovert or an introvert, it doesn't mean you fulfill all of the mentioned characteristics. You may fit a mix of characteristics from both styles.
- This is only part of who you are. You shouldn't let it define your entire personality, and you shouldn't limit yourself either.
- What this has to do with da'wah: If you understand yourself, you will understand where others are coming from.
- For example: Extroverts like to solve problems immediately, while introverts like to plan, think, discuss, solve problems over time. The extrovert may see this as lack of interest or cowardice, unless they understand the way introverts work. This may happen with a husband and wife, and they must know how the other works in order to not misunderstand their actions and how they deal with things.
- Shaykh Kamal himself seems extroverted, but he says he is mostly introverted.
- We're learning this because it gives us an edge with dealing with people. It helps us understand attitudes of people and will lead to better da'wah and interaction. If we pay a little more attention and try to read expressions, if we use a little more effort to read people, if we try to understand why people phrase things in certain ways or use certain words, we can go far in da'wah.

p.27

Beware of...

Beware of Being Extreme:

How do we determine what is being extreme and what is being moderate?

- There are two extremes in any belief system, and there is a middle.
- In Islam, **who** is in the middle? Rasulullah صلى الله عليه وسلم. Doing more than what he did is moving towards one extreme, and doing less than what he did is moving towards the other extreme.
- We often forget about the "negative" extreme. If the first brother becomes religious, while the second is going to night clubs/drinking/hanging out with girls, the parents may call the first extreme and ignore the second. In reality, the first is moving towards moderation, while the second is in the negative extreme of not practicing his religion.
- Often, parents tell their children to be average in the deen – do the basic deeds and no more than that, just getting by. But they would never say that about the dunya: "just get Cs, get your GED, wash lettuce at McDonald's and move up to flipping burgers, maybe" – we would never say this about the dunya, so why settle for less than excellence in the deen? Why settle for average in deen, and push for excellence in the dunya only?

- Some just want enough deen for their kids to walk straight – and once they start walking straight, they pull them out of their religious classes, thinking they’ll always stay straight.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

“O people of the scripture, do not commit excess in your religion or say about Allāh except the truth...” (Al-Nisā’: 171)

“The extremists are destroyed, the extremists are destroyed, the extremists are destroyed.”
(Muslim)

p.28

Beware of Speaking about Allāh without Knowledge:

- So many people ignore this point, and talk without knowing anything.
- They want to go around giving fatawa (religious opinions) without any proper knowledge whatsoever.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا

لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ ﴿٣٣﴾

“Say: ‘My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’” (Al-‘Araf: 33)

- Notice in the above ayah: Allah mentions sins in order of evil, from least to most. First is immoralities, then sins, oppression, then shirk... and finally, even above shirk, He says “that you say about Allah what which you do not know”. Some scholars say that this is because this is a form of shirk – Allah is the Legislator (Law Maker), and if you speak and give opinions without knowledge, you are making legislation from your own mind, thus associating the right of legislation to yourself, while it is only for Allah.
- The best friend of the student of knowledge is “**I don’t know**” – learn, know, and use this phrase!

Beware of Partisanship to a Group:

Nothing cripples da'wah more than this.

- Having an Ameer and organization is not a problem. The problem lies in making loyalties dependent upon the group and ruining the brotherhood between Muslims because of that extreme and un-Islamic loyalty.
- Oftentimes you will see the members of a certain group bashing Muslims, or not working with them, for no reason other than those Muslims are not members of their group. This is extremely detrimental to our work and to da'wah.
- Our loyalty is to Islam and Muslims first, then to whatever groups we choose to work in. We must understand that there are priorities, and that we must have tolerance in our work.
- Even in 'aqeedah issues, the people of the Sunnah are tolerant and work with others. There are often experts in various fields who many not agree with us on everything, and that shouldn't prevent us from working with them in those specific areas that they are the ideal person to lead.
- The areas we disagree on are clear, and those that we agree on are clear. So in the areas that we agree with others on, we should work with them.

Beware of the Opposite Sex:

Many times the da'wah begins sincere and then turns sour when emotions develop.

Sufyān Al-Thawri said, "I would not be alone with a woman even if teaching her the Qur'an."

- There are some situations that this is unavoidable. For example, a man comes up to a hijabi on the street and asks her why she covers her hair. As long as it is in public, and the conversation is limited to answering his question and then referring him to some brothers to answer any other questions, then this is fine. But if the conversation leaves these bounds, that is a problem.
- What about public da'wah tables? If a woman comes to the brothers, they are polite and bring her over to the sisters to continue the conversation. The same should be done by the sisters when men come to the booth.
- This is a huge fitnah for imams, du'at, speakers, activists – controlling one's intention is very difficult, and the fitnah of women is something they must constantly watch out for.

Beware of Not Knowing How to Disagree:

Not every dissension should lead to separation

- Many times, people split over the smallest issues. They start their own masajid based on some minor issue.

- If we disagree on the fundamentals of the religion, that is different. Those people are free to go start their own thing. Of course, this is after an effort is made to reform and teach the people – if they still stick to their incorrect beliefs, this is a major issue, and is a valid cause for separation.
- Apart from differences in the fundamentals of religion, other issues can be politely debated and even compromised over, in order to maintain unity and keep the jama'ah together.

p.29

Beware of Bid'ah:

Is what you are doing changing the way we worship Allah? Was it something done by the Prophet? If not, was there a reason why he didn't do it? or was there no reason?

- A bid'ah is an innovated way in the religion that adds to our worship or changes the way we worship, and there was nothing blocking the Prophet salAllahu 'alayhi wa sallam from doing that.
- For example: The compilation of the Qur'an into one book (mus-haf). It was not done during the Prophet's time, but the Prophet was unable to do it, due to the fact that the revelation was still coming down.
- Another example: There was a time in the Ummah when the leaders decided that the khutbah for 'Eid would now be before the salah, while in the time of the Prophet it was after the salah. However, there was nothing blocking the Prophet from doing that – he could have put the khutbah before the salah if he wanted (like the Jumu'ah khutbah). Since he was able to do it and he didn't, that makes this act a bid'ah.

Beware of Making Things Difficult and Constricting the World Around People:

“Make things easy and do not make things difficult, give the good news and do not turn people away/off.” (Sahih Al-Bukhāri)

- Some people become religious and make everything haraam on themselves and on others. This does not make you religious.
- **[HADITH]** A'ishah narrated that if the Prophet was given two choices, he would pick the easier thing as long as it was not haraam.
- We are easy and polite with people even when correcting them from things that are clearly haraam – so what about things that are permissible and allowable for people? We should be even easier and lax with these issues, since there is nothing wrong in them.

Strong Points...

Get anyone to return your phone calls or messages by following these guidelines:

1. Appeal to the basic aspect of human nature: curiosity
 - Example: I've got an exciting piece of information! I'll tell you when you call me.
2. Have an attention grabber
 - Example: Ask the secretary to draw a star or sun next to the message she writes down; when the person looks at his messages later on, the one with the star will stand out from amongst the rest.

(Use this to make sure your question is read and answered by the next AIMaghrib instructor!)

p.30

Obstacles

Obstacles faced by the dā'iyah:

- Expecting instant results.
 - o For some, when they don't see instant results, they feel discouraged and may even quit. Sometimes, the results show up years later, and many times, you will not even see the fruit of our work at all.
 - o Some people are given da'wah, and it doesn't affect them for years. But then something happens and they remember your da'wah, and may become better after that.
 - o While some may not accept Islam from your words, perhaps they become closer and even defend Islam from its attackers. Allah gives guidance to the religion to whom He wills, not to whom you want to become Muslim necessarily.
- Not having enough knowledge.
 - o The truth is that every Muslim has enough basic knowledge to call to good and to stop evils that we know about.
 - o We don't need to know specific ayaat and ahadith just to give da'wah. As long as we know concepts, we can give da'wah. If proof is needed, we look it up and give it to them later.
- I am in need of da'wah myself.
 - o Every single Muslim on the planet – whether scholar or layman – needs reminders or da'wah. That doesn't mean we cannot invite and teach others those things that we know.
 - o Can only those with 100% khushoo' in salah give a talk on salah? That would be impossible – and many other actions/virtues are in the same category. We should strive to be the best while teaching others. We cannot wait to “perfect” ourselves, since that will never happen.

- I'm too shy.
 - o For non-Muslims specifically, it is hard to start talking to people right away on the street, or doing da'wah immediately.
 - o After a few tries, you become used to it and it becomes natural to talk to people then. It's like jumping into a swimming pool: after a few seconds you're used to it.
- Not knowing who you're talking to.
 - o You must know your audience, not just jump in and talk about random issues that may have no relevance to the person you're talking to
 - o The Shaykh told a story about a cab driver who would give da'wah – first bash atheism, then bash Christianity, etc. He would give the same talk to everyone, filled with irrelevant information, and the message was generic. The customers would get out of the car, telling him the talk was one-sided and he didn't care what they thought. He should have tailored his talk to each individual by finding out what they believed first.
- Having bad Akhlāq.
 - o Story of the Imam and the drunk: The Imam in the community is very knowledgeable, but everyone hates him because he has very bad manners and is very mean. On the other hand, there is a drunk in the community that comes to the masjid. He is so polite and well mannered. When the community mentions the Imam, they mention his bad qualities, and when they mention the drunk, they mention how sweet and nice he is.
- Having wrong intentions.
 - o Mentioned in detail later on in this section

Manners

If you possess all the knowledge in the world but have very bad manners, who will want to receive knowledge from you?

- The mother of Imam Malik would send him as a child to learn from Rabee'a tur Ra'i, and tell him: "Learn from his manners before learning from his knowledge."

People generally put you under the microscope and associate your actions with your religion. We will break Akhlaq into three categories:

1. *Akhlaq with Allah*
2. *Akhlaq with People*
3. *Akhlaq with Yourself*

Akhlaq with Allah

We are going to focus on:

1. Having a closer relationship with Allāh
2. Ikhhlās

Have a Close Relationship with Allah

Worship: Don't be the candle that illuminates for others at the expense of burning itself out. People are naturally drawn to devout worshippers. This is evident in the hadith of the man who killed 99 people. (How so?)

- The 100th victim of the man was a worshipper. Why did the people send him to the worshipper ('aabid) when he asked for advice? Because people naturally love the 'ubbad, the frequent and constant worshippers.
- **Excogitable:** If your level of knowledge is above average, you should not be content with worship that is average.

Du'a: this is an aspect that is often overlooked by many du'at. The Prophet صلى الله عليه وسلم would make du'a to Allah to guide people as in the case with the mother of Abu Hurayrah and with the tribe of Daws.

- This is an important tool for the daa'iyah. Always make du'a to ask for guidance for people. This is an extremely powerful tool.
- We can't lose if we rely on du'a to Allah. Allah hates to let your hands fall from du'a without having been answered.
- Allah asks every night in the last third of the night, "Is anyone asking so I may give him, is anyone seeking forgiveness so that I may forgive him?" We must take advantage of this time. If there was any worldly need which we were worried about, and we were told that someone could fix it for good at 3am tonight, we'd stay up to wait for that person without any problem. Allah can correct any issue you have, so wake up to ask from Him!

*When someone asks you to make du'a for them, do you actually make du'a or do you forget?

- Let's make it a habit to always make du'a for those who ask us for our du'a

Trust: examine the lives of the Prophets and see the effects of trusting in Allah on their da'wah. How many times did it seem like the end, but the Prophet didn't lose hope in Allah?

- In the hijrah, the Prophet was extremely calm, because all of the plans and preparation had been made, and he simply trusted in Allah to take care of the rest.

