

# **We Are All Propagators of Islam**

**More than one thousand concepts, means and techniques  
of**

**inviting to the path of Allah**

**Based on**

**Experiences of Past and Contemporary  
Learned Scholars and Da'wah Workers**

**Compiled and Prepared by**

**Abdullah Bin Ahmad Al-'Allaf Al-Ghamidy**

**(May Allah grant forgiveness to him, his parents and all Muslims)**

**Translated and Edited by**

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**Islamic University of Medina**

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King Fahd National Library Cataloging-in-Publication  
Al-Ghamidy, Abdullah Ahmad

We Are All Propagators of Islam- More than one thousand concepts, means and techniques of inviting to the path of Allah based on Experiences of Past and Contemporary Learned Scholars and Da'wah Workers/  
Abdullah Ahmad Al-Ghamidy – Jeddah 1426AH.

397 pages; 17×24cm

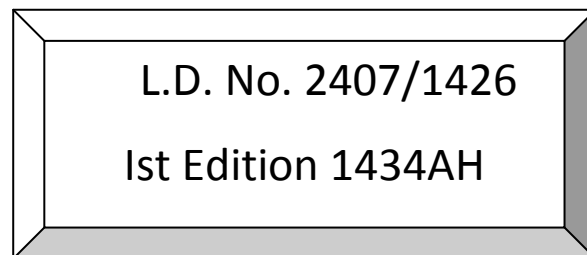
ISBN: 8-837-47-9960

1- Islamic Propagation     a –The title

2- Abdul Ghani Isa (Translator)

203 dc

2407/1426



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Dar At-Tarafain for publication and distribution

Taif, Wadi Wedge- South of Khalid bin Al-walid Bridge,  
Mob. phone: 0505704808,     0503512499

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## Dedication

To every male and female Muslim that realizes that inviting to the path of Allah, the most High and Purified, brings about Allah's pleasure and admittance into His Paradise. We invite people in order to accomplish true monotheism, renounce polytheism and emancipate Mankind from darkness to light...

Allah said:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

I swear by the time. Most surely man is in loss. Except those who believe and do good, and exhort one another to truth and exhort one another to endurance. [ Al-'Asr: 1-3 ]

In interpretation of these verses, learned scholars of the Muslim Ummah have resolved the following principles:

1. Seeking knowledge.
2. Acting upon what one has learnt.
3. Inviting others to it.
4. Exercising patience over any evil encountered in its path.

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I sincerely hope that Allah will render this book a source of benefit to whoever reads it or acts upon its embodiments or guides to it.

May Allah send His blessings and peace upon our Prophet Muhammad. The conclusion of our prayer is: All praise is due to Allah, the Lord and Cherisher of the worlds.





The noble brother/ Sheikh Abdullah Bin Ahmad Al-'Allaf Al Ghamidy sent me a copy of his book titled “**We Are All Propagators of Islam- More than one thousand concepts, means and techniques of inviting to the path of Allah based on Experiences of Past and Contemporary Learned Scholars and Da’wah Workers**”. The book as published by Dar At-Tarafain for Publication and Distribution in Taif came in (183) pages and the author has prefaced it with the following dedication:

“To every male and female Muslim that realizes that inviting to the path of Allah, the most High and Purified, brings about Allah’s pleasure and admittance into His Paradise. We invite people in order to accomplish true monotheism, renounce polytheism and emancipate Mankind from darkness to light...

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8. Exercising patience over any evil encountered in its path.

I sincerely hope that Allah will render this book a source of benefit to whoever reads it or acts upon its embodiments or guides to it”.

This was followed by an extensive introduction which he began by stating the virtue of inviting to the path of Allah including the following statement:

“Inviting to the path of Allah is not limited by time or place. It can be done in the day and night at any hour, on land, sea and in the atmosphere of the heaven.

His Eminence, Sheikh Abdul-Aziz Bin Baz, may Allah have mercy on him, said: “It is clear to every student of knowledge that calling to the path of Allah is one of the most important tasks, of which this nation in every place and time stands in the utmost need or even dire necessity”. Majmu’ Fatawa Wa Maqaalaat vol. 1, p.333.

Inviting to the path of Allah is done via legitimate and permissible methods and concepts that regenerate



and develop day by day”.

Moreover, owing to my interest in spreading and guiding to that which is good I made a thorough collection, rearticulating and preparation of this book from various books, brochures, audio and video cassettes and Internet web sites after having placed the compilation under rephrasing and editing, for the benefit of all Muslims, men and women.

Yet, the book stands out as a précis of the experiences of missionaries from the reality of their working lives in the vast field of Islamic propagation, which is not limited by time or place. Although, it is sometimes and at others detailed but nevertheless it is a summarized representation of their books, ideas and fruitful experiences, for the benefit of anyone who may like to invite to the path of Allah in any location, anytime.

By the will of Allah, you will find in this blessed compilation hundreds of ideas, means and methods of inviting to the path of Allah, which were the result of experiences of learned scholars and preachers, in the past and present.

They have been arranged as follows:

- ❖ The concept of the means of inviting to the path of Allah.
- ❖ Controls of the means and methods of inviting to



the path of Allah.

- ❖ Foundations of the process of inviting to the path of Allah.

Like this , the author continued to explain the kinds of propagation, means and ideas of preaching in various domains. Then he embarked on the chapters of the book starting with the first topic as “**What is meant by the Means of Inviting to the path of Allah**” which he explained in details and then carried on his writing until he arrived at the topic following that “**Controls of the means and methods of inviting to the path of Allah**” which he also elaborated in two pages (9 & 10) of the original text.

In this way, the third topic “**Foundations of Islamic Propagation in light of the legal texts and biography of the righteous** ” emerged from the contents of the previous two chapters. In this chapter, precisely in (12) of the original text he stated many things including the following:

“In the book: “Rakaiz Ad-Da’wah Ilallaah”, Professor/ Sheikh Fadhl Elahy stated this interesting summary which I hereby include in my book, perhaps it may gain applause and be of some advantage.

This research has come up with many issues of which are the following:

**a) Who should invite to the path of Allah?**



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- 1- Many textual evidences indicate that inviting to the path of Allah, the most High, is the responsibility of every Muslim.
- 2- Every Muslim individual of the Islamic Ummah has been enjoined to bear this responsibility as indicated by many Qur'an verses and prophetic traditions.
- 3- The rightly guided predecessors of this Ummah began doing this work immediately they embraced Islam.
- 4- Old and contemporary scholars of Islam have declared that inviting to the path of Allah is the responsibility of every Muslim.

**b) What should we invite to?**

We should invite to Islam wholeheartedly and comprehensively in a manner that embraces all affairs of life including doctrines, worship, conduct and business dealings. Evidences to prove this include:

- 1- Allah, the most Dignified and Glorified, has commanded that we uphold all the laws of Islam.
- 2- He has rebuked the Jews for believing in some scriptures and rejecting some.
- 3- The prophet (blessings and peace of Allah be on him) explained that faith is composed of sixty and



a few parts.

- 4- The prophet (blessings and peace of Allah be on him) taught the Muslim Ummah all what they need to know regarding the betterment of this world and the world to come.

### **c) Whom should we invite?**

Everybody found in this universe after the commissioning of Prophet Muhammad (blessings and peace of Allah be on him) as an apostle should be invited to embrace and follow Islam for the following reasons:

- 1- The noble Prophet (blessings and peace of Allah be on him) was sent to Mankind in entity. He is the seal and finality of prophethood.
- 2- Allah, the most Dignified and Exalted, revealed the holy Qur'an to him as a reminder to the worlds and the Qur'an in its speech addressed the whole Mankind.
- 3- Allah, the most High and Exalted, has made it an obligation on anybody existing after the commissioning of Prophet Muhammad (blessings and peace of Allah be on him) as an apostle to believe in him. He also resolved that whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

4- The prophet (blessings and peace of Allah be on him) invited all categories of people to Islam including the polytheists, Jews, Christians, hypocrites, magus, relatives, women, youth, children, the sick, those stricken (by a catastrophe), traders, destitute, Bedouins and others.

Learned scholars have also emphasized the generality of the sphere of the invitees of Islamic propagation.

**d) How do we carry out the invitation?**

We propagate Islam using all the legally approved means and techniques. Pious men among the previous prophets including our noble prophet Muhammad (blessings and peace of Allah be on them) and others adopted many ways to invite people to the path of Allah including the following:

Verbal invitation by creating fear and hope in the invitees and through narrating stories and citing parables.

### **Significance of the book:**

I have read and examined the book and I found it to be one of the most comprehensive and beneficial books dealing on Islamic propagation. It is wholly specialized in that.

However, the love of Islam and inviting to the path of Allah has made the author to make some generalizations regarding the virtue and fields of Da'wah, some of which need to be defined and confined by texts, such as that which came in page (13 of the original text): **How do we carry out the invitation?** Therein, he stated the fields of Islamic propagation as known to the scholars among the rightly guided predecessors. However, in this era where circumstances have changed and some means of living have developed, a preacher needs to caution fellow preachers to the necessity of gradual execution of Islamic Da'wah. This is because Allah's apostle (blessings and peace of Allah be on him) remained a period of time calling to pure monotheism (Tawhid) before the basic obligations were ordained and the pillars of Islam were delineated. He used to preach monotheism and warn against polytheism until Allah revealed the elaborate basic religious obligations. The situations and circumstances in many Muslim and non-Muslim countries appear similar to those of the early generation. Hence, a preacher must take that into

account. He must realize the importance of not making a preaching that will lead to a greater harm like impeding the Da'wah activity, or causing harm to other preachers in the cause of Allah. More serious is for them to be banned from doing Da'wah as a result of that.

