

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class 46 – Calling to Allaah

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The shaykh began with the Khutbatul Haajah.

### CALLING TO ALLAAH (AD-DA'WATU ILA-ALLAAH)

#### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH ADILLATIT TAWHEED:

Calling to Allaah is from the greatest of obediences and things that bring a servant closer to Allaah, and due to this, Allaah has ordered His servants to carry this out.

So He (ta'aalaa) said:

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

Say (O Muhammad (صلى الله عليه وسلم)): "This is my way; I invite unto Allaah (i.e. to the Oneness of Allaah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allaah i.e. to the Oneness of Allaah - Islamic Monotheism with sure knowledge). And Glorified and Exalted be Allaah (above all that they associate as partners with Him). And I am not of the Mushrikeen (polytheists, pagans, idolaters and disbelievers in the Oneness of Allaah; those who worship others along with Allaah or set up rivals or partners to Allaah)." (Yousuf 12:108)

And He (ta'aalaa) said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

Invite (mankind, O Muhammad (صلى الله عليه وسلم)) to the Way of your Lord (i.e. Islaam) with wisdom (i.e. with the Divine Inspiration and the Qur'aan) and fair preaching, and argue with them in a way that is better. (An-Nahl 16:125)

And He (ta'aalaa) said:

وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

*And invite (men) to (believe in) your Lord [i.e. in the Oneness (Tawheed) of Allaah (1) Oneness of the Lordship of Allaah; (2) Oneness of the worship of Allaah; (3) Oneness of the Names and Attributes of Allaah], and be not of Al-Mushrikeen (those who associate partners with Allaah, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allaah and deny the Prophethood of Messenger Muhammad (صلى الله عليه وسلم)). (Al-Qasas 28:87)*

And He (ta'aalaa) said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

*And who is better in speech than he who invites (men) to Allaah (Islaamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Fussilat 41:33)*

And He (ta'aalaa) said:

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

*Those to whom We have given the Book (such as 'Abdullaah bin Salaam and other Jews who embraced Islaam), rejoice at what has been revealed unto you (i.e. the Qur'aan), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad (صلى الله عليه وسلم)): "I am commanded only to worship Allaah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." (Ra'd 13:36)*

And He (subhaanahu wa ta'aalaa) said:

وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ

*But invite them to your Lord. Verily! You (O Muhammad (صلى الله عليه وسلم)) indeed are on the (true) straight guidance. (i.e. the true religion of Islaamic Monotheism). (Al-Hajj 22:67)*

And the Believer from the people of Fir'awn said:

يَا قَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ

*"And O my people! How is it that I call you to salvation while you call me to the Fire!" (Ghaafir 40:41)*

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

*"You invite me to disbelieve in Allaah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!" (Ghaafir 40:42)*

And He (ta'aalaa) said:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet (Muhammad (صلى الله عليه وسلم))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. (Al-Ahzaab 33:45)

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

And as one who invites to Allaah [Islamic Monotheism, i.e. to worship none but Allaah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'aan and the Sunnah). (Al-Ahzaab 33:46)

**And the proofs from the Sunnah are many, from them:**

1. From Abee Mas'ood 'Uqbah ibn 'Amr al-Ansaaree al-Badaree (radiyAllaahu 'anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever points in the direction of good will have a reward equal to the doer of the deed))**. Narrated by Muslim, no. 1893.
2. From Abee Hurayrah (radiyAllaahu 'anhu) that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever calls to guidance has a reward like the example of the reward of those who follow him, not decreasing their reward in anyway. And whoever calls to misguidance has upon him the sin like the example of the sin of those who follow him, not decreasing their sin in anyway))**. Narrated by Muslim, no. 2674.
3. From Abul-'Abbaas Sahal ibn Sa'ad as-Saa'idee (radiyAllaahu 'anhumaa) that the Messenger of Allaah (صلى الله عليه وسلم) said on the day of Khaybar: **((Tomorrow I shall indeed give the flag to a man who loves Allaah and His Messenger, and Allaah and His Messenger love him. Allaah will grant victory by his hands))**. So the people spent their night discussing which of them it would be given to. When they awoke the next morning they came to Allaah's Messenger (صلى الله عليه وسلم) and each of them was hoping to be given [the flag]. So he [Allaah's Messenger (صلى الله عليه وسلم)] said: **((Where is 'Alee ibn Abee Taalib?))**. It was said: "O Messenger of Allaah, he is suffering from an ailment in his eyes." He said: **((Bring him to me))**. So they sent for him and he was brought. Allaah's Messenger (صلى الله عليه وسلم) spat in his eyes and supplicated for him, and he was cured as if he had not been suffering from any pain. Then he gave him the flag and said: **((Proceed with ease until you arrive at their encampment. Then invite them to al-Islam and inform them of what is obligatory upon them from the rights of Allaah (ta'aalaa). By Allaah, if Allaah guides one man by you it is better for you than red camels))**. Narrated by al-Bukhaaree, no. 3498 and Muslim, no. 2406.