In the battle of Badr, they encountered a much larger force than they had anticipated, and the Prophet was making constant du'a to Allah and worrying over the battle, due to lack of preparation. The Prophets had the most tawakkul of anyone, and made constant du'a for Allah to help them – and they did their part, making plans and preparation to face whatever they had to.

p.32

Intentions

- The early Muslims would say that the most difficult thing to struggle with is one's intentions.
- The "Shaykh discount" – some people with some knowledge go around expecting special treatment, even asking things for free. Allah has put them in this position and they take advantage of it.
- One person kept asking Shaykh Kamal to give the khutbah, over and over. When Shaykh asked why, he said that there was a sister in the audience he wanted to impress and ask for marriage. This is the corruption of intention, and we need to correct this.
- There was a devout worshipper named Abdullah ibn Muhayreez, and once he went out and someone in the market recognized him. That person then told the shopkeeper that this was Abdullah ibn Muhayreez, so be good to him in sale, meaning give him a discount or deal. When Abdullah heard this, he became very upset, and he said "We came to buy with our money and not with our deen." He took the money back and left.
- A big fitnah in our communities amongst speakers, du'at, and Imams is the fitnah of sisters proposing to them and having "crushes" on them. Their intentions are to go to their lectures and classes and talk about how handsome and great they are – this is a big trap for speakers and intentions on both sides must be corrected.

You may have noticed that the ayat we mentions in Section 1 were all talking about calling to Allah and not to anything or anyone else. This is purity of intention in da'wah, and the good news is that the callers to Allah can refresh and renew their intentions so that their efforts are for the sake of Allah. Not for the sake of reputation, nor personal benefit,

"And who is better in speech than the one who calls to Allah?"

"Say, 'This is my way I call to Allah'"

- You can always renew your intention to Allah. You should constantly renew your intention.

- As long as you keep your da'wah for the sake of Allah, you will avoid working for the sake of money, or power, etc.
- People who get the "Shaykh treatment" become used to it, and come to expect it

Our definition of da'wah is when you work to make people closer to Allah سبحانه وتعالى. If you stay focused on this as your ultimate goal, your da'wah will not be for the sake of money, power or fame.

Remember the hadith of the young Jewish boy in the book of Abu Dawud? When the Prophet صلى الله عليه وسلم went to visit the boy when he was on his deathbed, he was walking so fast that the companions were struggling to keep up with him. When the boy becomes a Muslim the Prophet صلى الله عليه وسلم says,

"Alhamdulillah who has saved him from the Hellfire through me."

This young dying boy would not add anything to the strength of the Muslim society, nor would he increase the wealth of the Muslims, but the Prophet صلى الله عليه وسلم rushed to him just to save one soul from the Hellfire.

- This story is the essence of ikhlaas. This boy would provide no benefit for the Muslims or the Prophet, he was about to die, and still the Prophet was **rushing** to have him take the Shahadah in order to save him from the Fire.
- When there is ikhlaas, the da'wah is clean and pure, and there are no issues with it.
- Shaykh told the story of an older man who prayed in the masjid for years, then one day he was asked to join the masjid board. He then came back after attending a meeting and asked his son, "Are all masajid this dirty?" All he heard was people laying out strategies of how to undercut people, how to remove people from certain positions, how to cause problems between people, etc. There was no ikhlaas in the work.
- Shaykh also told about his days at George Mason, when the MSA was very strong. Because of that, all the local masajid wanted to take it over, which is poor ikhlaas. If anything, the masajid should've wanted to help the weaker MSAs in the area to become stronger – instead, they didn't care about them, and instead tried only to influence the strongest one to join their efforts.

How do You Know if You are Not Sincere in Your Da'wah?

- When you love that your name is mentioned or recognized and hate to be ignored.
 - o Riyaa, the hidden shirk: There was a man who prayed in the front row for 40 years, 5 times a day, never missed a salah in the front row. Then one day, he came late and was in the second or third row. While he was standing there, he kept thinking "Today, people will see I'm not in the front row." While

thinking that, he realized that for 40 years he was praying in the front row for the sake of people instead for the sake of Allah. He knew this because he should've been thinking that Allah would not see him in the front row, instead of thinking about what people would see.

p.33

- When you want to show your achievements to others (not from an educational standpoint).
 - o This does not include stories or achievements told for the sake of education. For example, a da'wah story told where the person takes the Shahadah can be told to show da'wah techniques, lessons, etc. This is not for showing off.
 - o The early Muslims would hide their good deeds just like they would hide their bad deeds.
- If you follow your desires in da'wah (you do something because you get a personal non-religious (benefit from it)).
 - o Khutbahs for marriage, or the "Shaykh treatment"
 - o Are we benefiting Islam, or are we benefiting from Islam?
- If you don't accept the truth.
 - o When you're sincere, you accept the truth from anyone, no matter who it was. The Prophet accepted the truth from a group of Jews who visited him, and corrected the companions not to say "If Allah **and** His Messenger wills" – that is only for Allah

You will also be more effective if you:	Practice what you tell people to do.
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- Abdullah bin Ubay bin Salul, the leader of the hypocrites, would stand up when the Prophet was speaking and command the people to listen to the Prophet and obey him. After Tabuk, when it became clear what he was, people would ignore him or tell him to sit down. They hated him because they knew he was a hypocrite that didn't practice what he preached.

Akhlaq with People

Your Akhlaq with people is based upon your Akhlaq with Allah simply because how you treat people is:

1. For the sake of Allah سبحانه وتعالى
2. Governed by the Laws of Allah

Our primary focus will be on Humility, Gentleness, Patience, and Caring.

Humility

Everyone loves a humble person. Humility is that you submit to the truth no matter who it comes from and that you treat people with gentleness and kindness no matter who they are. The opposite of humility is arrogance: (Abu Dawud)

- The Prophet said that arrogance is rejecting the truth and looking down upon people.
- The Prophet said that the one who lowers himself (and he moved his hand palm down to the ground), Allah would raise him like this (and he turned his palm over and raised it high until he couldn't raise it anymore).

Consider how the Prophet صلى الله عليه وسلم greeted and dealt with people. Sometimes the slightest gesture accompanied by humility affects someone for the rest of his/her life.

- The Prophet would greet people with his whole body and full attention. This shows that you respect people and give them what they deserve, instead of being half interested in them and not even paying attention to them.
- Simple acts go far. The Prophet traveled with a little girl to Khyber, and he treated her so well and so gently. He brought a necklace for her and put it around her neck with his own blessed hands. She narrated this when she was an old woman, and she said that the necklace never left her neck, and she wanted to be buried with it on so she could meet the Prophet on the Day of Judgment with it on her neck. Look at the effect that this attention had on her, and these were all simple acts he did.
- This will get you accepted by people.

p.34

Gentleness

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

“And speak to him with gentle speech that perhaps he may be reminded or fear (Allah)”

(TaHa: 44)

- Someone once went to the Khalifah Haroon arRashid and was harsh in advising him. The Khalifah told him “Allah sent someone better than you to advise someone worse than me, and still he was gentle with him.” He was talking about what is said in the above ayah, from Allah to Musa, sending him to Fir’awn.
- So many non-religious people do not like religious people because they see them as harsh and always criticizing, never seeing them as gentle.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
 وَأَسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

“So by mercy from Allah (o Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [Upon Him]” (‘Ale-Imran:

159)

- Even though the Sahabah have the best hearts, most accepting of the truth, even they would not have accepted the message if it had been wrapped in a package of bad akhlaaq

Excogitables! “Anything in which you deal with harshly will not go over smoothly.”

Is it Better to be Loved or Feared?

Machiavelli answers, “...one would like to be both the one and the other: but because it is difficult to combine them, it is far better to be feared than loved if you cannot be both.”

- This is an incorrect statement for many reasons
 - o People will obey you when you’re there, and do everything they want behind your back
 - o The Prophet salAllahu ‘alayhi wa sallam was the perfect example of a leader being loved. If it was out of fear, as soon as the Prophet died, the nation would have collapsed. The fact that we now 1400 years later still obey and love the Prophet is testament to love being more powerful than fear.
 - o Once two men missed the salah and came to the Prophet shivering out of fear. The Prophet told them to relax, going so far as to say that his mother

ate the low quality food of Makkah (meaning he was just a regular man, and they shouldn't be afraid of him).

p.35

Patience

You will also be more effective if you:	Give people attention and make them feel important, (The Prophet SAW even used to make children feel important!)
	Let your appearance be slightly better than average.
	Help people.

- Every Prophet had an enemy from amongst the criminals. This was the will of Allah, in order to test them and strengthen them.
- If no one faced adversity, they would be weak; tests from Allah strengthen us.
- Many times people do things to feel important – they are not getting enough attention, so if you give them that, you can have an impact on them.
- The Prophet dealt with children in the best manner, treating them kindly and making them feel important. He would let them contribute to the Ummah, even in battle (story of Ma'dh and Mu'awwidh in the battle of Badr).
- If someone has an issue or problem and you help them out, that means more to them than any da'wah you can give them.

p.36

Caring

Don't confuse hating sins with loving people. Some of the world's best du'at have been set apart in the field because they are motivated by their love of people.

This was the same thing the Prophet SAW felt.

﴿٦﴾ أَسْفًا الْحَدِيثِ بِهَذَا يُؤْمِنُوا لَمْ إِنَّ أَثَرِهِمْ عَلَى نَفْسِكَ بِخِعٌ فَلَعَلَّكَ

“Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.” (Al-Kahf: 6)

- The Prophet was extremely concerned for people’s welfare. He was worried over people not accepting the message, so much so that Allah told him not to kill himself over grief of their non-acceptance.

The secret to caring for people...

- Imagine that people are walking towards the Fire, and you are the only one that can save them. This will ingrain care in you for others and the desire to give everyone da’wah.
- Rush to give people da’wah. Make them comfortable with Islam so they embrace it, do not push people away. Remember the story of the Prophet and the Jewish boy who was on his deathbed – the Prophet **rushed** to him in order that Allah save the boy through him.
- Put yourself in their place, try to stand in their shoes. If you understand their condition, you will care more for them and you’ll know how to approach them in the best way.
- Want for others what you want for yourself.
- Make excuses for people, don’t be quick to accuse them or use their situation to look down on them.
- Make it one of the ways of loving Allah: caring for His creation

Akhlaq with Yourself

This is when you are truthful with yourself. You always review yourself and engage in self-criticism. You sincerely strive to better yourself and free your heart from envy and all other problems.

You can do this every night: review your day and see what your mistakes are and what you can do better.

Hold yourself accountable before Allah holds you accountable.

p.37

The Do’s and Don’t’s of Da’wah

The idea here is that if something will make you more effective and credible as a da’iyah, use it as long as it is not haram or deceptive.

Strong Points...

Smiling

The number one tactic for making a good first impression is smiling. By smiling you achieve four important things:

1. It conveys confidence: people who are nervous and unsure of themselves typically do not smile.
2. It conveys happiness: humans are naturally drawn to people who are happy.
3. It conveys enthusiasm: it shows you are glad to be there and to meet your prospect, and this in turn makes them pleased to meet you.
4. It conveys acceptance: it lets your prospect know that you are unconditionally accepting of who they are.

p.38

The Do's:	The Don't's:
<p>Use simple words and be straightforward.</p> <ul style="list-style-type: none"> - You have nothing to hide and use simple language everyone understands. If you try to use big language, you will only get that crowd and you will lose the lay people. <p style="text-align: center;">Stay on the main topic.</p> <ul style="list-style-type: none"> - Your main topic is tawhid. You will get side-tracked to other "hot" issues but bring yourself back to the main point <p style="text-align: center;">Find out the beliefs and obstacles of the person you are talking to.</p> <p style="text-align: center;">Assess where they are spiritually and their knowledge.</p> <ul style="list-style-type: none"> - Tailor your talk based on that knowledge <p style="text-align: center;">Avoid arguments.</p> <p style="text-align: center;">Be an educator.</p> <p style="text-align: center;">Understand needs, obstacles, and issues.</p> <ul style="list-style-type: none"> - Resolve those issues 	<p style="text-align: center;">Attack or be aggressive.</p> <p style="text-align: center;">Use annoying (or inappropriate) approaches.</p> <p style="text-align: center;">Be evasive.</p> <ul style="list-style-type: none"> - Adds another dimension and makes it look like you have a crooked religion and are hiding things. <p style="text-align: center;">Negotiate.</p> <p style="text-align: center;">Give up if the person seems uninterested.</p> <ul style="list-style-type: none"> - Sometimes people do things outwardly but inwardly are convinced - Some people just don't want to lose the argument <p style="text-align: center;">Make a judgment based on looks.</p> <p style="text-align: center;">Falsify information.</p> <ul style="list-style-type: none"> - E.g people make Islam look exactly like Christianity – what reason do they have to become Muslim then?