In a nutshell, the book “***We Are All Propagators of Islam***” is unique in its domain, exceptional in its comprehensiveness and outstanding in its elaboration of whatever has to do with Islamic propagation. Hence, it is worthy of reading and meditation and a propagator of Islam has to take advantage of it. However, if he encounters impediments to the implementation of some of its contents, he should invite to the path of Allah through other means based on wisdom and beautiful preaching.

May Allah reward the author of this book, our brother/ Sheikh Abdullah Bin Ahmad Al-'Allaf Al Ghamidy with good recompense for this great effort and increase him in knowledge and virtue.

Muhammad bin Nasir Al-'Abudy

Makkah Al-Mukarramah.



In the name of Allah, the most Gracious, the most Merciful

### **Preamble**

All praise is due to Allah, the Lord and Cherisher of the worlds. May His blessings and peace be on the Master of all prophets and messengers, his family, companions and all that tread his path and abide by his course till the Day of Reckoning.

Inviting to the path of Allah is a profound trust that can only be borne by he who has been guided by Allah to that, perhaps he may be of the best people in word and deed, in the sight of Allah the most High who said:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ (٣٣)

And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit? [ Fussilat: 33 ]

The chosen Prophet (blessings and peace of Allah be on him) said:

“Whoever guides to good will have the like of the reward of anyone that acts upon it”. [Transmitted by Muslim].

“Whoever calls to guidance will have the like of the recompense of those that follow him, that will not

diminish anything of their recompense. Whoever calls to misguidance will bear the like of the sins of those that follow him, that will not diminish anything of their sins” [Transmitted by Muslim].

“By Allah! For Allah to guide one man through you is better than you getting the meat of red camels” [ Agreed upon ].

So I hope that this trust is borne by anyone capable of having the honor to bear it, each according the best of his scientific and practical ability.

Inviting to the path of Allah is not limited to certain people only, but "We are all propagators!"

The messenger of Allah (blessings and peace of Allah be on him) said: “Convey from me even if it were a verse”.

“Everyone of you is a shepherd, and everyone of you is responsible for his flock”.

Allah even said before this:

﴿ 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 of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book

had believed, it would have been better for them; of them (some) are believers and most of them are transgressors [Aal 'Imran :110 ].

Inviting to the path of Allah is not limited by time or place. It can be done in the day and night at any hour, on land, sea and in the atmosphere of the heaven.

His Eminence, Sheikh Abdul-Aziz Bin Baz, may Allah have mercy on him, said: "It is clear to every student of knowledge that calling to the path of Allah is one of the most important tasks, of which this nation in every place and time stands in the utmost need or even dire necessity." Majmu' Fatawa Wa Maqaalaat vol. 1, p.333.

Inviting to the path of Allah is done via legitimate and permissible methods and concepts that regenerate and develop day by day.

In this era, many modern means of inviting people to the path of Allah have become accessible as a result of the industrial and scientific revolution and advanced information technologies in all areas of the mass media. Faithful preachers have, in point of fact, benefited from them and competed in harnessing them to invite to the path of Allah on the basis of sound insight.

Moreover, owing to my interest in spreading and guiding to that which is good I made a thorough collection, rearticulation and preparation of this book from various books, brochures, audio and video cassettes and Internet web sites after having placed the compilation under rephrasing and editing, for the benefit of all Muslims, men and women.

Yet, the book stands out as a précis of the experiences of missionaries from the reality of their working lives in the vast field of Islamic propagation, which is not limited by time or place. Although, it is sometimes and at others detailed but nevertheless it is a summarized representation of their books, ideas and fruitful experiences, for the benefit of anyone who may like to invite to the path of Allah in any location, anytime.

By the will of Allah, you will find in this blessed compilation hundreds of ideas, means and methods of inviting to the path of Allah, which were the result of experiences of learned scholars and preachers, in the past and present.

They have been arranged as follows:

- ❖ The concept of the means of inviting to the path of Allah.
- ❖ Controls of the means and methods of inviting to

the path of Allah.

- ❖ Foundations of the process of inviting to the path of Allah.
- ❖ Common means and concepts of Islamic propagation.
- ❖ Some write-ups and letters of leaders of Islamic propagation.
- ❖ Means and ideas for preaching in the mosque.
- ❖ Means and ideas for preaching through the Internet.
- ❖ Means and ideas for preaching to the youth.
- ❖ Means and ideas for preaching in Islamic propagation centers and agencies.
- ❖ Means and ideas for preaching in summer centers.
- ❖ Means and ideas for preaching at homes.
- ❖ Means and ideas for preaching in libraries and publishing houses.
- ❖ Means and ideas for preaching among students.
- ❖ Means and ideas for preaching to women.
- ❖ Means and ideas for preaching in sports clubs.
- ❖ Means and ideas for preaching in recording stores.

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- ❖ Means and ideas for preaching in charitable organizations.
- ❖ Means and ideas for preaching in companies and establishments.
- ❖ Means and ideas for preaching in associations for memorizing the holy Qur'an.
- ❖ Means and ideas for preaching in hotels.
- ❖ Means and ideas for preaching in hospitals.
- ❖ Means and ideas for preaching in government parastatals.
- ❖ Means and ideas for preaching in offices of foreigners' awareness.
- ❖ Means and ideas for preaching in schools.
- ❖ An active preacher.
- ❖ An intuitive preacher: his conduct, qualities and approach.
- ❖ Islamic propagation investment through good speech.
- ❖ Some words a preacher should use.
- ❖ Islamic propagation project for an individual.
- ❖ How to become a good guide for others (50 preaching opportunities).
- ❖ 121 concepts, means and methods of inviting to

the path of Allah.

- ❖ 11 means of influencing hearts.
- ❖ Valuable ideas for people of high aspirations.
- ❖ Brochures are means of propagating Islam.
- ❖ Ways of serving Islam through the Internet.
- ❖ Proposals and ideas for inviting to the path of Allah through the Internet.
- ❖ 6 reasons that make Internet the leading means of inviting to the path of Allah.
- ❖ A woman preacher! How she can be successful in her preaching.
- ❖ Understanding Islamic propagation in women communities.
- ❖ 50 admonitions for every male and female teacher.
- ❖ Be an Islamic propagator.

When you review the details of these methods, ideas and admonitions you find them exceeding a thousand. All praise is due to Allah.

Hence, you can choose any of them according to your intellectual, practical and financial ability. And to see an elaborate explanation of these ideas you just need to review the list of references to see the original texts

of these books and their commentaries, read through and make the most of the statements of their authors, and then activate and convert them into concrete, effective and highly rewarding actions and projects.

May Allah reward with good recompense whoever helps or creates an avenue for printing, publishing, distributing and translating this effort, either by himself, or through his pen or property or status. I implore Almighty Allah to reward anyone who has contributed to the propagation of Islam and this work was a means of assistance to him and his guide to the ways of goodness and guidance in this age abounded by trials and tribulations and upsurge of corruption.

I wish no Muslim brother or sister would hesitate to send me his or her meaningful notes, honest criticism and outstanding guidance to be placed under consideration in future editions. This book is obtainable from bookshops, libraries, call centers and Islamic propagation websites on the Internet.

This is what Allah has made possible for me to compile and publish. If it comes out right, glory be to Allah alone and to Him belongs all praise and gratitude. But if there is any error somewhere, that is from me and the devil, and Allah and His Messenger are innocent of it. I seek Allah's forgiveness and repentance. I beseech Him the Almighty to bless this work and make it one of

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the reasons of attaining the Gardens of Eternal bliss.

May Allah send His blessings onto the best of creation and master of Islamic propagators, Muhammad and his allies. Our final prayer is praise be to Allah, the Lord and Cherisher of the Worlds.

Yours

Abdullah Bin Ahmad Al-'Allaf Al-Ghamidy

The Sacred Mosque – Infront of the Holy Ka'bah

Last hour of Friday Afternoon 5/4/1426AH.

## **What is meant by the Means of Inviting to the path of Allah <sup>(1)</sup>**

**a)- Linguistic Connotation:** The Arabic term Al-Wasa'el is the plural of Al-Waseelah (which stands for a means in English) and it connotes a medium through which something is attained.

Al-Waseelah is the link and righteous act that ought to be used as a means of attaining something else.

Al-Waseelah derived from the Arabic root word "Saala Yaseelu Waslan" further denotes to perform an act which draws one closer to Allah the most High.

When the term Al-Waseelah is pronounced linguistically it usually indicates two meanings:

**One:** A link and sacrifice.

**Two:** A position and rank in the sight of the king.

According to the first meaning, Arabs use the expression "Tawassala Fulanun Ilallahi Ta'aala" to mean that someone did a pious act seeking to come closer to Allah, the most High and Purified.

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(1) Wasaailud-Da'wah Ilallahi Ta'ala Wa Asaaleebuha Bainat-Tawqeef Wal-Ijtihad, Diraasah Ta'seeliyyah by Prof. Hasan Muhammad Mahmoud Abdul-Muttalib, Dar Al-Watan publications.

Furthermore, the Arabic term “Al-Waasil” refers to one that seeks proximity to Allah, the Exalted and Glorified, who has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ

لَعَلَّكُمْ تَفْلَحُونَ ﴿٣٥﴾

O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful [ Al-Ma’edah:35 ].

It based on the second meaning which denotes a rank or position in the sight of the king that the highest place in (Al-Jannah) the paradise was called “Waseelah”.

Hence, this term is a proper noun for the highest place in the Paradise. It is the position and abode of Allah’s apostle (blessings and peace of Allah be on him) in the Garden of Eden, as well as the most proximate spot of the Paradise to the Magnificent Throne.