**Shaykhul-Islam Ibn Taymiyyah (rahimahullaahu ta'aalaa)** said in his valuable book (*Iqtidaa' as-Siraatul-Mustaqeem*) page 453:

**(( Whoever calls to other than Allaah has associated (Ashrak), and whoever calls without His Permission has innovated (Ibtida'), and Shirk is Bid'ah, and the Muftadi' (innovator) leads himself to Shirk, and you will not find an innovator except that you find in him a certain type and category of Shirk ... ))**.

### **I say:**

So let the Muslim take great care and caution that he may call the people to Hizbiyyah (partisanship) or to innovation (Bid'ah). And it is upon him to call the people to their Creator (subhaanahu wa ta'aalaa) with what He has Legislated, and not with innovations (Bida') and desires (Ahwaa').

### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

From the first Aayah (12:108) we take the benefit that the Manhaj (methodology) of the Prophet (ﷺ) and his Companions in Da'wah to Allaah is based upon knowledge. Shaykh Saalih al-Fawzaan (hafidhahullaah) has mentioned in his explanation of *Kitaab-ut-Tawbeed* that anyone who calls the people to Allaah and to the Deen of al-Islaam and to the Da'wah of Ahlus-Sunnah wal-Jamaa'ah, and his call is not based upon knowledge, then he is not on the path and the Manhaj of the Salaf-us-Saalih. And this is taken from the statement of Allaah: ((*with sure knowledge*)). So the true followers of the Prophet (ﷺ), then they are the ones who call to Allaah (subhaanahu wa ta'aalaa) with sure knowledge. And the one who calls to Allaah without possessing this characteristic, then they are not on the path of the Prophet (ﷺ) and they are not from the true followers of the Prophet (ﷺ).

Shaykh 'Abdur-Rahmaan Aali-Shaykh (rahimahullaah), the grandson of Shaykhul-Islaam Muhammad ibn 'Abdul-Wahhaab (rahimahullaah), has reported in his book *Fath-ul-Majeed*, which is an explanation of his grandfathers book *Kitaab-ut-Tawbeed*, the second Aayah (16:125), and has narrated the statement of Imaam Ibnul-Qayyim al-Jawzee that the people who are being called to al-Islaam and to the Da'wah of Ahlus-Sunnah wal-Jamaa'ah are of three categories. The first category consists of those people who are looking and searching for the truth, and when they find the truth, they accept it. So these people are called to the path of Allaah (subhaanahu wa ta'aalaa) with **Hikmah (wisdom)**. So the first part of the verse: ((*invite (mankind, O Muhammad (ﷺ)) to the Way of your Lord (i.e. Islaam) with wisdom*))), then Ibnul-Qayyim has said that this is in regards to those category of people who are searching and looking for the truth, and when they find the truth they hold onto it. And the second category consists of those people who are confused and have mixed up between truth and falsehood, but when they hear the truth, they accept it and follow it. So this group is called to Allaah by **Maw'izhatil-Hasanah (fair preaching)**. And fair preaching means calling them by telling them and instilling fear in them regarding the punishment of Allaah (subhaanahu wa ta'aalaa) for the ones who disobey Him, and the abode of this type of people, which is the Hellfire, and giving them the good news that those who obey Allaah and His Messenger will have the glad tidings of the Paradise. So this is the second category of people, those who are involved in evil, and in falsehood, and in other than al-Islaam, but when they hear about the truth and learn the truth, then they follow it. So these people are reminded of the punishment of Allaah and reminded of the Mercy of Allaah (subhaanahu wa ta'aalaa). And the third category consists of those people who are arrogant, those who know the truth and have heard about the truth, but they have arrogance and they turn away, so this person is to be called to Allaah with *Jaadilhum Billatee Hiya Ahsan (argue with them in a way that is better)*. And this is the last part of the verse from Sooratun-Nahl.

And regarding the fourth Aayah (41:33), Shaykh Muhammad ibn Saalih al-'Uthaymeen (rahimahullaah) and other scholars have mentioned that we find in this verse a notification that the

one who gives Da'wah is calling to Allaah and not to himself. So it is upon the person who is giving Da'wah that he is calling the people to Allaah (subhaanahu wa ta'aalaa) and he is not calling the people to himself. And to illustrate the difference between those who call to Allaah and those who call to themselves, Shaykh Muhammad al-Uthaymeen has mentioned that even though both categories of people may be reciting the Aayaat of Allaah (subhaanahu wa ta'aalaa) and quoting the Ahaadeeth of the Messenger (ﷺ), the difference between the two lies in the fact that when the Message is not accepted by the people, then the one who is calling to Allaah gets angry for the sake of Allaah (subhaanahu wa ta'aalaa) and gets angry because Allaah's Message has not been accepted. But the one who is calling the people to himself, even though he may be reciting the Aayaat of Allaah and the Ahaadeeth of the Messenger, then when this is not accepted from him he gets angry, but he does not get angry for the sake of Allaah and for the fact that Allaah's Message has not been accepted, rather he gets angry because he himself was not accepted by the people. So in the Aayah is a notification to have Ikhlaas (sincerity) in calling the people to al-Islam.

