



Preview Version

ALKAUTHAR
INSTITUTE

WEEKEND
SEMINAR



DAWAH POWER



DAWAH POWER

Taught by
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Course objectives

1. To understand why *da'wah* must be a part of your *everyday* life and the *huge* benefits of taking on the job of a prophet.
2. To have an effective map of how to give *da'wah*.
3. To gain the confidence to talk to anyone about Islam, anywhere and at anytime.
4. To develop your empathic intelligence.
5. To develop your conscious awareness of others.
6. To develop sincerity in our *da'wah* activities and life in general.
7. To empower you with the ability to present a positive case for Islam to audiences with different levels of understanding.
8. To unveil your blind spots - the things that you didn't know that you didn't know! (confused? Don't worry!).

What You Need To Do

Begin at the beginning...

- Purify your intention that you want to learn this knowledge to please Allah.
- Ask Allah ﷻ to:
 - Aid you in this
 - Accept your efforts
 - Make your *da'wah* great.
 - Make this enjoyable for you.
- Truly immerse yourself into this weekend of learning and all course activities; the more you involve yourself, the more you seek to gain *inshā'Allah*.

The Da'wah

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| <p>Definitions and terminology</p> | <p>The word <i>da'wah</i> comes from the Arabic trilateral verb stem <i>da-a-ya</i> (د-ع-ى).</p> <p>Linguistically, <i>da'wah</i> means 'to invite' or 'to call'.</p> <p>The technical / <i>shar'ī</i> meaning of the word <i>da'wah</i> includes: 'calling people to the <i>dīn</i> of Allah ﷻ and his Messenger ﷺ. It is used in this sense in Q. 16:125.</p> <p style="text-align: center;">﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ﴾ <i>Call to the way of your Lord... (Sūrat al-Nahl, 16:125)</i></p> |
| <p>Scholarly statements regarding 'da'wah'</p> | <p>Shaykh al-Islam Ibn Taymiyyah said, '<i>Da'wah</i> is to call people to believe in Allah and what His Messengers came with by accepting what they came with and obeying them in what they commanded....</p> <p>'<i>Da'wah</i> to Allah entails calling to all that He commanded and forbidding all that He forbade; and that is <i>amr bi'l ma'rūf wa'l-nahy 'an al-munkar</i> ['enjoining the good and forbidding the evil'] precisely.'</p> <p>Shaykh 'Abd al-'Azīz b. 'Abd Allāh b. Bāz wrote concerning <i>da'wah</i>, 'As for its [<i>da'wah</i>'s] ruling, the evidences within the Qur'an and Sunnah indicate the obligation of establishing <i>da'wah</i> to Allah and that it is from the fundamental obligatory duties.'</p> |

The Ruling of Da'wah

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| <p>The Qur'an is a book of da'wah.</p> | <p>If we consider the stories of the Prophets we do not encounter descriptions of what they looked like, how they prayed or the amount of <i>dhikr</i> they made. If you were to be asked, 'How many times did Nūḥ <small>عليه السلام</small> fast a week?' you will struggle to find an answer.</p> <p>The reason for this is that the stories of the Prophets are stories of <i>da'wah</i>, every single Prophet was sent to humanity to deliver the message of tawḥīd, the message of Islam.</p> |
| <p>The Qur'an commands us to give da'wah in various places, for instance, Allah <small>ﷻ</small> says:</p> | <p>﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ <i>Let there arise out of You a group of people inviting to All that is good (Islām), enjoining Al-Ma'rūf (i.e. Islāmic Monotheism and All that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and All that Islām has forbidden). and it is they who are the successful. (Sūrat Āl 'Imran, 3:104)</i></p> <p>﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ <i>You [true believers In Islāmic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; You Enjoin Al-Ma'rūf (i.e. Islāmic Monotheism and All that Islām has ordained) and forbid Al-Munkar (polytheism, disbelief and All that Islām has forbidden), and You believe In Allāh. and had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are Al-Fāsiqūn (disobedient to Allāh - and rebellious against Allāh's Command). (Sūrat Āl 'Imrān, 3:110)</i></p> |

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| | <p>﴿قُلْ هِذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾</p> <p>“Say (O Muhammad): “This is My Way; I invite unto Allāh (i.e. to the Oneness of Allāh - Islāmic Monotheism) with sure knowledge, I and Whosoever follows Me (also must invite others to Allāh i.e to the Oneness of Allāh - Islāmic Monotheism) with sure knowledge. and glorified and Exalted be Allāh (above All that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers In the Oneness of Allāh; those who Worship others along with Allāh or set up rivals or partners to Allāh).” (Sūrat Yūsuf, 12:108)</p> |
| | <p>﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾</p> <p>Invite (mankind, O Muhammad (ﷺ)) to the Way of Your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur’ān) and fair preaching, and argue with them In a Way that is better. Truly, Your Lord knows best who has gone astray from his path, and He is the best Aware of those who are guided. (Sūrat al-Naḥl, 16:125)</p> |
| | <p>Many hadiths highlight the importance of <i>da‘wah</i> and commanding the good and forbidding the evil:</p> <p>Abu Sa‘īd Khudri (رضي الله عنه) relates that he heard the Prophet (ﷺ) saying:</p> <p>If anyone notices something evil, he should change it with his hands and if he cannot, he should change it with his tongue and if he cannot he should at least hate it in his heart and that is the weakest form of faith. (Muslim)</p> |