<p>Acknowledge all questions as intelligent.</p> <ul style="list-style-type: none"> - Don't make them feel stupid. Just respond to the question <p style="text-align: center;">Avoid human obstacles.</p> <ul style="list-style-type: none"> - E.g when Rasulallah صلى الله عليه وسلم invited his family, the second time he didn't invite Abu Lahab <p style="text-align: center;">Have a partner whenever possible.</p> <ul style="list-style-type: none"> - Two people tops if necessary, 3 people but no more. 	
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p.39

Strong Points...

Always get the person's name when giving da'wah, but it would be useless to get the name if you don't do the following two things:

1. Remember the name.
2. Use the name.

Using someone's name makes the da'wah very personal. You don't want to sound like you are reciting a script; you want to be calling that specific individual to Allah.

Remember how the Prophet صلى الله عليه وسلم made his message personal when he called 'Uthman ibn Affan to Islam? He said:

"...verily I am the Messenger of Allah (sent) to you and to the rest of His creation."

Changing Styles

Have different methods and techniques of affecting people. Nuh عليه السلام called his people at different times and places; by night and by day, in secret and in public. The Qur'an also uses different methods; it is not always targhib and tarhib and not always stories.

- Some people just use one thing all the time e.g some shuyook only use stories. Ask a question and they respond with a story.
- People love the stories and think they are great scholars

Some du'at only use stories all of the time. The early Muslims called them Al-Qasasin and didn't like them.

- The scholars didn't really like the Qasasin

There were others who were called Al-Wu'az, who focused on admonitions.

- Just focuses on death and hellfire and accounting, etc.

Ibn Mas'ud described the Prophet صلى الله عليه وسلم would fear to overuse the mawa'iz to the point where they lose their effect.

p.40

Shaqiq ibn Salamah reported: we were sitting at the door of Abdullah (ibn Mas'ud) waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid ibn Muawiyah Al-Nakha'i. We said: inform him (Abdullah ibn Mas'ud) of our presence here. He went in and Abdullah ibn Mas'ud lost no time in coming out to us and said, "I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you by giving you sermons (every day) and follow the example of Allah's Messenger صلى الله عليه وسلم who used to preach us on certain days lest it might be boring for us."

The scholars also used to say, "Mawa'iz are like whips."

Meaning after a while their effect is not the same.

- Give people what they need, not what they want.
 - o Sometimes people want stories and jokes all the time. But the wisdom is to give people what they need in the way they want.
 - o It is not about getting people to like you and becoming popular
- (Teach) what is important then the less important, and nothing in our religion is not important.
 - o Everything is important but some things are more important
 - o Sometimes you find people break up the deen into important issues and peripheral issues but are you saying Rasulullah صلى الله عليه وسلم spent time to teach us peripheral issues? Everything he taught us is important

Strong Points...

The Primacy Effect

It is the process whereby your first impression of another person causes you to interpret the rest of their behavior in light of that initial opinion. Everything you do will be seen through the lens of the

first impression. If someone's first impression of you is good then everything else they see of you will be considered good.

Consider this list of words:

- A. Cold person, industrious, critical, practical, and determined.
- B. Warm person, industrious, critical, practical, and determined.

A study* showed that people had a harsher perception of person A than person B. the rest of the words are the same, but they were evaluated through the lens or the impression they got from the first word.

*Harold Kelley (1950)

Section 3: The Mad'u

Understanding People: The Three Personality Types

The Commander

About Commanders	Words They Use		
<ul style="list-style-type: none"> - Commanders are leaders. - Jobs occupied by commanders are generally management level positions, ranging from Project Director to CEO. - They value a strong handshake, and for the most part, have a husky, dominating physique. 	<ul style="list-style-type: none"> - Words most commonly used by commanders are physical in nature; examples: 		
	Tackle	Power	Feel
	Sense	Grasp	Touch
	People	Team	

Top arguments to win over a commander include:

- Speak with confidence
- Make them feel important

The Thinker

About Thinkers	Words They Use		
<ul style="list-style-type: none"> - The name itself is self-defining. - Thinkers are intellectuals: CFO's, scientists, programmers, accountants...the list goes on. 	<ul style="list-style-type: none"> - A few favorite words in a thinker's vocabulary include: 		
	Think	Sounds	value for the money
	Understand		
	Numbers	Sense	Logical
	Prove	Know	Reason

Top arguments to win over a thinker include:

- Profitability of the venture
- Show the logic
- Statistics

The Visualizer

About Visualizers	Words They Use															
<ul style="list-style-type: none"> - There are more visualizers in this world than commanders and thinkers combined - Visualizers 	<ul style="list-style-type: none"> - Words most often used by visualizers are: <table> <tr> <td>Show</td> <td>See</td> <td>Look</td> </tr> <tr> <td>Visualize</td> <td>Picture</td> <td>Watch</td> </tr> <tr> <td>Easy</td> <td>Quick</td> <td>Fast</td> </tr> <tr> <td>Instant</td> <td>Perspective</td> <td></td> </tr> <tr> <td>Perception</td> <td>Immediate</td> <td></td> </tr> </table>	Show	See	Look	Visualize	Picture	Watch	Easy	Quick	Fast	Instant	Perspective		Perception	Immediate	
Show	See	Look														
Visualize	Picture	Watch														
Easy	Quick	Fast														
Instant	Perspective															
Perception	Immediate															

Top arguments to win over a visualizer include:

- They are the majority compared to commanders and thinkers. powerpoint slides and graphs are effective tools. The prophet would use visual aids in teaching; like drawing the straight line and crooked lines branching from it to show the straight path from the deviations.

Change

Is it possible for someone to change their personality, character or manners or are they things that you've been created with and cannot change?

What you have to your advantage as a da'iyah is that everyone wants to change. When change is welcomed and planned, it can be a fairly easy process provided there are no obstacles involved.

Abu Juray¹ complained to the Prophet صلى الله عليه وسلم that he had the crudeness of the Bedouins. The Prophet صلى الله عليه وسلم gave him this advice:

“Do not curse anyone.”

What was the effect of these three words? He says,

“So I never cursed (after that) a free man, nor a slave, nor a camel nor sheep.” (Sahih Abu Dawud, by Shaykh Al-Albani)

However, despite the desire to improve, we sometimes encounter people who refuse to change. This could be due to certain obstacles.

¹ Jabir ibn Sulaym Al-Tamimi Al-Hujaymi, a companion who later settles in Al-Basrah.

Obstacles to Change:

1. The individual may not be aware of the fact that they need to change. To you the person's flaw may seem obvious because you view it objectively. Understand that what you see as obvious may not be obvious to them. like annoying, complaining, aggressive, rude, talk loudly, bad breath,
2. Staying the same is easier. Many emotional habits are formed early in life. It takes a long time to "perfect" them, so even a simple change may not always be easy.

EXEOGITABLES

**The more
resources you
have, the greater
guilt you feel for
not changing.**

3. Staying the same is more beneficial. Sometimes an individual may be aware of their bad habit yet still refuse to change. This occurs when the person perceives that the "payoff" for staying the same is higher than the benefit of changing.
4. The person may not **know what to change.** The individual may be aware that they need to change but does not know what he or she needs to change. That's why they say, "knowing what to change is the beginning of wisdom."
5. They may not have proper resources. Resources play a great role in the changes that we need to make. Can you see how resources can affect changes related to our health, education and financial goals? Like money for gym, healthy food, some may be constrained due to time, family responsibilities etc.
6. External shackles: External shackles are those that people or society place upon us, such as someone who wants to pursue a certain career, but their father wants them to take over the family business. Other examples: poverty, political oppression. Verse in

surah al aaraf 157. External shackles can accentuate internal shackles like family brings low self esteem in you.

7. Self – imposed shackles: self imposed shackles are those that we place upon ourselves, and they stop us from moving forward. Examples are laziness, procrastination and excessive guilt.
8. Learned helplessness: when a person feels they are not in control so they might as well give up, or when their actions are perceived to not influence outcomes.
Eg the circus elephant who could not break the rope tied to its neck as a child and when grown as an adult still could not (though have the physical strength now to even break the whole tent) break that rope. By telling yourself ‘ i cannot do this’ , ‘ i am bad’ causes fear/psychosis/ phobia. The exercise done in class – 2 sets of 3 words – of which 1 and 2 were difficult in one set and third same for both set and solvable – the people who got the first two difficult words could not solve the third word despite it being easy. Never tell yourself you cannot do – do the da’wah and leave the results in the hands of allah.
9. Linking the change to a sign or an event: for non-Muslims, this involves waiting for a sign, divine or otherwise, to tell them to make the necessary change. Someone may agree with you on every aqeedah point but is waiting for sign - in Christianity lots of signs and symbolism. When you find a person who was interested in Islam for a while, ask how long?
Ask them, what did you dislike about Islam? If they respond nothing then they are probably waiting for a sign. For Muslims, this is one of the oldest tricks that the shaytan uses; he links your change or repentance to a certain event such as hajj, etc.

EXEOGITABLES!

“The bigger the gap between where you are and your potential, the more room you have for misery in your life.”

COGNITIVE DISSONANCE THEORY

Cognitive dissonance is the discomfort felt when there is a difference between:

- What you believe and how you behave.

- What you already know or believe and new information or interpretation.

To reduce this discomfort, one of the following may occur:

- Changing the action
- Changing the belief/attitude
- Justifying, blaming and denying
- Criticizing the item
- Convincing yourself, “it won’t happen to me.”

Examine the following with regards to cognitive dissonance theory:

Buyers’ Remorse (post dissonance): after buying something you feel it’s expensive -- then you convince yourself that I need it, it’s useful, it’s better quality, etc in order to feel less guilty

Hazing: it is ritual one goes through to be part of group/fraternity -- you are doing things out of the ordinary and you explain to yourself that I care about this group and therefore am ready to go through these ridiculous rituals.

Intermingling

Smoking

Basically, it’s like the story of the fox and the grapes, where, when he could not reach the grapes, he walked away saying, “They are sour in any case.”

Ribaa, Hijaab,

Euphemisms: give nice name to bad things e.g fornication becomes “making love”, “don't ask don't tell”, electronic cigarettes, etc

Exchanging gifts: this increases the love between two people and it also brings love between two people who hate each other e.g Hassan hates 'Ali, so tell Hassan to give gift to 'Ali, and he can't hate someone he's giving a gift to so to break his cognitive dissonance he will have to tell himself he likes 'Ali. And the hadith of Rasulallah صلى الله عليه وسلم that states give gifts for it increases the love between you.

Other things that are related to Cognitive Dissonance Theory:

Effort justification: where working for something (or paying more) causes someone to like it more. (in the American culture, there is a dollar value for everything)

Selective attention: when you only pay attention to what is consistent with what you believe.

Selective interpretation: only interpreting information consistent with your beliefs.

Selective retention: you only remember information consistent with your beliefs.

The more obscure and convoluted the subject, the more profound it must be.

Reciprocity

Reciprocity is a basic norm of human culture. It is when a person tries to repay what another has provided.

When someone yells at you, you yell back! In negative behavior, don't give others the ability to manipulate you.

E.g A salesperson spends a lot of time explaining a product to you, so you feel need to buy it.

THERE ARE NO HARD AND FAST RULES FOR DA'WAH -- these are suggestions and you must be wise to understand the circumstances.

Your approach depends on many factors including the individual, time and place. The da'ee has to be malleable and flexible.

What if someone is being rude, arrogant or argumentative?

Don't reciprocate! Try to disarm them using the following phrases:

- ✓ “We’re only here to share our beliefs with you.”
- ✓ Explain how understanding each other leads to **peaceful co-existence and mutual understanding**.
- ✓ “I’m not here to argue with you.”

If you tell someone “I’m not here to argue,” you will almost never get the response, “well, I am!”

But if you do get that response, then simply tell them that that is not conducive to finding the truth. If they still insist you have the following options:

1. Highlight the seriousness of the situation (maybe they are not aware of rewards and punishments).

2. Ignore the argumentation and speak gently; they might do the same.
3. Begin to wrap up the discussion because you can't move forward.

