

The Importance of Da‘wah in the West & Characteristics of the Caller to Allāh

Shaykh ‘Abdullāh al-Ghudayān (رحمه الله)

Benefits from the āyāt:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ
وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ
وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُغْنِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ
وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“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 (Islamic Monotheism), and does righteous deeds, and says: ‘I am one of the Muslims.’ The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character). And if an evil whisper from Shayṭān (Satan) tries to turn you away (O Muḥammad صلى الله عليه وسلم) (from doing good, etc.), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.” [Sūrah Fuṣṣilat 41:33-36]

- The importance of da‘wah and its status.
- The job of the caller to Allāh, and the purpose of calling to Allāh.
- The inevitability of receiving harm from the people when calling to Allāh, and being patient upon that harm.
- Making one’s da‘wah general for all of the people.
- Receiving the harm of the people with iḥsān (goodness), and the result of doing so.
- The intent of “the great portion” mentioned in the āyah.
- The cure for harm from the Shayṭān and jinn.

Benefits from the āyah:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِآلَتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

“Invite (mankind, O Muḥammad صلى الله عليه وسلم) 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.” [Sūrah al-Naḥl 16:125]

- The necessity of having knowledge of and acting upon what ones calls to, commands and prohibits, and doing so with wisdom.
- The intent behind “fair preaching/good sermon”.
- Utilising at-Targhīb and at-Tarhīb in one’s da’wah.
- The correct intent and manner of debating.
- The type of individual we hope Allāh will turn the hearts of the people towards.