It is reported that Allah’s apostle (blessings and peace of Allah be on him) said: “When you hear the call of the Muad-dhin (one who calls to prayer), say exactly what he says and then invoke blessings on me, for he that invokes blessings on me, Allah will bless him ten times. Then ask Allah to grant me “Al-waseelah”, for it is a rank in the Paradise that will not befit but one of the slaves of Allah and I hope to be the one. Hence,

anyone who asks for “Al-waseelah” on my behalf shall undoubtedly get my intercession”.

### **b)- Conventional Connotation:**

In the domain of Islamic propagation Al-waseelah is defined as the means of inviting to the path of Allah.

Some defined it as “what an Islamic propagator uses to enhance his invitation to the path of Allah in a manner that is fruitful and beneficial”.

It is further defined as “the tangible means a Muslim preacher uses to convey his message to the invitees”.

The means of inviting to the path of Allah are categorized into two categories:

**One: Immaterial means**, which are the attributes or qualities that Muslim preachers ought to display.

**Two: Material means**, which are of diverse kinds as follows:

- a) *Natural material means*: Examples of these include all kinds and manners of speech or dialogue or lecture or lesson or sermon or simple discussion or symposium, e.t.c. They also include: movement from one place to another seeking to convey the message to people.
- b) *Scientific and technical means*: Examples include all modern discoveries and inventions such as:

live and audio displays and various means of communication. However, these kinds of means ought to be used in line with the regulations of the Islamic Legislation.

- c) *Practical means:* Examples of these include mosques, call centers, charity associations and the likes.

## **What is meant by the methods of inviting to the path of Allah**

### **a) The Linguistic meaning of the Arabic term “Al-Uslub”**

“Al-Uslub” is an Arabic word derived from a three-root origin: *Sa La Ba* just like the roots *Na Sa Ra* and *Qa Ta La*. There are ample words derived from this root word including *Al-Istilab* which means despoliation and *As-Salab* which is a kind of rapid and light movement.

“Al-Aslub” is another word also derived from this root and it refers to a way, a technician, the neck of a lion and loftiness of the nose (i.e. haughtiness in the metaphoric sense). That is why it is said in the Arab tongue “he has taken to the “Aslub” of a people i.e. one of the ways of a people, using this word “Aslub”. “*Insalaba*” is used when we mean to say that one walked very fast and swift. “*As-salab*” is the act of snatching away something from a person by force. It is this meaning that Allah referred to when He said:

﴿وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾ (٧٣)

And should the fly snatch away anything from them, they could not take it back from it. Weak are the invoker and the invoked [ Al-Hajj:73 ].

“As-Salab” is the snatched man or a camel whose young has been snatched away from her. Hence, the plural of this word “Asaalib” signifies various arts.

Every thing a man wears can also be referred to as “Salab”. The verb derived from it is “Salabtuhu Aslubuhu Salban”, when you take away his property. It is from here that the usage came in the tradition of Abu Qatadah, may Allah be pleased with him, in the battle of Hunain, that Allah’s apostle said: “Anyone that kills a disbeliever deserves his Salab i.e. whatever is found with him”.

A line of palm trees is referred to as “Uslub”. Similarly is an extended path. “Al-Uslub” is the way or direction or course or art. This is where the expressions: “he has taken to the ways of a people”, when he imitates their life style or “his nose is on a high way” when someone becomes arrogant, came about.

The word “Uslub” further indicates a kind of game played by the Bedouins or a habit among their habits. It is said: I followed the “uslub” of someone, to mean: his way of life or speech.

“As-Silab” is a black garment worn by a woman during mourning and sadness.

“Al-Uslub” is a way. It is said: I followed the “Uslub” of someone in this, to mean that I followed his way or course. The plural form of the word which is “Asaalib” is used also when one means to say that he has taken to

diverse styles of speech.

“As-Salib” in language and physics is a direction opposite to the positive direction. In optics, it refers to the act of turning to the left side. In photography, it means: that whose shadow stands in the opposite direction of the original shade and light of a thing. Electric current is said to be (saalib) negative when the number of electrons on the surface of a substance are more than the number of protons.

In bacteria, that which does not emphasize the presence of microbes is said to be (saalib) negative.

Consequently, “Uslub” linguistically is used to refer to several things including: a way, direction, course and art.

### **b) The Conventional meaning of Al-Uslub**

Owing to the comprehensiveness of the linguistic meaning of this word, it is quite difficult to determine a general term that will embrace all kinds of arts and specialties. However, since this study relates with invitation to the path of Almighty Allah, I am going to define the term within the field as a means of inviting to the path of Allah. Regarding its definition, Dr. Abul-Majd As-Sayyid Nawfal, may Allah have mercy on him, said: “Presentation of what is to be presented regarding meanings, ideas, fundamentals and expressional

rulings with special conditions”.

It is also defined as “the expressions of imparting message to people”.

Others defined it as “a manner of speech used by a speaker in composing his speech and selecting his vocabulary”.

Since it is only through a good method that a preacher can present what he wants to present regarding meanings, ideas and issues in selected expressions and sentences to suit the intellect and condition of the addressed and all that which is necessary as regard the suitability of speech to situation, the conventional definition of the means of Da’wah (Islamic propagation) is: *“A set of verbal and practical ways that are used by the propagator to get access to the heart of the invitee and get him convinced of that which he is inviting to for the purpose of actualizing his aim of invitation”.*

Allah the most High said:

﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ نَقْشَعْرُ مِنْهُ جُلُودٌ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ (٣٣)

Allah has revealed the fairest of statements, a book conformable in its various parts, (yet) repeating (its

teaching in various aspects), whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him [Az-Zumar :23 ].

As a matter of fact, there are certain factors that render a propagator of Islam successful to a great deal, in the fields of inviting to the path of Allah, actualize for him profound fruitage and productivity by granting him the ability to create impact and interaction and penetrate every medium, at all levels by his ideas. Sound technique is one of the sensitive factors that allow a propagator to make the best of his time and effort and help him to acquire his goal with every ease and little stress.

Propagators use techniques of inviting in order to create impact and conviction in the invitees. On this basis we can define the method of inviting to the path of Allah as *“A way or mode or technique which a propagator adopts in conveying his message for the purpose of convincing and attaining his propagational goals”*.

This definition creates rapport between the linguistic and conventional meanings of this term.

## **Controls of the means and methods of inviting to the path of Allah**

The means and methods of Islamic propagation have been subjected to certain controls and regulations to ensure that they don't digress from the principles of the Islamic Legislation nor derail from the goals for which they were formulated to attain successful propagation of the Deen. These controls are as follow:

**First:** They must be in accordance with the Islamic Discipline: Hence, it is required that the means and methods of propagation must be taken from the texts of the Qur'aan and Sunnah, or derived through other Islamic legal sources such as: Al-Ijtihad (use of scholarly discretion), Al-Qiyas (analogy), Al-Istihsan (discretion in legal matters) and Al-Masalih Al-Mursalah (unrestricted interest). This means that a propagator shall not use forbidden means and prohibited methods in calling people to the path of Allah, i.e. anything that has been forbidden in the Qur'aan and Sunnah, such as the flute for instance.

**Second:** Using them for some advantage must not lead one to committing a greater evil. This means that the resulting evil in using the means shall not be greater than the advantage to be achieved. This is because a means may be excellent and having good conditions, but its usage results in evil. Allah said:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ﴾

And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance [Al-An'am :108 ].

Regarding this noble verse, Sheikh Abdur-Rahman Bin Nasir As-Sa'dy, may Allah have mercy on him, said, "This verse contains a proof for the Islamic legal principle that says: Means are justified based on their results"

**Third:** Taking priorities into account:

A propagator must take priorities into account while using any means and method. The ranks of means and methods are considered based on their levels of interests. A means that leads to the best ends is considered the best means. Similarly, a means that leads to a contemptible end is the worst means. Following this, the means are ranked in accordance with their advantages and disadvantages. He that is guided by Allah to know how advantages are ranked realizes the best of them and the one to be placed before the other.

**Fourth:** Progression in the use of means and methods:

Progression here means a gradual process, bit by bit wherein the propagator progresses in presenting his message bit by bit as Allah the most High said:

﴿ وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ نَزِيلًا ۝١٠٦ ﴾

And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions [Al-Israa :106]

The Messenger of Allah (blessings and peace of Allah be on him) applied the principle of progression in the usage of the means and methods of propagation, starting by giving a general announcement of the subject of propagation, to immigration, to sending brigades, to invasions, to writing messages and sending messengers to delegations, to the missions, until he began to launch Jihad throughout the world.

**Fifth:** The means or method must not be a symbol of the unbelievers: such as the horn of the Jews and the bell of the Christians, for the Messenger of Allah (blessings and peace of Allah be on him) has prohibited all these means when he said: He is not one

of us he that takes to the ways of others besides us. Do not emulate the Jews and Christians – e.t.c.

He further said: “In fact, the Jews and Christians do not dye their hair, so oppose them”.

There is a role model for us in the prophet (blessings and peace of Allah be on him) in this control regarding the means and methods of propagation in the episode of the beginning of the Adhan which is a means of displaying the symbol of Islam and the word of Monotheism (Tawheed), by informing about the time and place of prayer as well as calling to congregation.

Abdullah Bin Umar, may Allah be pleased with him and his father, narrated saying: “On arrival at Medina, Muslims used to assemble and wait for the time of prayer as no one was calling to it. One day, as they discussed among themselves about that some said: let’s have a bell like that of the Christians. Some others said: Let’s have a horn like that of the Jews. Thereupon Umar said: Why don’t you send a man to call for the prayer? Then Allah’s apostle (blessings and peace of Allah be on him) said: O’ Bilal! Go and make the call to prayer”.