Your Da'wah team

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| Select your ameer/ah, who will... | <ul style="list-style-type: none"> • Speak on behalf of the team - Don't forget the etiquettes of being a leader, it is not a dictatorship and a good leader consults everyone for their opinion and input. Just like the leadership style of the Prophet Muhammad (ﷺ). • Facilitate team discussion - Remember that not everyone is confident and an extrovert, make a conscious effort to get everyone involved in the discussion. • Make the final decision - There may be difference of opinion but it is the ameer/ah's job to make a decision based upon the varied views. • Keep your team quiet while others are talking - This is not only good etiquette but by keeping the team quiet ensures that they are learning from what other people have to say. |
| As a team... | <ul style="list-style-type: none"> • Introduce yourselves • Select your Team Name • Discuss why you came to this seminar |

Your team contact details:

Team name _____

| Name | Mobile | Email |
|------|--------|-------|
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Sincerity in Da'wah

The story of the King

Imagine the story of a king who has just increased his kingdom by taking over a new country. He is choosing one of his most dedicated servants, °Abd Allah, to be his messenger and to be in charge of an important mission. This mission is to go to a remote town and announce the very important message that this land is now under the rule of a new king. Now years have passed and the king has not received any news from his servant °Abd Allah. So the king decides to send another servant, Ahmed, to find out about °Abd Allah and establish if the message has been correctly delivered to the people.

When Ahmed arrives in the remote town where °Abd Allah was sent to, he asks the local people if they have heard about a servant from the king. No one seems to have any idea about °Abd Allah. He then describes what °Abd Allah looks like and they suddenly mention that there is someone who arrived in town some time ago who may well fit the description. They say that he is someone very discreet and very well-mannered who has settled down in the area. He does not talk much but he is polite with people.

So Ahmed decides to visit °Abd Allah in order to enquire about the situation and about the message that he was asked to convey. °Abd Allah answers that even though he has not conveyed the message, he has always remained loyal to the king and his rules. He says that he has integrated well into the local community as instructed, giving a positive image of the king to the people.

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How do you think that king would react to hearing the news about °Abd Allah?

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What are the lessons and benefits from this story?

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| Story of the labyrinth | <p>Imagine that you find yourself with a group of people stuck in a labyrinth. You see that everyone is struggling to find the way out. The rule in this labyrinth is that everyone who manages to get out will be saved and those who don't will be destroyed. As it is a glass labyrinth you see them hurting themselves by running into the glass walls, panicking and striving really hard to get out.</p> <p>Now imagine that you knew the way out because you have been given the solution to come out. Imagine that you start to separate from the group and make your own way out of the labyrinth, but leave everyone else inside in the same struggle, not telling them anything about the way out. So they are still stuck inside and they can see you free walking outside of the labyrinth.</p> |
| True Sincerity | <p>﴿لَعَلَّكَ بَنِيعٌ نَفْسَكَ إِلَّا يَكُونُوا مُؤْمِنِينَ﴾ <i>It may be that You (O Muhammad) are going to kill yourself with grief, that they do not become believers. (Sūrat al-Shu'arā', 26:3)</i></p> <p>﴿فَلَعَلَّكَ بَنِيعٌ نَفْسَكَ عَلَىٰ ءَاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا﴾ <i>Perhaps, you, would kill yourself (O Muhammad) In grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ān). (Sūrat al-Kahf, 18:6)</i></p> |
| Points to consider | <ul style="list-style-type: none"> • The Prophet called people to Allah with true sincerity, as a result he would be pained and when the people did not accept the message. • If people rejected the message, the true sincerity of the Prophet meant that he would not give up and would still persevere in the <i>da'wah</i>. |



True sincerity means that we should be calling continuously and tirelessly to Islam



What are the lessons and benefits from this story?