STRONG POINTS....

HOW DO YOU CALM DOWN AN ANGRY PERSON?

- ✓ Use the rule of Reciprocity. Just remain calm and friendly and in a few minutes the person will reciprocate!
- ✓ You can ask the person why they are angry.

Your Approach

For the most part there are no hard and fast rules with da'wah, and there is no magic wand. The approach you use depends on many factors including the individual, the time and place.

Think of how your approach might change with the following individuals:

A Rabbi	A member of the opposite sex	An older person
A missionary	A child	A family member

In the following places:

A library	A rally	An elevator
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The Art of Disarming

Research has shown that if people like you, you are more likely to get a “yes” out of them.

What makes people like you?

- **Jokes:** it's hard for someone to be angry with you if you are making them laugh.
- **Gifts:** not only is it hard to be angry with someone who has just given you a gift, but you also feel the need to reciprocate.
- **Praise:** we all like people who praise us and have a good opinion of us.
- **Similarities:** we naturally like people who are similar to us.
- **Good manners:** it's hard to dislike a well- mannered person.

The differences between how Men and women communicate

TO TREAT TWO DIFFERENT THINGS AS EQUAL IS INJUSTICE

MEN	WOMEN
Speak to report facts in short phrases with little or no details.	Speak in paragraphs to build rapport with lots of details.
Want and need the "bottom line" first and foremost, followed up with more details.	Want and need to build up to the bottom line, their enjoyment comes from telling the story.
Don't like to be interrupted.	Interruptions are not as severe.
Have a more difficult time understanding emotions that are not explicitly verbalized.	Tend to intuit emotions and emotional cues.
Left brain is used for language, right brain is used for emotions.	Are able to use both the right and left sides for language.

Facts:

- On average, women use 25,500 words in a day while men use about 12,500 in a day.
- On average, women maintain eye contact while speaking for twelve seconds v/s a man maintaining eye contact for three seconds.
- On average, the female brain is 150 grams smaller than the males,
- When a woman falls in love, her testosterone level increases.
- When a man falls in love, his testosterone level decreases.

Ethnocentrism

It is to believe in the inherent superiority of one's own ethnic group or culture. It is a major obstacle when understanding certain issues.

Examples:

The age of A'ishah: The Prophet's marriage to Aisha at 9 years age; that was a different culture with a different maturity level. Ethnocentricity: in our day people do the same thing under cover. And illegally.

The powerful lead the culture fashion and everyone else follows them. In 1980s, the legal age for marriage became: 14-18 years need parental consent or court order; in Mississippi it is 21, in NJ, it is 18 and until 1985 it was 7 in Delaware.

The world series: why is it called WORLD SERIES when only two countries are playing in it? They have a superiority complex.

Eating pork

Celebrations

STRONG POINTS....

Something is Out of Place: Rouge traits and rouge Actions

A Rouge Trait is an item or characteristic that doesn't fit with someone's personality.

A religious brother with many music CD's in his car.

A CEO with a spiked leather jacket.

A Rouge Action is an action or behavior that is out of the ordinary. Such as : a child who is always upbeat and talkative is very quiet at dinner.

Section 4: The Calling

Da'wah Methods

Allah uses different methods of da'wah so you should use all these diff methods

When Allah mentions an issue in the Qur'an, He will prove it and get people to act upon it using many different methods. Sometimes:

- He gives a direct order.
- He mentions the benefits of doing it.
- He mentions the consequences or harm of leaving it.
- He mentions the rewards and punishments.
- He uses stories and analogies.

Logic vs. Emotion

Which do people use more - logic or emotion?

Does the Qur'an use more logical arguments or more emotional arguments?

It is said that people use emotion to make 90% of their decisions and then use logic to justify them. So which is the more powerful da'wah tool, logic or emotion? How do you make decisions?

The two are connected. The Greeks were first to separate these two and Sh Jafar Idris and Ali Tamimi were the first to identify this. The Qur'an mentions mind/aql and hawa/desire. The researches they did to prove it (Dimaasio - research on car accident damaging the emotional part of brain) based on Greek ideology that was not based on any basis.

Paradise and hellfire - it's both logic and emotions

In which category would the following fall?

LOVE	FEAR	PRAYING ON TIME	FASTING
PARADISE/ HELLFIRE	ZAKAH	PRAYING	GRATITUDE
IMAN	OBEDIENCE	HOPE	HONESTY

Wasn't that confusing?

The Answer

Logic and emotion are actually linked! Can you think of any emotion that you get for no reason? The answer is "NO"! The reason behind the emotion is the logic. All the sentences below are logical and factual, but they illicit an emotion!

"Your mother passed away."

"I divorce you!"

And so on and so forth.

Tears don't roll down for no reason; something has to cause the emotion.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ	"and when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears <u>because of what they have recognized of the truth.</u> ' (al Ma'idah 5:83)
وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ (9:92)	"Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, 'I can find nothing for you to ride upon.' They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]." (altawbah 9:92)

Advice

The Prophet صلى الله عليه وسلم said,

عَنْ أَبِي رُقَيْبَةَ تَمِيمِ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : الدِّينُ النَّصِيحَةُ . قُلْنَا لِمَنْ ؟
قَالَ : لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ . [رواه البخاري ومسلم]

“The religion is *nasihah*.” We asked, “To whom, O Prophet of Allah?” he said, “To Allah, and to His Book, and to His Messenger and to the leaders of the Muslims and to the common folk.” [Bukhari and Muslim]

The wording of the hadith shows the importance of advice; it is similar to when the Prophet صلى الله عليه وسلم said, ‘Hajj is Arafah.’

Advice is more general than enjoining good and forbidding evil because it even includes advice in issues of *dunya*.

These days, giving advice is difficult; people don’t like to be corrected and make numerous excuses to justify their faults, so the *da’iyah* will have to jump through hoops in order for his/her advice to be accepted.

Some Manners Of Giving Advice:

If possible, don’t offer your advice to someone publicly.

“A believer covers up and gives *nasihah*, whereas an evildoer exposes and humiliates.” - al Fudayl ibn ‘Iyad.

If you have to give in public then don't mention names - exposing and embarrassing them you put obstacles in their path to accept your advice.

Make an agreement that the two of you will exchange advice freely.

Be gentle in offering your advice. Being right does not give you authority to be rude to the wrong doer

Start with the more important things first. Your priorities are tawheed and then the other pillars of Islam

In the hadith: “Be the mirror to other believers” why did the prophet صلى الله عليه وسلم use this analogy? Comparisons between the mirror giving you advice and your acceptance to it, compare with the advice from your brother and your acceptance to it.

Activity pg 57: the mirror

- shows your defect immediately
- gives full advice
- you trust the mirror
- if the mirror is broken or bleary then it will not reflect true clear image so you don't go to the bad mirror
- you never accuse mirror of lying it is always honest
- mirror shows you that which you cannot see yourself
- it does not sugar coat anything
- it does not exaggerate
- it gives you confident
- it gives you time to fix and adjust
- it shows you what you need to see and not more than required
- you want to look better you spend more time with it

- it's confidential between you and mirror
- it's not judgmental
- you go it again and again
- you accept from it
- it does not carry it next time
- the closer you come to mirror the more details you get
- you take care of the mirror too
- you can go to more than one mirror
- it's always there for you reliable
- mirror can give advice to more than one person at a time
- got to be careful, it does not expect anything from you,

Ibn Mas'ud رضي الله عنه said 'Nothing is more important than a good friend'

- the mirror cannot hurt you
- it's hard to achieve perfection without looking at it
- you can motivate yourself by practicing in front of it
- you miss the mirror when its gone
- can use it in different angles and the more the mirrors can see more of you
- the focus is on you
- the mirror shows you in relation to your background and environment
- you don't go to the mirror in the dark
- you don't go to a bad friend
- you seek the mirrors approval
- you get advice from all types of mirrors - small, large so you can take advice from any brother/sister
- you have to be in front of it
- it shows you bad and good
- it reminds you of the du'a (but its weak hadith)
- it will always be there for you
- going to bad mirror gives you bad image
- even a bad person can give you good advise - give everyone chance and accept advice from all
- don't be judgemental,

Why do you hate your photographs but not the mirror images? Because the mirror shows opposite sides, whereas, the photographs show it on the same side.

Bypass the ego or avoid hurting their pride.

Offer yourself up for advice first.

WRITING LETTERS REALLY HELPS -- EMAIL IN OUR DAYS. Make them sincerely from heart. It is effective because it's different. Different things affect people so be innovative in your da'wah techniques.

If you genuinely want to improve then accept advice and work on the advice - otherwise it's just like piling homework.

Scholars say that we are obligated to give advice e.g if 6 ppl are drinking alcohol then they get sin of drinking and another sin of not advising each other.

Enjoining Good And Forbidding Evil

<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (5:2)</p>	<p>“.. And cooperate in righteousness and piety, but do not cooperate in sin and aggression, and fear Allah; indeed, Allah is severe in penalty..” [Al Ma'idah 5:2]</p>
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” Whoever sees a munkar (reprehensible act), then let him change it with his hand. If he is not able, then with his tongue, and if he can't, then with his heart and that is the weakest of imaan.” [Muslim]

As mentioned before, this is a form of da'wah as well as one of the reasons this ummah was praised by Allah.

But bear in mind the following:

- Do not change the evil if that leads to destruction of property or bodily harm.
- The order of the instruments of change depends on the evil itself and who needs to be changed.
- Do not expose yourself to the haraam and harm in the process of advising.
- When you tell others not to do something then its a motivational factor for you to change and correct too.

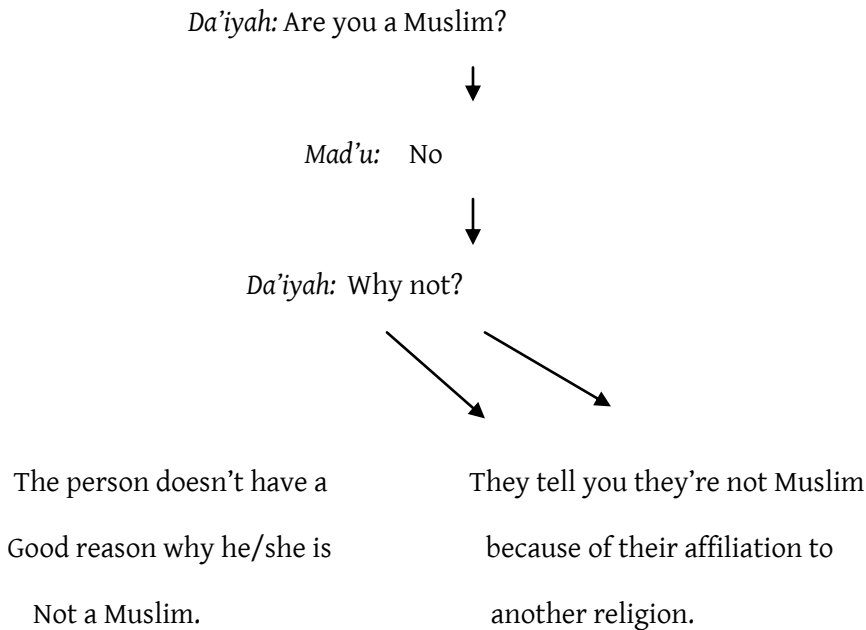
-
- DRAWING COMICS FOR DA'WAH - ibn Uthaymeen said for kids books it's probably okay, but maybe we can get this done from non Muslims!

Straightforward Approach – for non Muslims, in USA (In the UK they don't like to be confronted directly)

Allah addresses us in the Qur'an through very direct and straightforward language, this must mean that the best form of discourse between human beings is also straightforward language.

When you are direct and to the point, you save a lot of time and get your message across clearly. When you have to infer or only give clues and suggestions, you can't be sure that you've conveyed the message.

Here is one approach that we've used in America:



Consider this angry response from a prospect after being asked "why not?"

"Because I have my Lord and savior Jesus Christ that's why not!"