The messenger of Allah (blessings and peace of Allah be on him) didn’t adopt any means that is a symbol of the unbelievers to promulgate the time and place of prayer, which is one of the supreme ceremonies of Islam because that will insinuate emulating the

unbelievers. Islam has come to distinguish itself from other religions with respect to doctrines and acts of worship.

The propagator has to avoid any means of propagation that is considered a symbol and characteristic of the unbelievers whatever that means may be. This is with respect to doctrinal issues. As regard mundane affairs, he has to be clever enough to take whatever that agrees with the Islamic Legislation and reject what opposes it. Wisdom is an object or goal of persistent search for a believer, which he grabs wherever he finds.

In a nutshell, means and methods of propagation are not all based on Divine revelation as they are not also completely left to Man's discretion. Those of them stated in the Qur'aan and Sunnah are based on Divine revelation while the others are discretionary but they are also binded by Islamic legal controls. By this, I think I would have added something new to the field of Islamic propagation.

In conclusion, I seek the assistance and guidance of Allah as well as to consider this work solely devoted for seeking His noble Countenance. May Allah render it a source of benefit, for He is the most excellent Patron and the most excellent Helper.

*(Adapted from the book: Wasaail Ad-da'wah Ilallaahi Ta'aala wa Asaalibuha Baynat-Tawqeef Wal-Ijtihad).*

## **Foundations of Islamic Propagation in light of the legal texts and biography of the righteous (2)**

In the book: “Rakaiz Ad-Da’wah Ilallaah”, Professor/ Sheikh Fadhl Elahy stated this interesting summary which I hereby include in my book, perhaps it may gain applause and be of some advantage.

All praise is due to Allah who has bestowed favour on His poor and sinful slave to prepare these humble leaflets on a great subject. I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.

I ask Him, the Possessor of Majesty and Honour, to accept it based on His blessings and munificence and render it beneficial to the author, the reader and whoever listens to it, for He is All-Hearing, Ever-responsive.

### **Research Findings:**

This research has come up with many issues of which are the following:

#### **e) Who should invite to the path of Allah?**

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(2) Raka'ezud-Da’wah Ilallahi Ta’ala, by Sheikh/ Dr. Fadhl Elahy.

- 5- Many textual evidences indicate that inviting to the path of Allah, the most High, is the responsibility of every Muslim.
- 6- Every Muslim individual of the Islamic Ummah has been enjoined to bear this responsibility as indicated by many Qur'anic verses and prophetic traditions.
- 7- The rightly guided predecessors of this Ummah began doing this work immediately they embraced Islam.
- 8- Muslims in general did it throughout the ages as testified by even the enemies of Islam.
- 9- Old and contemporary scholars of Islam have declared that inviting to the path of Allah is the responsibility of every Muslim.

**Notes:**

- 1- Common Muslims (the unlearned) should carry out private propagation only.
- 2- Common Muslims (the unlearned) must restrict their Da'wah activity to clear and apparent issues.
- 3- Many textual evidences have indicated that a propagator must restrict himself to his field of knowledge. It is likely that if he exceeds his bounds he may ascribe to Allah and His prophet

that which he has no knowledge of.

**f) What should we invite to?**

We should invite to Islam wholeheartedly and comprehensively in a manner that embraces all affairs of life including doctrines, worship, conduct and business dealings. Evidences to prove this include:

- 5- Allah, the most Dignified and Glorified, has commanded that we uphold all the laws of Islam.
- 6- He has rebuked the Jews for believing in some scriptures and rejecting some.
- 7- The prophet (blessings and peace of Allah be on him) explained that faith is composed of sixty and a few parts.
- 8- The prophet (blessings and peace of Allah be on him) taught the Muslim Ummah all what they need to know regarding the betterment of this world and the world to come.

**Notes:**

- 1- Preaching Monotheism (Tawheed) is the basis of Islamic propagation.
- 2- It is greatly necessary to call to the confession of

the final message along with the call to monotheism.

- 3- It is greatly necessary to take into account the conditions of the addressees while selecting a topic for discussion after having invited them to proclaim the two words of testimony.
- 4- It is greatly necessary to restrict one's call to the holy Qur'aan and Sunnah and nothing else.

#### **g) Whom should we invite?**

Everybody found in this universe after the commissioning of prophet Muhammad (blessings and peace of Allah be on him) as an apostle should be invited to embrace and follow Islam for the following reasons:

- 5- The noble prophet (blessings and peace of Allah be on him) was sent to Mankind in entity. He is the seal and finality of prophethood.
- 6- Allah, the most Dignified and Exalted, revealed the holy Qur'an to him as a reminder to the worlds and the Qur'an in its speech addressed the whole Mankind.
- 7- Allah, the most High and Exalted, has made it an obligation on anybody existing after the commissioning of prophet Muhammad (blessings and peace of Allah be on him) as an apostle to

believe in him. He also resolved that whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

- 8- The prophet (blessings and peace of Allah be on him) invited all categories of people to Islam including the polytheists, Jews, Christians, hypocrites, magus, relatives, women, youth, children, the sick, those stricken (by a catastrophe), traders, destitute, bedouins and others.

Learned scholars have also emphasized the generality of the sphere of the invitees of Islamic propagation.

#### **h) How do we carry out the invitation?**

We propagate Islam using all the legally approved means and techniques. Pious men among the previous prophets including our noble prophet Muhammad (blessings and peace of Allah be on them) and others adopted many ways to invite people to the path of Allah including the following:

- 1- Verbal invitation through creating fear and hope in the invitees and through narrating stories and citing parables.
- 2- Verbal invitation accompanied by action,

gesticulation, drawing and fashioning.

- 3- Inviting by means of practical action only and by means of gesticulation only.
- 4- Inviting through beautiful argumentation.
- 5- Inviting by sending messengers and letters.
- 6- Inviting through money.

**Notes:**

- 1- It is not legally permissible to create fear and hope in the invitee through weak traditions.
- 2- Fabricated traditions must not be used in creating fear and hope in the invitee.
- 3- Citing stories is not intended to narrate and explore facts and incidents.
- 4- It is greatly necessary to avoid making or drawing images of animate objects while propagating Islam.
- 5- There is the need to argue in the best manner, except with those who do wrong.

**i) Where do we carry out the invitation?**

Propagation of Islam is not confined to a specific place. It can be done in any convenient

place. Pious men among the previous prophets including our noble prophet Muhammad (blessings and peace of Allah be on them) and others invited people to the path of Allah in various places, including the following:

- 1- The prison.
- 2- The royal court.
- 3- The Jewish synagogues.
- 4- People's homes.
- 5- The market place, road and while travelling.
- 6- The cemetery and when passing by graves.

### **CAUTION!**

Graves should not be taken as independent places for preaching and teaching.

### **j) When do we carry out the invitation?**

Propagation of Islam has no specific time. It is done at every reasonable time. The slaves of Allah, the most Gracious, from among the apostles including the Holy Prophet, (blessings and peace of Allah be on them) and others did it at any time they found the opportunity to do that including the following timings:

- 1- After the Isha (evening) prayer, after one-third part of the night, at midnight, after two thirds of the night and when they rise from sleep.
- 2- After dawn prayers, at midday, in the afternoon, and after the Asr prayer.
- 3- During the Friday sermon, Eid festival, rain and the eclipse prayers.
- 4- At the death of beloved ones.
- 5- Before fighting during Jihad.
- 6- When one witnesses the death agonies of the propagator himself.

### **Recommendations:**

I take this opportunity to place on record the following recommendations:

- 1- I advise the heads of Islamic universities and seminars around the world to adopt the subject (Propagational concepts).
- 2- I advise scholars, leaders and students to correct the errors that have spread among people about the concepts of Islamic propagation and to shed light on their realities.

3- I appeal to Muslims all over the world, rulers and subjects, scientists and the general public, men and women, to call to the path of Allah, each according to his knowledge and ability, hoping that Allah will admit us into the Paradise among those He has promised that when He said:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ الْأُمُورِ ﴿٤١﴾

And surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs [Al-Hajj :40-41 ].

I ask my Lord, the Ever-living and Sustainer of all, the Loving, the Beneficent, Originator of the heavens and the earth and the Master of glory and honor, to guide me and all Muslims to carry out Islamic propagation and get us out of the humiliation and dishonor we are in. He is the Ever- Hearing, the most-Responsive. May Allah send blessings and peace upon our

*We are all propagators of Islam*

Prophet Muhammad, his family, companions and followers. Our final prayer is praise be to Allah, the Lord and Cherisher of the Worlds.

(Adated from the book: “Raka’iz Ad-Da’wah Ilallaahi Ta’aala”)

## **Common means and concepts of Islamic propagation<sup>(3)</sup>**

- 1- Publication of a missionary journal, specialized in aspects needed by preachers, especially news and pressing issues.
- 2- One who invites to the path of Allah speaks in the tongue of the Islamic Legislation and not the language of custom. Instances of deserting the holy Quran is the act of some preachers who have abandoned it in their speech while preaching to the people despite its blessings and influence. How eloquent will it be if a preacher supports his speech with texts of Islam! He should not limit his speech for instance to women's makeup due to the fact that wanton display of graces has become a social defect and disgrace. People should be addressed by the Word of Allah and His Messenger (blessings and peace of Allah be on him) and not the words of the preacher.

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(3) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

- 3- Educating people and getting them used to establishing contact with scholars and preachers whenever there is a problem, perhaps there may be a legal aspect that requires the assistance of these specialists.
- 4- Asking writers and readers to write and to earn their output, being it prose or poetry and to harness it to address the people. They should be used to raise their faith and conscience and inspire their morals for the Hereafter.
- 5- Trying to get rid of regionalism in a speech meant for Islamic propagation (lecture - book ... etc.) and to use global speech due to the expansion of communications today.
- 6- To make excessive prayers and invocations to Allah the most High, at times of swift response, with sincerity, for one's family, brethren, preachers, the vulnerable, the Mujahideen, the underprivileged, the dead and all Muslims.
- 7- To deduct a portion of the monthly salary for charity activities and to urge and remind colleagues of that.
- 8- To present the missionary achievements and enterprise to the people in order to inspire

them to increase their confidence and support.