Regarding the Aayah in Soorah Ghaafir (40:41), we derive the benefit that from the distinction of the Da'wah of Ahlus-Sunnah wal-Jamaa'ah is that they call the people to salvation, and they bring the people out of the darkness of Kufr and Bid'ah to the light of al-Islam and the Sunnah. But as far as the Ahlul-Bid'ah are concerned, then they leave the people on what they are upon of disobedience to Allaah (subhaanahu wa ta'aalaa), whether that be Shirk Akbar or Shirk Asghar or abandonment of the Salaah or major sins, as long as the people are part of their group. So as long as you co-operate with them and unite with them, then you are with them no matter what you may do, but the Da'wah of Ahlus-Sunnah wal-Jamaa'ah is calling the people to salvation.

Regarding the last Aayaat mentioned from Sooratul-Ahzaab (33:45,46), we narrate the following Hadeeth:

Narrated Ataa ibn Yasar who said: 'I met Abdullaah ibn 'Amr ibn al-'Aas and asked him, "Tell me about the description of Allaah's Messenger which is mentioned in the Tawrah (i.e. Old Testament)." He replied, "Yes. By Allaah, he is described in the Tawrah with some of the qualities attributed to him in the Qur'aan as follows:

'O Prophet! We have sent you as a witness (for Allaah's True Religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you "al-Mutawakkil" (who depends upon Allaah). You are neither discourteous, harsh, nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die until he makes straight the crooked people by making them say: "None has the right to be worshipped but Allaah," with which will be opened blind eyes and deaf ears and enveloped hearts.'" Reported by al-Bukhaaree, no. 1997.

And a benefit from (33:46) is the statement of Allaah: ((*by His Leave*)). So Allaah (subhaanahu wa ta'aalaa) has sent the Prophet (ﷺ) as a caller to Allaah by His Permission.

And going back to the first verse (12:108), it has already been mentioned that it is a condition and a pre-requisite that a person who wants to call the people to al-Islam must have knowledge of what he is calling to and must have knowledge of the people he is calling to al-Islam. The statement of the Prophet (ﷺ): ((**Narrate from me even if it is one Aayah**))), so it does not mean that no one can call the people to al-Islam unless he becomes a scholar in the Religion, but if a

person understands one Aayah and understands its meaning, then he is allowed to call the people according to his level of knowledge. But as far as someone raising himself up to lead the Da'wah and to run the affairs of the Da'wah, then this is not for anybody to do, rather it has conditions and pre-requisites, and it is only for those who are upon clear and sure knowledge.

And from the first two Ahaadeeth mentioned in the text, we can derive the benefit of the great reward for the ones who point the people towards the good, and there is no better good than calling the people to al-Islam and to the Sunnah and the clear understanding of the Salaf-us-Saalih.

And regarding the third Hadeeth, many of the people recite the end part of the Hadeeth as "Humurun-Na'am." So they recite the word Humr as **Humur** by placing a Dhammah over the *Meem*. And this is incorrect, rather the correct recitation is "Humrun-Na'am" (red camels), so the *Meem* in the word **Humr** has a Sukoon over it. And Humr is the plural of red (Ahmaar). And the meaning of the word Humar, which is the incorrect recitation in this Hadeeth, is donkeys. So Humur, with the Dhammah over the *Meem* is the plural of Himaar (donkey). So the correct pronunciation in this Hadeeth is with a Sukoon over the *Meem*, and the incorrect pronunciation is with a Dhammah over the *Meem*. And from this Hadeeth we can derive the benefit that the red camels was the greatest of the wealth of the 'Arabs, and the most luxurious and precious of wealth to them, and the Prophet (ﷺ) informed 'Alee ibn Abee Taalib that if Allaah were to guide one man by him, then this is better for him than these red camels. And this is due to the fact that the actions and deeds of the person who embraces al-Islam through you, then you get the reward of all of the good deeds and actions performed by that new Muslim, from the Salaah and the Zakaat and seeking knowledge and all other righteous deeds. So the first person who called him to al-Islam and was a reason for him entering into the fold of al-Islam gets a portion of the reward for the new Muslims righteous deeds, without decreasing any of the reward of the person who newly accepted al-Islam and actually performed the deeds. So without doubt, the person who has the greatest reward from this Ummah is the Prophet (ﷺ), and this is because the reason for the whole Ummah embracing al-Islam goes back to the Prophet (ﷺ).

And the statement of Shaykhul-Islam Ibn Taymiyyah is taken from the statement of Allaah (subhaanahu wa ta'aalaa):

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

*Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed.*  
(Ash-Shooraa 42:21)

And Imaam ash-Shaatibee has mentioned in his great book *al-I'tisaam*, a book which deals specifically with the science of innovation and the different principles of innovation, that every person who has innovated in this Religion has with him a certain share of Shirk, whether that be major (Shirk Akbar) or minor (Shirk Asghar).