What has happened now is you have found out quite a lot about this person **in less than ten seconds!**

We now know that:

1. They are Christian.
2. They believe in Trinity or the divinity of Jesus.

3. They are probably religious or strongly attached to their faith (because they got upset or irritated).

So how do we calm them down in less than five seconds? Use the concept of reciprocity; all you have to do is respond in a calm manner, and maybe add an interesting fact or a question and they will calm down. So you very calmly say,

“Oh really? Well you know we also believe in Jesus! But do you know what the main difference is between our belief in Jesus and your belief in him?”

“What is the difference?”(Notice they’ve calmed down)?

And you keep going from there.

But if the person can’t give you a reason as to why they’re not a Muslim, what is he/she really telling you?

STRONG POINTS..

Getting People to think

A study showed that if you ask people for 37 cents, you greatly increase your chances of getting that than if you ask for a quarter (25 cents). The reason is that people are used to being asked for a quarter so they automatically say “NO” without thinking. But when asked for a specific and peculiar number like 37, it gets them to stop and think.

The whole point is to get people’s minds to work! Consider the difference between the following phrases when handing out materials:

“Would you like some reading material?”

Vs

“What is the most important thing in life?”

“What is the purpose of our existence?”

“Make sure you read this important message before you die (or before you throw it away)!”

The last three will get people to think and increase the percentage of people who will agree to take what you are distributing.

By the same token, if your meeting starts at 8:57 instead of 9.00, the odd timing will make your attendees pay more attention to arriving on time. When you tell people the meeting is at 9.00, they assume it won't start until 9:10.

Answering Questions

Whether you are giving da'wah to Muslims or non Muslims, you will most likely be asked many questions. Some questions deserve to be answered, but sometimes you need to correct the question before you answer it. The way a question is phrased can be your insight as to what misconceptions they have about an issue. Consider the following questions:

1. Why does god need us to worship Him?
2. Can God create a four sided triangle?
3. An atheist asks, "What is it about the Qur'an that makes you so sure there is a God?"

No matter how well you answer question number one, you will always be affirming that God needs us to worship Him. You need to fix the question first before you proceed. The rule is :

"Do not immediately accept the person's premise, or you may be at a disadvantage."

Ways of Answering Questions:

1. **The flip-side of the argument:** by getting them to think of what the opposite of their argument means, you get them to understand why their question is incorrect.
 - a. Why do Muslims grow their beards? Why do you grow beard? Ask why you should not? Why don't you? Why do you shave? It's natural for men to grow facial hair.
 - b. Why are Muslim women covered? We are born naked so why do you wear clothes? Modesty. So Muslims are more modesty. Nudity as sign of liberation. So are you not fully liberated then since you still have some clothes on?
 - c. The Qur'an is created and not the Word of Allah.
 - d. Allah is not on His Throne.
 - e. Why do bad things happen to good people?

2. **Using facts:** many statements are factually and historically inaccurate. Use facts to refute claims and answer questions. always keep your statistics updated , how many died in all the wars? Homicide. Money,
 - a. More people die because of religion than anything else on earth.
 - b. Why do you cut the hand of the thief? - Is prison the best solution to the hu-duud. 374% of the budget is spent on prisons and 74% for education. There is no deterrent and proper rehabilitation for prisoners, so they end up in jail frequent visitors.

2009 1.3 million violent crimes in USA

3. **Always start with the simplest explanation first:** if that works, then move on to your main topic. If not, give a more detailed or sophisticated answer as the situation necessitates.

- a. Why is the apostate killed in Islam? Punishment of treason?

Deuteronomy 8, 9

In Surah Nisa, there is a verse that talks about how the Jews pretend to be Muslim in the day and leave Islam at night. They did this in order to say that people enter into Islam during the day and leave at night (meaning, it's not a good religion)

4. **Explain the concept and the purpose:** sometimes it's hard to understand the details without the bigger picture. Make sure you explain the reasons and wisdoms before you proceed.

- a. How could your Prophet ride on a winged horse? They are referring to al- Israa wal- Mi'raj. They ask about Jibreel opening chest heart of prophet? Why can it not be possible when humans can do it so why not Allah?

The bigger picture is belief in Allah and His Asmaa and Sifaat, and consequences of disobeying Him.

- b. **Why doesn't God appear to us and address us directly?** When the unseen becomes seen then it's too late the door of repentance are closed

- c. **If god is capable of doing anything, why can't he beget a son if He wants to?** It's not befitting His majesty. Do you think of priests having family?

5. **Use analogies to explain issues and concepts.** If the person still doesn't understand, use a simpler analogy. (Where did we get this rule from? From the Hadith – a man complained that his wife delivered black child. So the Prophet gave analogy of camels and explained genetics simplistically. Ibrahim and Nimrod dialogue – in surah al baqarah)

- a. **If God is good, why does He allow so much evil on earth?** The analogy of parents and children; 2 students good and bad one passes to next class and other does not. We don't attribute evil to Allah - its due to our sins - clear glass cannot be dark by itself. How do you explain natural disaster? tests and fitan for all believers and non believers, they result from sins and lessens the barakah in life
- b. **Is there a God?** How did the 96% of earth population believe in God; how did they know? God would have announced himself.
- c. **There is only one life and no resurrection.** How would you describe the Creator if there is one? He has to be absolutely Just. Even a child also understands retribution, if the table hits him, he stops crying when mother hits the bad table, honey guide bird in africa guides you to honey with the deal that you leave some honey for it. (watch on you tube)

In Christianity, everyone is saved but if you're rewarded whether or not you're good, what's to stop you from being good? If God is all forgiving then what's to stop you from sinning

- d. **Why should I pray if my final destination is written?** -e.g your teacher knows you are a good student and getting A but you still have to sit for exam.
your rizq is written for you so why do you need salary check and work?
A teacher knows his students well and can predict how much will they get in their grades but you are not forced to get the grades predicted by teacher -- wa lillahi mathalul alaa - Allah knows perfectly our final grades -- but we still have to take the test

6. **Use stories:** either use a story that has a moral that fits your discussion or a story that tells of a similar situation.

- a. **Someone who likes to create problems between people.**
- b. **No one can take the shahadah after just 10 minutes!**

Rapport - relationships you establish with someone

Sometimes you want to call someone to Islam or give a Muslim advice but because this is your first time meeting the person, you feel that it might be too abrupt. This is a time when rapport could come in handy. Rapport is establishing a relationship or connection with an individual, especially one that is harmonious or sympathetic.

Emotional Mirroring: show the same emotions as the person you are talking to.

How would you feel if you were conveying exciting news to a friend and they responded to you in a bored tone? Or what if you are telling them about something bad that happened and they respond with a happy tone? Most likely you would feel that they are not connecting with you or not being sympathetic. When someone reacts accordingly, that is known as emotional mirroring.

Commonality – birds of feather flock together

Finding something in common with a person through shared interests, dislikes or situations to build acceptance.

Can you think of times when the Prophet صلى الله عليه وسلم used this method? After the ta'if incident -in the garden when he spoke with the slave from Nineveh, he told him about Yunus ibn Matta who was their prophet and said all prophets are brothers.

When using rapport, remember the following points:

1. Rapport is only a suggested da'wah method that might be suited for some situations. Some people respond better to straightforward advice, or perhaps you may not get a chance to see the person again in which case rapport would not be a good method.
2. Don't make your da'wah **just rapport** in the sense that all you do is talk about the weather in anticipation for a day (which never comes) when you finally start to give da'wah

STRONG POINTS....

"I'm going to be frank with you!..."

Bear in mind that some cultures do not receive straightforward speech very well if it's not preceded by an allusion or an introduction to the topic. One way to get this to work is to simply announce to them that you are going to be very straightforward with them. This prepares them mentally, so they are less likely to be offended or turned off by you.

Keep being direct and you might be surprised that as your conversation progresses, they might end up reciprocating and speaking just like you!.

Changing Behavior, Changing Minds

Changing Someone's Mind:

1. **Give additional information** before you ask someone to reconsider.
2. **Change his/her physical position.** Many times if the body is fixed then the mind is fixed.
3. **Reciprocal persuasion:** if you allow them to change their mind, they will allow you to change theirs.
4. **Let them be responsible for the idea**
5. **Start from common points.**

They say if there are 99 differences between you and someone and only one thing you have in common, you start with the one thing you have in common. This works on a religious and a worldly level.

Have you ever become friends with a complete stranger in a matter of minutes because of a shared interest? It could be sports, fishing, or cars that bring two people to start talking as if they've known each other for years. You can use common interests in worldly affairs to establish rapport or use the same concept as a starting point in religious discussion. Contemplate the following ayah:

<p>وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ (29:46)</p>	<p>“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, ‘we believe in that which has been revealed to us and revealed to you. And our God and your God is one and we are Muslims in submission to Him.”</p> <p>(al-Ankabut 29:46)</p>
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Notice how the verse acknowledges what was revealed to them as well as our shared belief in Allah. Some people are so amazed to discover that Muslims, Christians and Jews believe in the same God, have the same names of prophets, angels and even geographical locations. Don't assume that everyone knows this information!

If we start from a point we agree upon, it will make it easier to move forward and possibly remove the debate element from our conversation.

This is a method that all good communicators use: **beginning with points that will get you a 'yes'**. Do you remember this dialogue that took place after the Treaty of Hdaybiyah?

When 'Umar asked, "aren't you indeed the Messenger of Allah?"

The Prophet صلى الله عليه وسلم replied, "yes".

"Aren't we upon the truth and our enemies upon falsehood?"

"Yes".

"Then why should we suffer any humiliation in our deen?" Then Umar went and asked the same questions to Abu Bakr.

A father might use this approach to convince his son to go to Qur'an School. He might ask,

"Do you not love me? Do you not love the Qur'an? Wouldn't you love to be a hafiz of the Qur'an? Don't you want to be of the people of jannah? Wouldn't you want to be amongst those who are beloved by Allah? Then why don't you want to go to Qur'an school if you love Allah and love the Qur'an?"

After agreeing to all these things, it wouldn't make much sense to want to be a hafiz yet not want to go to Hifz School. When the father mentions so many points that they agree upon, he makes the child see that they are on the same page but differ on a very small issue or only one point out of many.

The Tools and Techniques to Change People

The following are psychological strategies (tools) to get people to change their behavior.

- Think highly of the individual(s) and respect their intelligence,
- Re-adjust their goals.
- Make them feel that the problem is easy to fix and the change is easy to achieve,
- Start with a simple change and use it to get the person moving in the right direction.
- Allow them to set their own goals, objectives or solutions.

- Ask them to advise or assist someone with a problem similar to theirs. – narration about hasan and Husain asking the old man to check their wudu methods – is a weak narration.
- Get them to feel that the new way is a continuation of their thinking and not a departure from it (humans have a need for order and consistency).
- Show enthusiasm (it's contagious)

Things To Consider With Teenagers/Children Specifically:

- Be consistent
- Place the more serious activity between two that are fun.
- Avoid reactance.
- Avoiding excessively harsh punishments
- Avoid excessive laxness
- Be receptive to bargaining so acceptable compromises can be found.
- Show affection when enforcing discipline so that they feel they are being loved even when reprimanded,
- Never punish a child/teenager by telling them to read a book or the Qur'an
- Don't yell all the time!

“if you force me upon your point of view, then be sure that I'm still upon mine”.

Situation:

A divorced woman is starting to become depressed. One possible way to stop her from the downward spiral is to ask for her help with an issue or get her to do something for you (or for someone else) e.g. distribute food for the needy, help out a family with an issue, etc., what this will do for her is:

1. Make her feel trusted
2. Give her a chance to contribute and feel self-reliant
3. Giving to others make her feel independent and important
4. You take the focus off her problems
5. She will spend less time consumed with herself so less energy is left for negativity.

Channeling Thoughts

When inviting someone to Islam, your main talking point is tawhid. If people don't know about Allah and the rights He has upon us, they will find it difficult to understand the finer points in Islam. This was also the advice of the Prophet صلى الله عليه وسلم to Muadh ibn Jabal when he sent him to Yemen he advised:

“ let the first thing that you call them to be the testimony that none has the right to be worshipped but Allah and I am Allah's Messenger, and if they obey you in that, then teach them that Allah has enjoined on them five prayers in every day and night, and if they obey you in that, then teach them that Allah has made it obligatory for them to pay the zakah from their property and it is to be taken from the wealthy among them and given to the poor.”