- 9- To design sun preventing plates which are placed on the glass in the interior front of the car to bear statements and useful phrases or verses of invitation to Islam .
- 10- The teacher should invest his efforts in private free or subsidized lessons, just like the doctor who gives free medicine, the employee who provides facilities for the clients; by taking advantage of the availability of good opportunity to penetrate the hearts of people, and give advice and guidance to clients.
- 11- To keep in one's company booklets, leaflets and tapes, in the car, at work; for distribution and dissemination.
- 12- To switch on the holy Qur'an Radio station in the place of work or shop for people to take advantage of them.
- 13- To guide to legitimate alternatives, such as summer places that do not involve perpetration of evils, modest markets and clinics ... e.t.c. so that it will be easier for people to desist from the prohibited.

- 14- To allocate programs or special mediums, in the media to respond to the suspicions of atheists and wrongdoers.
- 15- To take advantage of the mail boxes at the gates of houses and to persistently put leaflets of Islamic propagation therein.
- 16- To make intercession a means of inviting to the path of Allah, by giving the person seeking intercession good advice and guidance.
- 17- To encourage the righteous people to purchase and deal with stores that sell things that are not legally prohibited.
- 18- To benefit as much as possible from the activation of government regulations and decisions and to make them known to preachers so they can invest them for the benefit of Islamic propagation.
- 19- To establish educational nights, interspersed with various da'wah activities (lecture, competition ... etc) which shall begin by Maghrib prayer and continue till after dawn. They can be held in the mosque or at school.
- 20- To establish special short training

courses, focused on self-education in the skills of the faith of an individual.

- 21- To spread all Islamic activities you see or hear of and guide others to it for you will have similar reward of those that act upon it.
- 22- To invite one of the pilgrims and visitors to your house and talk with him directly while he remains in your hospitality.
- 23- To utilize family gatherings in introducing some missionary projects.
- 24- To write promotional letters, for such letters of commendation stir up the morales for perseverance and development.
- 25- To develop and select appropriate expressions for preaching, in the automatic answering telephone machine.
- 26- To focuss attention on associates and lovers of Islamic propagation to deduct part of their monthly salary to ensure the continuation of the Da'wah project and to relieve the charity donor so he can continue his offer with ease and without cost.
- 27- To allocate special centers for listening to social problems by appointing male and

female professionals capable of contributing to the solution of these problems through the telephone only. Other mediums besides this should not be received being them written or personal interviews, to limit the effort to just one method. This will help to avoid diversification of the activity which may weaken the role and require great potentials.

- 28- To bring about a recreation center in the neighborhood, even if on rent and provide it with many means of attracting community groups but it shall be directed and managed in a sound manner through Islamic propagation programs.
- 29- To select the right home and school, which offers many incentives for religiosity, like the presence of righteous persons or an Islamic atmosphere or active preachers ... etc.
- 30- To give good treatment to guests of Islamic invitation through smile and mingling with them with humility, reverence, respect, and offering of gifts.
- 31- To attract the conscious educated class of people through proper arrangement and profound delivering of the counselling message and subject which the preacher

intends to give.

- 32- To incite the spirit of competition among the guests of Islamic invitation from time to time, through competitions.
- 33- To keep contacts with old friends and take advantage of public occasions to give them advice.
- 34- Using the mass transport during long journeys to talk directly with the passengers. This creates an atmosphere of sound monopoly for the preacher.
- 35- To frankly talk to the negligent at the proper time and manner, taking into account his self satisfaction and readiness to accept open dialogue, regarding his act of violation or otherwise seek someone else who can influence him.
- 36- To diversify the techniques and means of inviting to the path of Allah while preaching to a negligent fellow or correcting and getting rid of an evil.
- 37- To utilize the goodness in some sinners, like some aspects of sympathy or true emotion towards good or manhood by highlighting this aspect as the basis of inviting him to Islam; because no Muslim is totally

void of some good aspects which can be developed to mobilize his soul.

- 38- To invest situations which are highly influential in the souls (like the death of a relative or some disaster in wealth ... etc). This gives the propagator the chance to influence their hearts easily.
- 39- To distribute books, Qur'aan, pamphlets and audio tapes.
- 40- To write useful books and prepare scientific researches that affect the reality of people.
- 41- To distribute Da'wah notes and announcements and follow-up their delivery to people.
- 42- To prepare useful missionary magazines free of illegitimate stuffs.
- 43- To prepare and provide beneficial propagational magazines and books in barbing saloons, real estate offices and customers waiting areas.
- 44- To frequently pay visit to villages and hamlets - especially those of relatives – to deliver speeches and lectures at social events, such as marriage and naming ceremonies.

- 45- To conduct campings and Da'wah trips.
- 46- To prepare advantageous programs for marriage festivals.
- 47- To cooperate with Islamic propagation and guidance centres, cooperative offices, charity establishments and districts centers.
- 48- To follow up newspapers and magazines to get addresses of people interested in contact and communication domestically and internationally to preach to them through messages.
- 49- To make the good of express ways and internal roads signboards bearing invocations by putting statements of Islamic propagation on them.
- 50- To take advantage of the large electronic signboards normally found in public arenas bearing invocations for the purpose of Islamic propagation.
- 51- To give admonition through phone and text message and to benefit from counseling via the electronic message machine.
- 52- Phone messages through mobile phone bluthooth.
- 53- To spread and ditribute small Da'wah

cards.

- 54- To take along while traveling some books, pamphlets, cassettes and leaflets to be distributed to travelers.
- 55- To explore the conditions of the poor and needy in order to make them known to the rich who can help them.
- 56- To endeavour to reconcile between people and bring their hearts together.
- 57- To subject telephone conversation for Islamic propagation and promoting the ties of kinship, friendship and neighborliness.
- 58- Guiding people to beneficial programs and useful magazines.
- 59- To establish intellectual, relief, charity, missionary organizations and other modern mediums like (associations of district centers) e.t.c that will be useful in propagating Islam.
- 60- To make the best of the projector machine in the process of inviting to the path of Allah.
- 61- To make the best of the computer and its various programs in the process of inviting to the path of Allah.

- 62- To participate in conferences, seminars and meetings.
- 63- To make the best of achievements published in Islamic propagation periodicals.
- 64- Summer centers and evening district centers.
- 65- To pay more attention to the pillars of Islamic propagation like (kiosks) in the markets and large commercial centers for the sale of tapes and Islamic publications.
- 66- To defend learned scholars, preachers and righteous people and to disallow slanderings about them and state their virtues and excellences.
- 67- To refute the suspicions of enemies about Islamic issues and to confront them with the strong response.
- 68- To follow-up, detect and expose the plots and plans of enemies.
- 69- To use scientific miracles based on sound rules and principles of inference from the Qur'an and authentic Sunnah in inviting people to believe in Allah the most High.

## **Some write-ups and letters of leaders of Islamic propagation**

From Abdullah bin Abdil-lateef to all Muslim brothers, may Allah protect them and grant them sound insight and understanding while inviting to Islam, Amen.

Blessings and peace of Allah be on you.

The motive underlying this letter is admonition to uphold the fear of Allah and dutifulness to Him and to realize the most vital of all responsibilities and paramount of all obligations which is striving to know the reality of Islam.

The prophet (blessings and peace of Allah be on him) has told us of Islam as a religion that began strange and that it will return strange towards the end of time as it began and that this faith has appearance and disappearance. He told us that part of the appearance of faith is for a whole tribe to understand Islam to an extent that non of its members will remain without having faith in Islam except one or two persons who will be hypocrites. Such will be subdued and humiliated. And that part of the disappearance of faith is for a whole tribe to act recklessly to the extent that only one or two of its members will remain in faith. Such will face persecution and terror.

The substantiation of what he (blessings and peace of Allah be on him) informed us has actually occurred when the good has been considered evil and evil considered good. The young ones grow upon that as

the adults grow old on it. Many people, out of their ignorance, have come to believe that polytheism is religion and that following the religion of Islam is polytheism and thus, they cast those who believe in Islam out of the faith. Allah is the real and only One who deserves to be sought for help.

Towards the end of this period Allah has favoured us with a learned scholar of Islam in the person of Muhammad Bin Abdil-Wahhab, the Imam of Islamic propagation in Najd region of Saudi Arabia.

Allah has opened through his hands closed gates leading to the radiation of the brightness of the holy Qur'an and Sunnah. Through him, Najd became purified from the filth and disdain of polytheism of the era of ignorance. He made research and debated, authored books and dialogued until the truth about the basic and secondary aspects of Islam became manifest. Islamic propagation became stabilized as disagreement disappeared and people became united in harmony.

Hence, it is necessary for us to realize this blessing, guard it, show gratitude for it, devote our selves to teaching this message, inculcate and purify it and leave of the errors committed by some regarding some desirable acts, for that not to lead to obstructing the smooth progression of this message as a result of preoccupation with the desirable on account of what is

more obligatory and important.

Take this into account, because disagreement among you regarding some secondary issues of Islam comes as a result of the whisper of the devil that impedes one from acting upon what has been legislated. Let your word be united in inviting to the path of Allah, defending His religion and warring against its enemies. Invite to the path of Allah through that which is best; for you are in deed in the era of strangeness where you have to propagate Islam and not in the time of....In fact the era of the appearance of Islam Jihad will take off through the tongue and exercise of power and you must be sincere to Allah.