Empathy

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| Empathy does NOT mean... | <p>We just agree with people but rather we put ourselves in their place and try and understand what it would be like.</p> <p>To be effective in <i>da'wah</i> we should genuinely seek their welfare, meaning truly wanting to save them from the fire.</p> |
| Definition of empathy | <ul style="list-style-type: none"> • The power of entering into another's personality and imaginatively experiencing his or her feelings. • The power of understanding and imaginatively entering into another person's feelings. |
| Points to consider! | <ul style="list-style-type: none"> • One who really understands the nature of hellfire would never want the hellfire for any person. • Would you want anybody to burn in the fire of this world? • The fire of hell is 70 times hotter than the fire of this world. |

The Pleasure of Da'wah

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| Pleasure of | ﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا﴾ |
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| Allah (ﷻ) | <p>وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٤١﴾</p> <p><i>And who is better In speech than He who [says: "My Lord is Allāh (believes In his Oneness)," and Then stands Straight (acts upon his Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Sūrat al-Fuṣṣilat, 41:33)</i></p> |
| | <p>The Prophet (ﷺ) said: 'Whoever guides [another] to a good deed will get a reward similar to the one who performs it.' (Muslim)</p> |
| | <p>The Prophet (ﷺ) said: "By Allah, if Allah were to guide one man through you it would be better for you than the best type of camels." [Bukhari, Muslim]</p> |
| Self-Defining | <ul style="list-style-type: none"> • The Prophet said: "You will not truly believe until you love for your brother what you love for yourself." [Bukhari & Muslim]. • According Imam Rajab al-Hanbali and others akhikhi here refers to "humanity" |
| No Fishing | <ul style="list-style-type: none"> • Story of the people of the Sabbath... |
| Allah praises ...YOU | <p>The consequences:</p> <ul style="list-style-type: none"> • Allah punished those that DISOBEYED him. • Allah kept silent on those that OBEYED him but did NOT give da'wah. • Allah praised those who OBEYED Allah and gave DA'WAH. • This is the strongest view according to Ibn Kathir |

Every Muslim knows

Write down 5 things you would tell a non-Muslim about Islam

1.

2.

3.

4.

5.

Da'wah conversation

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| Tips to start | <ul style="list-style-type: none"> • Any conversation can be a <i>da'wah</i> conversation! • Be yourself • Use your characteristics to give <i>da'wah</i> • Make du'a • Remember what you are doing... calling to Allah (ﷺ) |
| A <i>da'wah</i> conversation | <ul style="list-style-type: none"> • Ice breaker • Listen & identify • Define your objective • Lead the discussion • What is the discussion about • Secret of <i>da'wah</i> |
| Know your audience | <ul style="list-style-type: none"> • Convinced Christian • Atheist / Enjoy life • No religion / looking for the truth • Hindu / Idol worshipper |

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| How to know your audience? | <ul style="list-style-type: none"> • From their questions and the way they phrase them • From their comments • Quantifying statements • Things they do • Issues they raise • From religious affiliation • From name • From your questions (close-ended) • From straightforward dialogue |
| People skills | <ul style="list-style-type: none"> • Smile • Introduce yourself • Shake hands (same gender) • Be yourself • Be pleasant • Use your characteristics • Thank them |
| Organisational skills | <ul style="list-style-type: none"> • Plan your <i>da'wah</i> • Know your material • Be resourceful • Be professional • Be presentable |

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| DON'T | <ul style="list-style-type: none"> • Have useless arguments • Lie about Allah (ﷻ) and his Messenger (ﷺ) • Talk about things you don't know • Make <i>da'wah</i> an excuse to do haraam • Make temptation an excuse not to do <i>da'wah</i> • Make a judgment based on looks • Give up and lose hope |
| Shaykh 'Abdul-'Aziz Ibn Baz said concerning the daee, | <p>“From the necessary - or rather obligatory - etiquettes and qualities that a da'ee must possess is acting in accordance to what he is calling to, and being a righteous example of what is being called to. He should not call to do something and then not do it himself, nor call to leave something, whilst engaging in it himself. This is the condition of the losers...the daa'ee should have an excellent character and praiseworthy conduct, being patient and inviting to patience. The dā'ī should be sincere in his <i>da'wah</i> and strive in spreading goodness to the people and keeping them away from falsehood. At the same time the daa'ee should supplicate for the guidance of others, saying: O Allaah! Guide him, and grant him the ability to accept the truth.”</p> |

Uncomfortable questions

? What are the most difficult questions people have asked you about Islam?

👍 Why does Islam...?
Why do Muslims...?
Why do women...?
Why does Religion...?

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| 1. |
| 2. |
| 3. |
| 4. |
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| 6. |
| 7. |
| 8. |
| 9. |
| 10. |

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| Debrief | <ul style="list-style-type: none"> • Are you satisfied with your answers? • Have you been leading the discussion? • What was the discussion about? • Did you call to Allah (ﷻ)? • What have you achieved? • Did you reach your objective? • Did you water down the religion? • Did you lie about Allah and/or the Messenger? • Did you fall into useless arguments? |
| Lessons | <ul style="list-style-type: none"> • Why do you think people ask these questions? • What is the best way to respond? • Do you have to answer every question? |
| Why it fails? | <ul style="list-style-type: none"> • The endless circle of questioning • Answers that do not satisfy the questioner • Door to argumentation • False of idea of Islam that it is based on rationale when it is all about “submission to Allah (ﷻ)” • We have different coloured lenses.... |