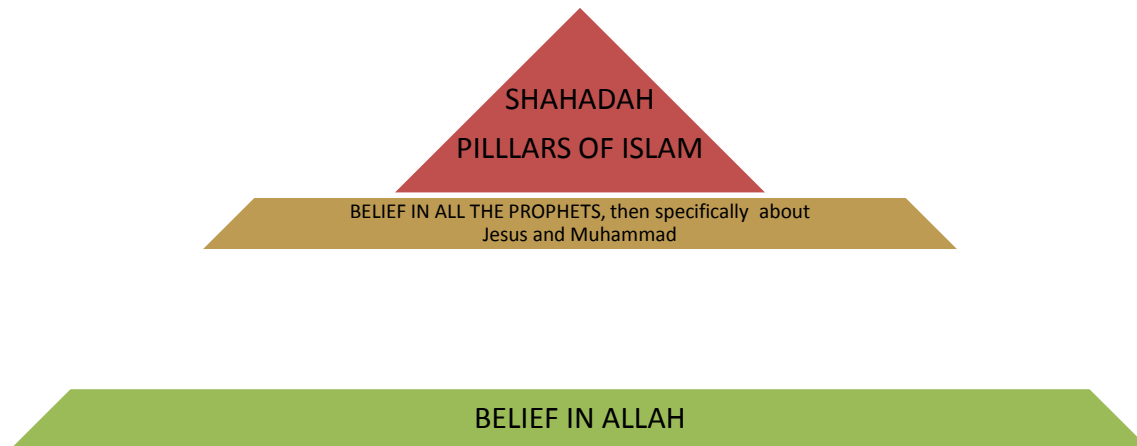
The other benefit of beginning with tawhid is that it is the gateway to processing other information. Consider memorizing the following bunch of words:

Effort, al Duri, the, Abdul ghaffur, recitation, great, put, Qur'an, into, in, of and memorizing.

To memorize or even understand these words will take much more effort than if you arrange them in an organized and logical manner, consider the same words now:

'Abdul Ghaffur put great effort into memorizing Qur'an in the recitation of AlDuri.

The same happens when you are inviting someone to Islam; many people think the idea is to throw lots of information at people and hopefully some of it will stick. Wrong! The idea is to get them to see the logic, wisdoms, benefits and reasons why they should obey Allah. Look at how belief in Allah is the first foundation that you build upon.



You approach a total stranger in the street, where do you begin? (ask close ended questions, otherwise you will get nowhere) The first thing is to find out if he believes in a Creator or not. If he doesn't believe in a Creator, you can't move forward, your only task is to prove the existence of Allah.

If he does believe in a Creator, then you can move on to the next step: the Prophets, the logical connection is this:

1. If there is a Creator, he must have announced His presence to mankind.
2. It logically follows that He would choose humans to convey the message to other humans and not any other created being.
3. It also follows that since this Creator is fair and just, he will not punish people without sending them a prophet who will inform them about Allah and teach them right from wrong.

So now that you have established this link from Allah to his prophets, your next step is to talk about two prophets in particular:

1. Jesus, because there is an erroneous belief concerning him.
2. Muhammad صلى الله عليه وسلم because that's one of the two shahadahs and essential to becoming a Muslim. Does he fit into the mould of the Prophet?

From there, it makes sense to discuss the teachings that Muhammad صلى الله عليه وسلم came with and then **go for the gold!** During the entire process, you are constantly asking the person if what you are saying is making sense. Don't proceed based on the assumption that the person understands you always ask and make sure.

The common factor in all the conversions is the breakdown in their own belief system.

Story – 7 years ago when Sh Kamal was going with his wife, someone asked him 'Why do Muslims have the best women?' this shows he appreciates modesty / hijab. Build with him the rapport first by congratulating him ' You have Islamic qualities'. Do you believe in Allah? And then go on to the purpose of sending the Prophets?

After explaining all these points, you can explain the pillars of Islam. There is immense benefit in doing this, part of which is:

- You assuage their fears of entering a religion they know little about.
- They feel confident that there isn't an element in Islam that might turn them off later on.

Another method is to agree on a premise from which your discussion will begin and/or the method you will use. Suppose you are about to sit down with an atheist prove to him that there is a God. Many atheists, especially those who grew up in predominantly Christian societies, will ask you if your proof will rely on 'faith'. By this, they are asking if they will just have to blindly believe or if you will show them something to make them believe.

Explain the concept / logic

EXEOGITABLES!: "IF you don't know that $1+1=2$ you will never understand that $c^2=a^2+b^2$ "

The gap between what is logically possible and what you believe to be the truth is smaller you think. If someone is willing to accept that it is logically possible that God sent the Prophet صلى الله عليه وسلم then it is probable that

they are not too far off from believing that because if you ask them if it's possible that Jim Jones was one of the prophets of Allah, they most likely will respond with a "NO"!

Why? Because Jim Jones' teachings and actions did not fit the mould of a prophet,(cult/money, 1000 people committed suicide – largest mass suicide in history) but the fact that they agreed that Muhammad صلى الله عليه وسلم could have been one of the Prophets of Allah or that Jesus could have been one of the Prophets and not the son of God shows that they are possibly not too far off from believing that to be true.

Story – old man at the gas station – ' I will read the whole Qur'an first and if I find nothing contradictory I will accept Islam' after years he wanted to read sahih Bukhari (though he did not find anything wrong in the Qur'an). He wants to read everything before deciding – this is wrong approach – you look for the most important things and if they are agreeable then accept it, much like buying a car: if all the major things are okay, then you go for it.

STRONG POINTS...

Have you ever had a discussion with someone and every time you explain your point they repeat their same argument to you over and over again?

What they are really telling you is, "I don't think you understood my point." That's why they keep repeating it to you. One way to get them to stop repeating themselves is to let them know that you have understood. How do you do that?

Rephrase their argument and say it back to them! They will now feel relieved that you have heard them, and they will stop repeating that argument.

When you use the phrase "logically possible," you are drawing the gap between you and the other person. Another beauty of this phrase is that you are not asking, "is this what you believe?" and you are not asking them to believe in it (at least not yet).

One more beauty of this phrase: **it is almost impossible to respond to with a "NO"!**

Why? Because if Allah wanted, he could have sent Jesus as His messenger and not His son, and He could have sent Muhammad صلى الله عليه وسلم after Jesus if He wanted. There is nothing to stop Him from doing it!

Thinking outside the Box: fixing the Mindset – unbiased look

Why would someone believe in transmigration? – reincarnation – video of the rat temple in india.

Why would an intelligent person believe in three gods that are one?

How can someone worship a god that they built with their own hands?

Unless someone steps outside of their box they will not see what is wrong with their belief system. Your task is to get them to step out of their box and take an analytical and unbiased look at their religion or beliefs.

This was a method used by the Prophet Ibrahim alyahil salam in the following ayat:

<p>قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَتَنِ يَا إِبْرَاهِيمُ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ثُمَّ نَكِسُوا عَلَىٰ رُؤُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ</p>	<p>“they said, ‘have you done this to our gods, O Abraham?’ he said, ‘rather, this – the largest of them – did it, so ask them, if they should [be able to speak].’ So they returned to [blaming] themselves (step outside the box) and said [to each other], ‘indeed you are the wrongdoers.’ Then they reversed themselves, [saying] ‘you have already known that these do not speak!’ he said, “then do you worship instead of Allah that which does not benefit you at all or harm you? Uff to you and to what you worship instead of Allah. Then will you not use reason?’ they said. ‘burn him and support your gods – if you are to act.”</p> <p>Al Anbiya 21:62-68.</p>
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The same method was also used by the sons of ‘Amr ibn al Jam’uh, (they threw the idol of their father in garbage and third time they tied it to the carcass of dog along with the sword given by father to protect itself. The father was then forced to think that this idol cannot protect itself so how can it be god! And the

same effect caused Ikrimah ibn Abi jahl to become a Muslim (in the storm only Allah is called upon and all false deities are left out, so why not worship Allah all the time)

Questions that get people to think outside the box:

- Is the trinity three in one or one in three? – triggers them to think!!
- How many gods were there during the three days when Jesus was dead? (what effect did his absence have on the universe since they are co-equal which means 33% of the work was not being done?)
- Why is there no clear and explicit mention of the Trinity in the Bible?
- Why would God link a concept that we cannot comprehend to our salvation?
- Who died on the cross “a man or a god?”
- Was Adam forgiven for his sin? If so, then why did someone have to die for a sin that was already forgiven?

Look at how Imam ibn al Qayyim used this method to ask some truly remarkable questions:
“O worshippers of the Messiah, we have a question to which we want an answer from the one who understands it.

If a god dies because of the actions of people who kill him, what is this god?

Is he pleased with what they did to him? Then, they must be lucky for they have earned his pleasure.

If he is displeased with what they did to him, their power has nevertheless overwhelmed his.

Did the universe remain without a god who hears all and answers those who call upon him?

Were the seven heavens left with no god above them when he was buried in the ground?

Was the Messiah brought back to life or is the one who revived him another god?”

Other thoughts:

- When someone has to die, then that is not true forgiveness.
- If you were to save someone about to be hit by a car by jumping in and saving them, you don't push your child in front of the car and expect him to save the person!

Polytheism

Believing in more than one God is not logical and is difficult to digest. If someone claims there is more than one God ask the following questions:

- How many gods are there?
- Allah explains what would happen if there were more than one God:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.”

(Al Anbiya 21:22)

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (23:91)

“Allah has not taken any son, nor has there ever been with Him any deity, if there had been then each deity would have taken what it created, and some of them would have sought to overcome others.

Exalted is Allah above what they describe [concerning Him]

(Surah al-Muminun 23:91)

And how did they come to know this information (it is guaranteed there is a problem with the source since it's not the Qur'an?)

Someone once argued that these gods use 'collaborative leadership' to rule the world together and never disagree, so ask if these gods are equal. If the answer is 'yes' then ask how they decided to split their powers and abilities and knowledge right down the middle? Did they give up some of their abilities until they all became equal? Or did another force make this split?

If they are not co-equal, then why don't we just focus on worshipping the strongest one and ignore the weaker ones? Why waste time with them?

Similarly if they have different tasks then why don't we focus on the nicest one of them like the god of mercy?

Another important point is if these multiple gods are equal, how do they control the love of their creation? If one god is loved by 20 % of the people and another by 15% then the last god who commands 65% if the earth's love is superior to the others.

This problem also exists in Christianity that people love Jesus more because he is the one who supposedly sacrificed himself for their salvation while god the 'father' was the angry God that couldn't forgive mankind until the 'son' did something about it. So this shows that they themselves clearly separated the trinity.

STRONG POINTS...

Learn to Quantify!

You can't tackle a statement if you can't quantify it. Someone refuses to accept Islam and tells you "I'm satisfied with being a Christian." You can't tackle the fact that he's satisfied, so get them to quantify what makes them satisfied. Ask:

"What is it about Christianity that makes you pleased or satisfied?"

If they say, 'the fact that I am without sins! Because Jesus died for our sins!'"

Now that they have quantified what makes them "satisfied," you can pick it apart. Your point of discussion now is if Jesus really died for their sins.

Low Point / High Point

Have you ever been approached by a missionary or someone who wanted to call you to his/her faith while at the same time you wanted to call them to Islam? What factors will determine who gives the da'wah? One way is to present them with a difficult question or ask about a concept that they can't explain. When they are temporarily quieted down, present them with Islam. Consider the following example with a Mormon missionary: their books – book of Mormon and pearls about great price – is most embarrassing book for them. (video about the history and origins of mormon beliefs)

He is trying to call you to his faith, so in his mind he is the da'i and you are the mad'u. when he asks if you have heard of their church, ask about their belief in God (which is very embarrassing and sensitive issue to them). They believe that God used to be a human that lived on earth and then went to heaven and became a God, and they will go to heaven to become Gods as well. Their 'prophet' Joseph Smith said this about God:

"God himself was once as we are now, and is an exalted Man,.. it is the first principle of the gospel to know for a certainty the character of God and to know.. that he was once a man like us.. and you have

got to learn how to become Gods yourselves.. God himself, the father of us all dwelt on an earth the same as Jesus Christ.” (teachings of the Prophet Joseph Smith, 342-345)

Once you mention this, they lower their head in shame. Now you invite them to Islam. The Christians believe Mormons to be a cult.