May the blessings and peace of Allah be on our prophet Muhammad, his family and companions.

### **Means and ideas for preaching in the mosque <sup>(4)</sup>**

1. Delivering improvised didactic speeches after the obligatory prayers.
2. Holding weekly or monthly or quarterly lectures.
3. Conducting long or short lessons in science between the Adhan and Iqamah of the evening prayer (Isha), or between Maghrib and Isha depending on the level of students in the mosque.
4. Establishment of scientific symposia.
5. Setting up a box titled (Take your copy) and feeding it with a few books, pamphlets and tapes for free distribution.
6. Having a general academic library in the mosque where charity people are invited to endow books therein.
7. Putting a shelf in the mosque for lending out tapes and to be supervised by a person who shall be in charge of that.

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(4) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

8. Preparation of cultural competitions for families, youth and children from among the people of the mosque, especially during the holidays.

9. Organizing circles for the memorization of the holy Qur'an for both adults and children but under proper supervision and follow-up.

10. Reading from a book for the mosque's congregation.

11. Conducting a weekly lesson for the foreign communities through the help of a translator.

12. Encouraging and caring for the talented persons of the mosque's congregation and using them to propagate Islam in the neighborhood.

13. Exploring the conditions of the poor and needy of the mosque's congregation in order to make them known to the rich and charitable institutions that can help them.

14. Endeavoring to reconcile between people and bringing their hearts together and seeking the assistance of the elderly people of the mosque.

15. The Imam of the mosque should conduct a weekly and periodical meeting with the mosque's congregation at their homes, which he should be keen to attend.

16. Sending gifts to the mosque's neighbours during

festivals like Eid.

17. Visiting those who absent themselves from attending the congregational prayers among the mosque's neighbours.

18. Having a box in the mosque for suggestions, questions and others.

19. Preparing a board in the mosque for beneficial items, legal opinions, announcement of lectures and lessons and to pay attention to developing and renewing it and inviting the mosque's congregation to partake in it.

20. Showing good examples of good conduct and harmonizing people' hearts by visiting and showing them love.

21. Conduction of private preaching for members of the mosque's congregation.

22. Giving advice and exhorting what is right and prohibiting vices in the neighbourhood against the widespread of apparent vices.

23. Sound preparation and development of the Friday sermon.

24. Organizing competitions for memorizing prophetic traditions and intellectual text booklets.

25. Spreading the formal legal opinions of scholars among the congregation of the mosque.

26. Making statistics of the non-Muslim employees (in the neighborhood surrounding the mosque) and inviting them to Islam.

27. Emphasizing on the inhabitants of the neighborhood and inciting them to bring their children continuously to pray in the mosque.

28. Urging the head of the family to train his family and to seek the help of his children if he is not educated or to ask the Imam of what confuses him.

29. Encouraging university students to propagate Islam particularly those who are serious minded in the religion and to make the best of them in the mosque's activities.

30. Activating the role of Eid sermon, making the best of able preachers in it by inviting creative and influential persons to deliver the sermon, and informing the people of its place.

31. Inculcating the love for mosque in the hearts of children living in the district by providing diverse activities and to encourage the worshippers to tolerate mistakes usually made by children in the mosque by dealing with them politely especially those who commit some mistakes among them.

32. Taking advantage of old cassettes by putting them in the mosque's library for lending.

33. Beware my brother of giving an embarrassing sermon for it has no effect particularly if it is meant by

the sermon giver to fulfil some of his personal or intellectual ends.

34. Having a monthly meeting by a group of orators in the same district or area or companionship for the purpose of exchanging ideas and uplifting the standard of sermons.

35. Inviting learned scholars to give speech in the mosque and preparation of questions that will benefit the mosque's congregation or to make it an open dialogue between them and the scholar.

36. Orators have to upload their sermons in the Internet to generalize their benefits or to arrange with the mosque's website to display such sermons there.

37. The orator should seize the opportunity of an event to give admonition. For example if a musician abuses the personality of the Prophet (blessings and peace of Allah be on him) we seize that opportunity to reveal to the public the frivolity and evil deeds of musicians ... and so on. Moreover, the orator requires to acquaint himself with that which serves his propagation including listening and reading news and information.

38. Developing an educational plan for preaching quarterly or annually and preparing the worshipers to interact with it in preparation and implementation.

39. Holding periodic meetings between the

neighborhood's group of preachers to exchange experiences and to consult one another regarding the sermon's promotion and evaluation.

40. Granting gifts to the young children that attend the mosque to create the love for mosque in them.

41. Inspiring worshipers to always be in the service of those observing seclusion in the mosque, provide their needs and facilitate their affairs.

42. Active participation in the predicaments of families and neighbors of the mosque by organizing a small ceremony in the mosque for the successful students and extramural lessons for the worshipers and others in general.

43. Inviting people of the neighborhood to participate in Islamic magazines.

44. Organizing Ramadhan breakfast for laborers and utilizing this opportunity to preach to them.

45. Organizing Eid festival party by the mosque, for the people of the neighborhood whereby Muslim foreign communities are invited to mitigate their feeling of solitude for their families who are far away.

46. The necessity to find a translator to translate the Friday sermon, if it is not possible to get mosques for the foreign communities that do not understand the language of the country.

47. Processing some of the posters to take advantage of them in preaching to people during events and annual good deeds like (the beginning of Ramadan, Hajj, the end of the year ... etc.).

48. Calling professionals to address the unending problems in any mosque to proffer solutions that will fit the mosque's congregation, such as: (the problem of the youth being reluctant in frequenting mosques).

49. Organizing a field visit by the Imam of the mosque and some of the elders of his congregation to shops, barbibing saloons, music shops and bars in order to remind their owners of keeping away from evil, and to give them formal legal opinions and pamphlets.

50. Developing a plan for preaching in the holidays in various segments of the mosque's congregation to utilize and invest their leisure time during the holidays and vacations.

## **Means and ideas for preaching through the Internet <sup>(5)</sup>**

Dear brother preacher!

Do you know that destructive doctrines and false religions, even Buddhists, pagans and Satanists, have hundreds of websites in the dead languages of the world but the Sunnis have only two sites in Chinese which is the language of more than one billion people? Do you realize that even these two sites came from individual efforts which are weak and primitive and from archaic potentials which have made their usefulness very limited? With the hope that you will partake in propagating Islam through the Internet, grab some of the means and ideas:

1. Organizing Da'wah forums and seminars on topics and concerns of Islamic propagation via the Internet, and to exchange views on Da'wah work, which is now available through audio and video channelling.
2. Making the best of statistical research available on the Internet to strengthen our Islamic propagation programs, for they will give our perceptions and

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(5) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

stances more force and power of persuasion and influence.

3. Avoid the negative effects of working alone or discretionarily at Islamic-oriented sites rather than working collectively in one spirit.
4. Transferring whatever is possible of scientific lessons or live lectures and making them accessible to other sites.
5. Announcing to the people about Da'wah activities (lessons, lectures, training courses, speeches, sermons).
6. Increasing the number of professional websites so that they can attain innovation through competition and become accessible to people. These sites include special websites for youth, economic and social problems, tolerance of Islam, Islamic civilization, e.t.c.
7. Every Muslim using the Internet and has a concern for Islamic propagation ought to play a role in spreading goodness. He should not be a negative figure that takes and refuses to give out. He should try to do something even if it were guiding to ideas about Islamic propagation and sending them to those that may use them.
8. Contributing through monthly article solely focused on a particular subject and sending it to public

forums and websites.

9. The professional brothers in Internet should hope for the recompense of Allah by establishing websites to activate the role of learned scholars and Da'wah workers on the Internet to facilitate the means of getting to them and making them accessible to people who would want to benefit from them.
10. Providing alternatives for Islamic websites, informing them about any modern advancement regarding Internet programs and sciences and giving them scientific advice and experiences in the field of computer.
11. To let people know through the Internet of those students who are not famous so they can make the best of them.
12. To fill the net with websites that give a sound and correct presentation of Islam, regarding its doctrines, jurisprudence, methodology and propagation to hem in the opportunities of deviated sites, particularly through English which is the language used by 80% of Internet users.
13. Paying attention to the remarks and observations of Internet users by giving constructive admonition. One should make some sacrifice and hope for Allah's reward in all that.

14. Linking the websites of Islamic official bodies with charity organizations and associations for the purpose of promoting contact among them and straitening dubious ideologies.
15. Filling dubious anti-Islam websites with rejoining messages simultaneously because they cannot be received and read at a time by same website let alone dealing with them which will oblige it to reconsider the materials it presents about Islam and Muslims.
16. The necessity of publishing information about false and misguided doctrines to scare people away from them and declare oneself free from them which is one of the greatest necessitations of the word "La Ilaaha Illallaah" – there is no deity worthy of worship but Allah. Hence, he that is in quest of Judaism will not find it alone in Jewish sites but he would rather be taken by surprise to find Islamic websites talking about Judaism from their own viewpoint. Similarly is the case with other religions and doctrines.
17. To bring about websites specialized in solving the problems of youth, family,...e.t.c.
18. To have acute media monitoring of all activities in the web, index and publish their names, make good use of them and to render the ideas accessible to all.

19. To create a site for coordination between Da'wah charity associations, organizations and institutions working in the Da'wah field of charity.
20. Provision of time and effort in the organization of lessons and lectures and uploading all Islamic propagation activities in the Internet, so that these activities will benefit the slaves of Allah in all places and times.
21. To give vote of thanks and praise to the sites that provide serious Islamic ideas and programs.
22. Taking advantage of the Internet in the origination of the idea of spreading and learning Arabic among non-Arab Muslims and to create websites to serve this legitimate purpose and religious end. The pagan Chinese who have forced computer companies to encrypt computer engineering language in Chinese should not appear better than us in upholding the glory and honour of our Arabic language .
23. Establishment of special sites to follow up new ideas and information in foreign languages and translate them into Arabic, especially those ideas and means that serve invitation to the path of Allah, the Most High.