The same approach can be used with the Trinity. After asking some difficult questions they will have to admit that no one truly understands the concept. At this point you come in with the simpler more digestible concept of Tawhid.

The analogy used for trinity “water/ice/vapor” is wrong since this shows the concept of one in three forms whereas the Christians believe that there are three different entities who are coequal in Lordship(divinity). Similarly the analogy of eggwhite/yolk/shell = is also false since individually none of them can be identified as egg; when they’re separate they’re separate.

STRONG POINTS...

If you don’t know anything about your prospect’s religion, just talk about Islam.

If someone has sand in their hand and you attack it, they hold on to it and defend it, but if you don’t mention the sand and show them a diamond that you have in your hand they will slowly put their hand behind their back and let the sand fall to the ground!

“You don’t have to know the other faith; just know yours (the diamond)”

The Golden Rules

Although we said there are no hard and fast rules in da’wah, there are two golden rules that are essential when calling a non Muslim to Islam. These two rules might be the difference between your success and failure.

The First Golden Rule: GO FOR THE GOLD!

'Going for the gold' means asking for the shahadah. When?

- 1) After you have explained all of the fundamentals of Islam and the person has no objection to any of them,
- 2) the next rational point is to ask them to become a Muslim. it would make no sense to get someone to agree with the most important points in Islam and not ask them to become a Muslim.

Can you think of one instance where the Prophet صلى الله عليه وسلم went to call people to Islam and then spoke to them but didn't call them to enter Islam? NEVER.

Calling someone to Islam without inviting them to accept Islam is paradoxical!

People generally like to keep their old ways. If you don't motivate them and ask them to change, chances are they won't.

- What are the benefits of going for the gold even if you're sure the person won't accept Islam right now? The result may not be instantaneous, maybe there is a time lag. We put our best effort and leave the results upon Allah. There is difference between effective da'wah and successful da'wah. Do not make the kaafir comfortable with their kufr.
- Interfaith dialogues: common objections are: I am okay, you are okay attitude, compromises made, lot of watering down. If these are avoided then it is okay and has to be done rightly with some explicit guidelines laid out in the beginning.

The Second Golden Rule : CREATE THE SENSE OF URGENCY! Used for both Muslims and non Muslims.

This is not equivalent to pressuring/deceiving/manipulating.

Why is creating an urgency important?

People are busy in life and many things are competing for their attention. If you don't get them to take some form of action, you may never see them again. Shaytan plays tricks on them.

Many people think they have forever to think their decision over and consider Islam, but the truth is , if there is no urgency to make the decision right away, they will probably forget about it or die before they look into it; hence the importance of creating the urgency.

This was the method the Prophet used with Abu Sufyan (in the tent at the time of conquest of Mecca, he was given amnesty by Ibn Abbas, before he met the Prophet, and the Prophet gave protection to those who enter his house, thus there was no pressure on him) ‘Uqbah ibn Abi Mu’it (the Prophet refused to eat till he takes shahadah but later went back on it and spit on the face of the prophet) and Thumamah ibn Uthal, Umar ibn al Khattab, Abu Taalib, and many others.

Urgency is:

Why now? If you are convinced with the important beliefs and pillars of Islam then don't waste time.

Since death is ever near to all.

What happens if not now? May never get another chance.

What are the reasons people hesitate or need more time? – fear of unknown, family, social peer pressure.

Perhaps they:

- Need to think about it some more.
- Need to do more reading.
- Just like to take their time.
- Don't feel the need to change.
- Still have issues/ misconceptions.
- Need approval of a family member.

Find out what the obstacle is by asking questions.

“Are there any issues causing you discomfort?”

“What is stopping you from becoming a Muslim right now?”

Finally, tell the person to not procrastinate and possibly set some kind of date or deadline.

Then go for the gold again!

Walking away

When do I walk away?

In general, it is not good to give up quickly when giving da’wah. We have seen people who, within the same da’wah talk, went from ridiculing the message in the beginning to accepting Islam a few minutes later, if those du’at had given up and left their prospects, the message wouldn’t have reached them.

However, there are clear indications as to when you should probably walk away. For instance, when the person you are calling is drunk or intoxicated or if they are insane. Another scenario might be if the person doesn’t want to listen to you and is only there to argue. In this case, it might make sense to leave, but do attempt to change their argumentative attitude before you give up.

There is no limit to the number of times you can give a person advice; you can keep reminding the person until they respond positively.

‘Splaining Some Things

Apostasy – apostatize (verb). Make the analogy with treason. We don’t teach our children about it, rather we teach them about love of Allah and to be productive and beneficial members of the community by following the principles of Islam. There are certain steps to follow before executing the punishment –

1. No one is allowed to take the law in their hands, only executed by the authority.
2. Clear his doubts on Islam – by debating with him
3. Affirm truth of Islam
4. Threaten with sword
5. If all this fails then execution.

Everyone has freedom to leave Islam. As long as an apostate keeps his belief in secret and it is between him and Allah then he is left alone. Only when such a person makes public proclamation and creates fitna in society, like the people of Bani Israel mentioned in Surah Nisa – they said believe in the morning and turned back in the evening – this creates doubts amongst the lay people. Then the state intervenes and deals with him. Even in the Bible, in Deuteronomy, it mentions the punishment for apostatizing is capital punishment.

Theft – prisons don't work – see the statistics. USA has the largest population of inmates in the world. Try watching someone get their hand cut off. You will never steal; ever. It is a deterrent for others.

Stoning – similar punishment for adultery in Christianity and Judaism. It is a strong deterrent. The mercy of Islam – no one is punished merely on suspicion – 4 witness to the actual act are required to establish the sin – and this is itself difficult for which righteous person would witness such an act? The judge in Islamic court will convince the accused to not to give witness against himself. Islamic state is not as blood thirsty state nor does the religion sanction spilling blood.

The hudud are means of purification in dunya.

Ta'dheer – punishment decided by government e.g Imam Malik approved of 300 lashes for a young man who committed zina. These are deterrents.

Problematic questions to those who are incapable to solve throws doubts amongst people

Genuine questions are put to scholars.

There is wisdom in shari'ah rulings which is not to be confused with reason.

Why is pork haram? "You are what you eat".

Section 5: Religions and Beliefs

Where's the Truth?

How many truths are there?

“There are many ways to God as there are souls on earth.”

The above quote implies that there is more than one truth. The Qur'an, however, teaches that there is only one religious truth.

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ ﴿١٠﴾

“For that is Allah, your Lord, the Truth and what can be beyond truth except error? So how are you averted?

(Yunus 10:32)

Can we prove who has the truth?

If one religion is from Allah and the rest are from conmen, devils, and imposters, then it should be easy to distinguish truth from falsehood.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

“Rather We dash the truth upon falsehood and it destroys it and thereupon it departs. And for you is destruction from that which you describe

(al Anbiya 21:18)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

“And say, “Truth has come, and falsehood has departed. Indeed is falsehood by nature every bound to depart.”

(al Isra 17:81)

What analogies could you use to explain this concept?

STRONG POINTS...

The Qur'an

One organization reports that out of every one thousand Qur'ans distributed, 300 people become Muslims.

To Non Muslims: What's the value of sending prophets and scriptures if there are many ways to get to God on your own...?

To Muslims: The single, long, straight path:**The Qur'an**

The Qur'an is the most powerful da'wah tool. Many who read the Qur'an recognize that it was not written by a human being. What other support could you lend to this argument?

- Style and structure
- Historical accuracy
- Correction of the Prophet's صلى الله عليه وسلم mistakes
- Mention of other prophets
- Mention of future events
- Contains no contradictions
- Is consistent
- Mention of science
- Falsification tests

The Senseless Evasion Of The Muhammad صلى الله عليه وسلم Equation

If someone approaches you claiming to be a prophet sent by God, how long would it take you to decide if he is an imposter or if he's speaking the truth? What would you demand as proof?

What kinds of questions would help you prove his message as either true or false?

These are the only options regarding the prophet صلى الله عليه وسلم – either he was genuine prophet or he simply was not (can you think of a third option?). From analyzing the available

data (his life, teachings, and actions) we should be able to prove beyond a shadow of a doubt that he was a genuine prophet of Allah.

Follow these steps:

1. What are the signs of a genuine Prophet and what are the signs of an imposter?

The Genuine Prophet

- Good akhlaq/ manners
- Good lineage
- Truthful
- Patient
- Miracle

The Imposter

- Seeking worldly gain
- Trade (paradise for cash)
- Defensive
- Would tell you when the day of Judgement is
- Most likely die a disgraceful death
- Contradict himself
- In his book, most of it would be about him

Describe the setting (Arabia) and hypothesize as to what an imposter's motive would be.

The Motives

Setting: Arabia, many tribes, many wars.

Why would anyone put themselves in this setting as a prophet?

Answer:

- 1.Fame
- 2.Women
- 3.Insane
- 4.Political Power
- 5.Money/ Luxury
- 6.Revenge
- 7.Truly wanted to change people
- 8.Wants to misguide
- 9.Possessed

10.To divide people

11.Loved war

- Using what you know about the Prophet **صلى الله عليه وسلم**, disprove every one of the motives.

Disproving The Motives

1. **Fame:** He dressed like everyone, and sat with everyone (a man came in looking for Muhammad **صلى الله عليه وسلم** and couldn't find him between the sahabah so he had to ask, which one was Muhammad **صلى الله عليه وسلم**). If he wanted fame, would have built himself a crown. He even said don't praise me.

2. **Money/Luxury:** Clear and in the Qur'an, he did not ask for wages. Lived humble in a one room house. Every time he got money, he distributed it immediately.

3. **Women:** Womanizers don't marry older women. He married Khadija who had children. Quraysh told him if he stopped preaching, they'd give him all the money and most beautiful women he wanted but he refused and why would he refuse if that's what he wanted? His second wife, who was even older than the first, was not celebrated for her beauty. The Qur'an limits number of wives to seven. Why would he limit himself if he wrote the Qur'an? He married for religious reasons. Only one of his wives was a virgin.

- Provide additional reasons as to why he couldn't have been a false Prophet.

The Trinity

A brief history of the Trinity

You will not find a single clear and explicit mention of the Trinity anywhere in the Bible. Jesus never clearly says he is divine so where did this idea come from? One website claims:

Reasons given for believing in the Trinity include:

- It is taught indirectly in various statements in the Bible
- It explains the divinity of Jesus and the Holy Spirit while affirming monotheism
- It would not be expected that the nature of God would make sense to human minds.

The key players

- Tertullian (160-220): A Latin theologian who wrote in the early third century. He introduced the terms “Trinity” and “person” and explained that the Father, son, and Holy Spirit were “one in essence – not one in person.”
- Origen (185-254): the greatest contributor to the development of the Trinitarian doctrine in the Eastern Church as Tertullian was in the Western Church. He was the first to teach “an eternal trinity of persons.” The son was not only eternal, but was eternally begotten by the Father. Although He spoke of equality in the trinity saying, “Nothing in the Trinity can be called greater or less,” he also said that God the Word is a separate being and has an essence of His own. Only the Father is (the God), while the Son is only (God).
- Emperor Constantine: he wanted to end the controversy over the nature of Jesus and initiated the Council of Nicaea.
- Athanasius (also known as ‘the father of the trinity’): he declared that it was acceptable to refer to the Father, Son, and Holy Ghost as “three substances” as long as this was not understood to separate the three as three individual gods.
- The Council of Nicaea 325CE: the council of Nicaea set out to officially define the relationship of the Son to the Father. The creed adopted by the council described Christ as “God of God, Light of Light, very God of very God, begotten, not made, being of one substance (homoousios) with the Father.”

Fast Facts on the Trinity

- The word “Trinity” was first used by Tertullian (c.155-230)
- The doctrine of the Trinity is commonly expressed as: “one God, three Persons.”
- The doctrine is formally defined in the Nicene Creed, which declares Jesus to be “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father”.
- Past and Present Christian faiths who do not believe in the trinity include:
- Arianism – Arianism is the name given to an anti-Trinitarian belief system taught by Arius, an elder in the Alexandrian church, in the early fourth century AD. Arius affirmed the uniqueness of God and denied the complete divinity of the son (Christ). He taught instead that Christ was a created and changeable being, who, while superior to humans, was not of the same order as the one God. Arius and Arianism were condemned at the famous Council of Nicaea in 325AD, which proclaimed that the Son was of “the same substance” as the Father. After Constantine’s death,

however, Arianism flourished again for some decades and almost overcame the Nicene party. Arianism was finally condemned at the Council of Constantinople in 381AD.

- a. Some Radical Reformers (16th century), such as Michael Servetus
- b. Jehovah's Witnesses
- c. Mormonism
- d. Unitarianism

Reasons given for rejecting the doctrine of the Trinity include:

- It is not mentioned in the Bible.
- It does not make philosophical sense.
- It is not compatible with monotheism.

'Evidence' to Trinity

The Top 'Proofs'

- Jesus had no biological father
 - He performed many miracles
 - "I and the Father are one." (John 10:30)
 - "Let Us make man in Our image and after Our likeness." (Genesis 1:26)
 - **John 1:1-3 &14**
1. In the beginning was the Word, and the Word was with God, and the Word was God.
 2. He was in the beginning with God.
 3. All things came in to being through Him, and apart from Him nothing came into being that has come into being."

14. "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

- John 3:16 " for God loved the world so much that He gave His only begotten Son, in order that everyone exercising faith in Him might not be destroyed but have everlasting life."

Remember, none of them will ever be clear or explicit!

The Atheist

Why Atheism?

Why does the Atheist belief “there is no God”? we have found that in most cases it has nothing to do with science or rationale. Here are two of the main culprits:

1. An event or calamity in their life that they could not understand led them to conclude that no God would allow this to happen.
2. Their examination of the existence of God is usually based on Judeo-Christian sources, which typically don't make sense. The truth is that believing in Allah is rational, logical, and easier on the mind.

No one is really an atheist

Some scholars believe that there is no such thing as a 100% atheist. This is based on how the Qur'an described what was in Fir'awn's heart.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا

أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“But when there came to them Our visible signs, they said, ‘this is obvious magic. And they rejected them while their Inner selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.”

(an Naml 27:13, 14)

So he was internally convinced yet still continued with his persecution of the Prophet of Allah. This internal feeling that atheists have is one of the reasons they are not difficult to convince.

Humans were created with the need to believe in something. Many times you will find that atheists believe in the existence of some other type of higher power or extraterrestrial life.

The strongest proof that they believe in God is the anger, aggression and profanity they display!

If you lived in a town where people believed in the tooth fairy, you wouldn't feel that anger because you don't believe in it, unless you do but are denying it internally.

It's a weak argument

Allah directly refutes atheism in one place in the Qur'an because it is such a weak argument.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٥٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ



“Or were they created by nothing, or were they the creators of themselves? Or did they create the heavens and the earth? Rather, they are not certain.”

(at Tur 52:35, 36)

This verse allows only three explanations for the existence of the universe:

1. It was created by nothing at all.
2. Analogy: Buy 30 monkeys and give them type writers. What are the odds that a monkey will write one sentence with perfect punctuation and capitalization?
3. It is the creator of itself.
4. Analogy: Carpenter (creator) make door (creation). Can't ask same questions for creator and creation like “how many door knobs does the carpenter have?” or “if God created the world, who created God?”
5. It has a creator outside of itself.

Before becoming a Muslim, Jubayr ibn Mut'im was sent by the Quraysh to the Muslims in Medinah. He said that he arrived as the Prophet صلى الله عليه وسلم was leading the evening prayer and reciting surah Al Tur. When the Prophet صلى الله عليه وسلم recited the above verses, Jubayr said, “My heart was almost rent asunder.” Not long after he became a Muslim, but the verse resonated with him so much, possibly because it made things clear to him, that it is inconceivable for something to come out of nothing and even more inconceivable that it would bring itself into existence.

- The universe cannot be the result of a coincidence.
- The Creator has to be different from what He creates. If He is of the same nature, He would have to be temporal and need a maker as well.
- Everything in this world has a purpose, so what is the purpose of man?

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

“Then did you think that We created you uselessly and that to Us you would not be returned?” (al Mu'minun 23:115)

No doubt the strongest da'wah tool with atheists is the Qur'an. Many people have become Muslim just from reading a few verses of the Qur'an. Non-Arabic speakers have been able to identify the Qur'an as the word of Allah just from listening to it! The easiest way to deal with atheists is to present them with a copy of the Qur'an along with some advice on how to read and understand it.

The Philosophy of Science

In order to convince the atheist that there is a Creator, you need to follow a few steps and agree on a number of points. Before beginning, it is worth mentioning a few points just to get the person consider their position.

Ask the person how we came into existence. Most likely, they will fall back on the big bang theory. When they say this, ask if they want to base their life on a theory which is abstract reasoning, an assumption based on limited information, speculation and conjecture.

- Ask how consciousness came out of unconsciousness, life came out of no life and existence came out of non-existence.
- Make sure you have the understanding that you will not physically show them anything. Your encounter will consist of mental seeing and not physical seeing.
- If they don't have the willingness to learn, they probably won't benefit from the meeting.

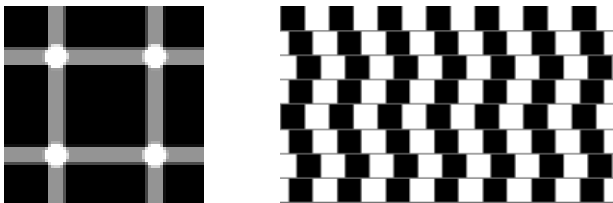
Analogy: Chris Angel going through glass-- you see it physically but you still don't believe it.

Most Atheists will rely heavily on quoting scientific facts. Many don't realize that a lot of facts are actually theories. They use science to justify not believing in God, though science has not proven the non-existence of God. It is simply the philosophy of science that refuses to accept God but not science itself. Science is philosophically:

1. Atheist
2. Materialistic

Seeing and Believing?

Do you believe everything that you see? Which takes precedence: what you see with your own eyes or what you know using intellect? Look at the following two images:



With these optical illusions, your eyes see something, but you refuse to believe what you see with our own eyes because your intellect takes precedence.

Think about the reaction of the people of the Prophet صلى الله عليه وسلم when he presented them with the miracles they demanded or the Quraysh and how they reacted to the miracles they saw from the Prophet صلى الله عليه وسلم

As for the Prophet صلى الله عليه وسلم, his people were the ones who asked for the sign:

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

“You are but a man like ourselves, so bring a sign, if you should be of the truthful.”
(al shu'ara:154)

Then they began to request what they wanted the camel to look like all the while mocking and exaggerating in their demands.

As for the Quraysh, they refused many miracles from the splitting of the moon to the Isra of the Prophet صلى الله عليه وسلم. From among their demands is what is mentioned in the Qur'an:

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ خَيْلٍ
وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ
بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ﴿٩٣﴾ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾ وَمَا مَنَعَ
النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٥﴾

“And they say, ‘We will not believe you until you break open for us from the ground a spring. Or until you have a garden of palm trees and grapes and make rivers gush forth within them in force and abundance, or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before us. Or you have a house of gold or you ascend into the sky. And even then we will not believe in you ascension until you bring down to us a book we may read.’ Say ‘Exalted if my Lord! Was I ever but a human messenger?’ and what prevented them people from believing when guidance came to them except that they said, ‘has Allah sent a human messenger?’”

(Al-Isra 17:90-94)

The people in the above examples might not have been mentally prepared to believe anything. That’s why they wouldn’t believe even after they saw great signs, so do not attempt to convince the atheist with pictures of a watermelon whose seeds spell “Allah”! Put them in the mental state where they are able to accept that there is a Creator.

This is perhaps the reason why Allah would many times refuse to send miracles to the Quraysh when they asked for it because they were asking with the intent of only offering a challenge and were not mentally prepared to accept the proofs.

Consider these questions and arguments:

1. There is no scientific proof for God’s existence.
2. Most evil that exists is due to religion.
3. How do you explain the evil on earth if there is a Merciful God?

- Science does not disprove God. There's actually a lot of evidence. Science can also be observational and not experimental as well (how do you experiment space? Move the moon to check the tide waves? No, you observe the moon and its effects)
- If you're an atheist and believe in evolution and survival of the fittest, then you don't believe in evil because when a lion kills a gazelle, is that evil? But when a human kills a human, it is?

Hamburgers are My Lifestyle!

Arguments & Answers

You Are Born Like That

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨١﴾ إِنَّكُمْ
لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾

“And We had sent Lot when he said to his people, “Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women.

Rather you are a transgressing people

(Al-A'raaf: :80,81)

It's an illness that can be cured.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنْ أَرَادَ اللَّهُ بِالنَّاسِ الْفَحْشَاءَ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

“And when they commit an immorality, they say, ‘we found our fathers doing it, and Allah has ordered us to do it.’ Say, ‘Indeed , Allah does not order immorality. Do you say about Allah that which you do not know?’”

(Al-A'raaf: 7:28)

Being gay is not a lifestyle: No, it is a desire. Why would God make you Gay and then punish you for it?

It's A Right: It's Only a Desire!

Animals Do It!: What??? There are no gay animals. But, let's say there are. Since when are animals role models for human beings?

It's Natural: If its natural, why is it that ‘couples’ have to go outside the relationship to have children?

- Why are normal people repulsed by it?
- One of the two has to assume the role of the other sex

- How do you know if you're gay? But you don't ask the same question about being a heterosexual.

Why Do You Interfere With My Personal Life?: You're the one that put it out there and made it public; if you keep it to yourself then that's fine, but you announced it.

Section 6: Conclusion

There is no end to new and great da'wah ideas. Write down any idea that you have in a book. You might have a great idea but now is not the right time for it or perhaps you currently don't have the necessary funds.

Discussion your da'wah ideas together - inject realism

Life after Shahādah: Following up with Reverts

1. **Encouragement after Shahādah:** Once you give someone da'wah and they become Muslim, keep talking to them about their commitments, prayer and attending classes to learn more about their new religion.
2. **Keep in contact during the early stages:** From the little research that was done, we found that it is most important to keep in contact with reverts in the few days after they accept Islam
3. **Let them know they might encounter hardships:** Many people make the mistake of not warning reverts that they may be tested after becoming Muslim. One way to prepare them well is to tell them how the companions endure suffering and torture
4. **Brotherhood system:** Whenever possible, assign a brother or a sister to be in charge of care for a new revert. It is easier than having one person trying to keep in touch with twenty people. Note that this usually works best in a college typing setting.
5. **Commitment system:** Instead of telling the new Muslim which class to attend, give them a choice and have them commit themselves to a specific class or lesson time.
6. **Community challenge:** Separate responsibilities and get the entire community involved. Successful da'wah projects usually involve the whole community
7. **Quality brings quantity:** To get five new Muslims a year who will memorize Qur'an, pray, become members of the community and start a Muslim family is much better than 500 who become Muslim in the street or at an event and then have nothing to do with Islam until they die.

In the end, do not allow yourself to be derailed. Do not fall in love with your voice, do not use da'wah for money, and do not use it to get married. Remember to always renew your intention and to make your action truly for the Sake of Allah

It's never too late and you're never too old for da'wah. Remember that the Prophet (sallaallahu alayhi wa sallam) started when he was forty years old. But he changed the entire world!!

Strong Points...

Angela Lipsitz and others (1989) have reported that when they end blood drive reminder calls with, “ we’ll count on seeing you then, okay?” and then pause for a response, the show up rate went up from 62 to 81 percentage. Imagine one phrase increased the rate by 20%!

How can this be used with reverts?

Excogitables!!! “Do what you can handle; most people want to start out big, but some of the best da’wah started off small.”