### **Break**

A preacher who does not know the language of the people that have embraced Islam through him:

Language barrier constitutes an obstacle for a lot of people while inviting others to Islam. That is because many Muslims do not speak the language of these people. This is what led this man to this leading idea. One of them acquired a set of books that preach Islam in different languages and put them in the (trunk of his car) and wrote on his car in several languages: "If you want to know Islam ask me to stop". Whenever our friend is stopped by people - many of whom do not know his language- he would open the trunk of his car and ask them to choose the book whose language is consistent with them.

## **Means and ideas for preaching to the youth<sup>(6)</sup>**

Allah the most High said:

﴿إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ ...﴾

Surely they were youths who believed in their Lord [Al-Kahf :13] .

In terpretation of this verse, Ibn Kathir , may Allah have mercy on him, said, “The youth are more likely to accept the truth and be guided to the right path than the old people who have become insolent and deeply engrossed in false religion”.

“In fact young people are the balance of the nation by which it faces the responsibility of the future. Hence, if the nation neglects giving education to its youth, it will by that progress into its future without any outstanding account”.

### **Firstly: For youths in general:**

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(6) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

1. To concentrate on the prominence of presenting issues of 'Aqeedah (Islamic faith), loving Allah, the most Dignified and Glorified and devoting all acts of worship to Him, through practical examples in the life of youth such as worshipping one's desires, pepetrating the forbidden, emergence of Satanists, abuse of religion...e.t.c.
2. To curb youth's desire in purchasing any scientific books and references by urging them to consult a specialist whenever they desire to buy any book.
3. To specialise a portion for the youth in the programs organized by any preacher among us, in any preaching tour, or lecture schedules or sermons . Even if they vary, methods may differ because a young man may not have the opportunity to meet but a remote preacher.
4. To compose a committee in call centers, mosques and cooperative office specialized in inviting young people to Allah and discussing and following up their cases and measuring the level of solutions provided to them, and to divide the preaching meant for the youth of any district into stages, with a clear vision of the objectives and means of each stage.
5. Activating the role of educational specialists with experience, religion and enlightenment and to take

advantage of their opinions and experiences in guiding young people and inviting them to Islam.

6. The need to continue giving deep rooted Islamic solution to the problems of young people that have deviated from the right track and to increase them in the libraries, recording stores and websites, so that Islamic voice can be heard among thousands of voices that preceded it in addressing youth issues, via corruptible and delusional means. Thanks be to Allah, some efforts have been made, but inviting young people to Islam requires more of such efforts.
7. The preacher should briefly present the manifestations of youth deviation because the level at which he can convince the youth of his awareness does not require elaboration, broad explanation and acute description of the manifestations of deviation as much as it requires in proffering solutions and analyzing the causes of corruption to desist from them.
8. Knowing the mental map, inclinations, flaws and morals of the youth you are inviting makes it easy to influence him.
1. Provision of youth embracement centres in the neighbourhoods (permanent centers, seasonal – summer, spring - libraries) to organize sports, social and cultural activities.

9. Creating a special corner in the libraries containing novels and tales about the youth and presenting it in a very interesting manner such as (80 years in search of a way out, The mountain of repentance, Tears on the slopes of glory, The Caravan, Suffering of a young man).
10. Activation of Qur'an memorization circles in the mosques and making them beloved to the young people through effective attraction, follow-up, sound selection of supervisors and good treatment of the teachers.
11. Public preaching in the gathering areas of youth (sidewalks, casinos, guest houses, Internet cafes) by delivering speeches and distributing tapes.
12. Utilization of holiday seasons in having a rapprochement with the youth through the Eid ceremony organized by the people of the neighborhood. This should include (competitions, interviews, dinner ...).
13. Convergence between the Commission for the Promotion of Virtue and Prevention of Vice and the general youth and the adoption of programs that will remove barriers between them so that the youth can be won over.
14. Making the most of the periodic family

gatherings in organizing programs for the youth.

15. Some of the programs for occupying the free time of youth and developing their skills include (computer courses, self-defense, horsemanship, first aid,...), in coordination with the specialized centers and at discount prices.
16. Organizing periodic Umrah trips to Makkah and taking advantage of the new Umrah system.
17. Provision of specialized educators to address the young people and solve their problems, through facilitated means such as: (direct phone, postal mail, e-mail).
18. Issuance of youth magazines dealing with youth affairs, and working to disseminate them among young people.
19. To take advantage of the school areas of activity like (lectures, competitions, visits, trips).
20. If you predict that a particular young man needs to be taken care of through preaching, either because of his closeness to good, or because he has qualifications, abilities and talents that can be harnessed for good, choose a number not exceeding four of the righteous who are committed and organize a short trip. It will have a significant impact in him and break

the barriers between him and the committed people.

21. To pay a special visit to the young man to speak to him frankly, sit with him individually, preach to him and discuss with him during such visits.
22. To transfer him to a new bay at the beginning of change, so that his commitment can grow stronger.

### **Secondly: Training the committed youths:**

1. Paying attention to helping the Youth in memorizing texts of the Qur'an and Sunnah, Islamic legal science and literature, because they will be orators and preachers of the future, and the weapon of a preacher lies in the several textual evidences he has memorized.
2. Teaching the committed young people jurisprudence of the policy of self restraint and diligence in worship.
3. Exploiting the area of seclusion (Al-i'tikaaf) and summer camps in educating young people on perseverance in supererogatory and other acts of worship.
4. Forming relief groups from among young

people in coordination with the interior relief institutions for the distribution of food and clothing.

5. Organizing the public contests with huge prizes in the following areas:

- Memorization of the whole Qur'an or parts of it.
  - Memorization of some prophetic traditions (Al-Arba'oon An-Nawawiyyah, selections from Riyadh As-Saliheen).
  - Summarizing a book.
  - Social research on one of the social problems.
- Note that each area can consist of several levels.

6. To take advantage of those youth who are professionals in the field of computer (Internet) to support Islamic sites and Muslim scholars who have websites on the Internet.

7. To have a corner in the mosque specified for the directives and cultural contributions of young people.

8. Provision of study circles with a simplified and specific scientific approach to educate and graduate students.

9. To keep the company of the young man even after giving him some education, but he should be given the opportunity to start working and

practising the religion independently on the the educator himself. He should forget about the favour he has done to him and should not make him remain recipient and student forever.

10. Diversification between scientific and practical education and taking into account moderation in criticism, far away from undeliberated hops while dealing with some intellectual issues.
11. In order not to lose the young people and scare them away from goodness and commitment, we must adjust our observation and emotions with them, adopt flexibility in controlling them and in implementing their programs. For example, we boycott and grow angry when a young man goes with a committed group different from ours. This is wrong.
12. In acquiring different brands of young people, the issue of comprehensiveness should be noted in the programs, and attention should be given to mental education that strengthens mental abilities.

## **Means and ideas for preaching in Islamic propagation centers and agencies<sup>(7)</sup>**

1. To care about developing the speech delivered by preachers by modifying and developing the scientific material according to the diversity of its beneficiaries. For example: a speech meant for women requires emotional expressions and the act of raising their emotions more than what is required in the speech meant for men, and to cite examples from the reality of women.
2. A preacher should follow-up with those who have consulted him about their problems, find out how well the solutions proposed by him have worked, ask about their conditions and show interest in them, especially those who frequently come to him.
3. Preachers should ask centers to provide new tapes and books, and to provide and make a database available to people.
4. To honour the active Da'wah personalities that collaborate with Islamic propagation centers and to appreciate their efforts in line with the prophetic

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tradition (He who does not thank people does not thank Allah).

5. Development of team spirit, respect of the principle of consultation between preachers, taking advantage of views and proposals and involving distinguished preachers in the development of the centre's annual work plan.
6. Announcing Da'wah activities in the media, the Internet and through the e-mail.
7. Participating in radio, newspapers and magazines through angles of Islamic propagation.
8. To administer discipline in the schedule of those responding to public calls and to select those preachers with scientific excellence in the center, to keep people's relation with the center and increase their trust and credibility.
9. To commission members of Islamic propagation centers to carry out an annual research to find solutions to the rampant problems in the society, through field study and specialization.
10. Paying attention to preaching to the deaf and dumb and giving them some programs and guidance through coordination with people who can deal with them.
11. Organizing courses in scientific and practical training in inviting to the path of Allah, the

Almighty.

12. The preacher should take along with him one of the young men whom he deems fit and close to guidance while going out to preach to benefit and influence him.
13. The preacher should take record of attitudes and experiences while preaching so they can be useful in the future.
14. Taking advantage of the preacher's arts, advertising to promote the center's programs and overcoming the primitive ways of presenting them which does not involve any art of innovation. This will enable the preacher to play important role in persuasion and conviction.
15. To benefit from teachers in introducing seminars and lectures.
16. Show of humility on part of the director of an Islamic propagation institution by visiting the students and preachers and inviting them to make effective participation in the programs of his organization.
17. Giving preachers the skills of administrative work by assigning it to them and convincing them that it is part of Da'wah work.
18. Continuous evaluation of programs and presentations in attempt to develop and remove

them from monotony.

19. Conduction of scientific educational training courses for undergraduate teachers of holy Qur'an memorization circles in the center's zone.
20. Adoption of summer competitions in various scientific fields to bridge the gap and meet the needs of students. The following can be selected:
  - 1- Quranic competition.
  - 2- Competition in memorizing the prophetic traditions.
  - 3- Competition in memorizing texts in the sciences that serve the Islamic knowledge (like Arabic Grammar, Principles of Jurisprudence, Rhetorics, e.t.c).
  - 4- Competition for those youth who are "righteous" and committed in form of (Research, oratory, preaching innovations.... etc).
21. Opening a website in the Internet.
22. Participating in public exhibitions to get the community acquainted with the center's role and to distribute pamphlets in the field of Islamic propagation.

## **Means and ideas for preaching in Summer centers<sup>(8)</sup>**

1. Organizing comprehensive training courses that develop all the requirements of a student and depend on whatever can be provided regarding incomes and experiences like:

-Training courses in the holy Qur'an and its sciences.

-Training courses in Islamic legal sciences like 'Aqeedah, Tajweed, Hadith...e.t.c.

-Professional, electronic, electrical and deliverance...e.t.c training courses.

-Training courses in the art of dealing with the parents, Islamic reference authorities, success...e.t.c.

These training courses should involve the following:

a) Final examination.

b) Certificate for successfully passing the course.

c) Attendance certificate.

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2. Paying field visits outside the centre to areas like industries, learned scholars and old people. At the end of each visit each student writes a report wherein he states his observations, his likes and dislikes and his recommendations for future visits.
3. Daily and weekly programs such as lectures, lessons, symposia, trips and entertainments.
4. To sort the summer centers in the country according to the level of knowledge and commitment of students in three levels: summer centers for beginners, centres for the average students and centres for those who have participated in the programs of past summer centers not less than five years. Each center should have its own plan and objectives.
5. Making attempt to give a feature of diligence to the Center's students, and to maintain a state of equilibrium in their programs in order not to allow entertainment programs overwhelm the general characteristic of the center.
6. Organizing useful exhibitions such as: Charity organizations' exhibitions , book fair and others.

## **Break**

### **Beacon:**

(... If a means does not actualize its religious objective, innovating in it will be blameworthy, but if something else actualizes the aim for which it is intended but there is no evidence to prove its considerability or inconsiderability, then innovating in it will not be reprehensible).

### **A preacher who is at home:**

This preacher arranged with a public passenger bus company to rent the front seat of one of its buses throughout its trips. Actually, he was given this seat at a discounted price and he placed a written banner on the seat bearing this statement: (If you want to know anything about Islam call this number ...). Thereafter, he sat in his house and started receiving calls from those in search for guidance.

### **Means and ideas for preaching at homes**

1. A father should take advantage of the constructive good sites on the Internet, provided there is conscious scrutiny and direct supervision over these sites and to give the child immunity from the danger and harm of bad sites.
2. Periodic family meetings and outings have special impact on invitation to Islam, provided special programs are arranged for children, women and men, and enough freedom is given to the children to play and move about.
3. Utilizing the visit of one of the preachers or students, or hosting the Imam of the mosque to give tips or piece of advice to the children.
4. Exploiting the children's presence in the car, for listening to a tape and asking them questions to take advantage of the tape.
5. Allocating a wall panel which shall be placed at the entrance of the building, for its residents to participate in good and invite them to the activities of Islamic propagation.
6. Participation of the father with his children in their plays, showing them love through good words and treatment, demonstrating compassion and kindness to them and giving them names that have good educational meanings. All this makes

directives to gain acceptance in the hearts of young children.

7. Organizing a weekly family lesson in a certain book, which shall be repeated several times throughout the year.
8. Establishing a mini scientific library and providing it with the most important and influential books in raising a family.
9. Obtaining good and Islamically legitimate religious videos, being careful of accepting other Islamic alternatives, which involve acts of prohibition, like dramas and the likes.
10. Learning and teaching a book of knowledge at home, and taking advantage of the recording of the corporation known as (The way to memorising the Holy Quran).
11. Reading from a book individually or collectively during family gatherings.
12. Activating the role of the righteous people in keeping the ties of kinship.
13. Listening to objective radio programs like the Holy Qur'an radio.
14. Subscribing to beneficial magazines, such as The family, Islamic Propagation magazines and others.

15. Having family picnics to the deserts and preparing good programs by focussing on educating people to meditate on the creatures of Allah and His wonderful innovation in the universe.
16. Giving gifts to the family on special occasions.
17. Provision of books and tapes in the language of the maids, drivers and the like.
18. Promoting the talents of children and paying attention to them so they can be used in the call to the path of Allah.
19. Improvising a small box in the house to support charitable projects.
20. Developing an audio library in the house, choosing the appropriate and most recent tapes for it and taking into account that all members of the family benefit from it
21. Specifying a family meeting involving all family members to discuss their shortcomings regarding the rights of Allah, and to exhort one another to spread goodness and Islamic propagation.
22. Giving gifts to neighbors involving a tape or book on Islamic propagation.
23. Taking advantage of useful computer

software.

24. Organizing various cultural competitions among children, such as competition for the memorization of Surah Tabarak, Aayatul-Kursy (Verse of the Chair), The forty prophetic traditions of An-Nawawy, The three fundamentals ...e.t.c.
25. Holding competitions in summarizing some useful books, or unloading tape contents, or by asking questions on the contents of a tape, to ensure that they listen to it.
26. To pay attention to the style of narrating objective stories to children and to bring them story programs free of illegal contents such as stories of the prophets, the companions of the prophet and others.
27. Accompanying one's children to one of the Islamic libraries and Islamic recording industry, and educating them to choose what suits them of the useful materials that will develop their love for reading and curiosity.
28. The method of verbal reinforcement (praise and admiration) by the father or teacher, has its effective impact in the hearts of children.
29. Indoctrinating normal words and phrases in the child's mind and training him on that has a deep meaning in the psyche of the child, such as:

*We are all propagators of Islam*

Saying “La Hawla Wa La Quwwata Illa Billaah” (No might nor power but with Allah) during sadness and distress or saying Subhaanallaah (Purified and praised be Allah) when one wonders .. e.t.c.

## **Means and ideas for preaching in libraries and publishing houses<sup>(9)</sup>**

1. To put forward an initiative by proposing topics to learned scholars and researchers to write on.
2. Reprinting documented guidance brochures and making them available to readers during the seasons of special worship like (Hajj and Umrah, Ramadan, End of the year...).
3. Adopting the printing of Da'wah cards, or Wedding Cards, in a very attractive form bearing short phrases of invitation to Islam and fit for preaching in many areas. This is because standing to preach to a person may need some potentials and capabilities not required by preaching through cards.
4. Printing short Da'wah messages to be sent in form of envelopes, bearing admonitions for people who fall victims of evil perpetrations and negligence in their obedience to Allah.
5. Adopting the edition of Islamic propagation magazines.

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(9) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

6. Advising publishers and owners of companies publishing and printing materials that are dead set against the Islamic Legislation .
7. Publishers should seek the reward of Allah through reducing the prices of the Islamic books they publish so that they can spread fast and reach to the people.
8. Making the copy and translation rights of books free to every capable Muslim and to seek Allah's reward through that for He may make some persons to translate, print and distribute them.

## **Means and ideas for preaching among students<sup>(10)</sup>**

1. Selecting anyone among the students that appears to be genius and intelligent from the early stage and configuring him to be one of the nation's learned scholars, and to make a future plan for this long-term goal.
2. Correcting the way many school educators look at the bad image of the children of people who are religiously committed, taking special care of them educationally and training them on good moral ethics and respect for adults, teachers and others.
3. That we preach in our neighborhoods by setting practical examples and good model by making our homes to be typical and exemplary of a Muslim home that can be emulated as a role model.
4. Not neglecting to invite the neighborhood kids to watch a video and comment on it, or set questions on its subject matter.
5. Some righteous people still hesitates to break into the world of computers and does not know that the Buddhist monks in pagan countries or even the

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Christians and others are moving forward to specialize and master dealing with networks.

6. My blessed brother! The little time you spend in learning the basics of computer, saves you a lot of time.
7. Visiting the righteous brothers, urging them to engage in preaching work, to leave off negative redundancy with respect to Islamic propagation and to know the areas that fit each and every one of them to take advantage of them in the call to Allah the Almighty.
8. Examining the state of the Imam of the mosque, meeting his needs, informing him about current affairs, new books and ideas, and to give him tribute, respect and prestige in order to win him and persuade him to serve Islamic propagation.
9. Efforts of the early religiously and scientifically committed brothers are being depleted by some radio stations, or missionary or deviant associations through unending correspondence and that frequently request them to send writeups for publication but they would instead burn and destroy them to limit their accessibility to people who are really in need of them. Such stations and associations as well as the owners of deviant ideas should be rejoined and their websites should be deliberately interrupted.

10. Seizing the opportunity whenever possible to express our repudiation of the strayed and deviant doctrines and to warn the public about them so that people would take to the standards of the Sunnis in their future lives before a day comes when we will hear that someone has been influenced by the ideas of the people of innovation and misguidance due to lack of intellectual immunity and resistance.
11. Chasing the sidewalks youth, public land travellers, public parks and recreational facilities at the end of the week to invite them to Islam.
12. Activating the role of taxi drivers and mass transit, by providing them with palmphlets and tapes to propagate Islam among their passengers.
13. Holding weekly meeting with the family, even if it were for reading Surah Al-Kahf every Friday, or for reading a booklet while taking tea. This has a great impact in the hearts of parents but you can hardly see who does this constantly even among the righteous.
14. Carrying on the sending of letters of thanks and words of praise through phone or correspondence or fax or telegram, to those you have noticed having the concern for Islamic propagation, or having an effective idea, or a successful method, in order to encourage others

and spur them to continue to give and do more, for the preacher is a human being that can be influenced by this method .

15. Strengthening ties and links with preachers and students in the neighborhood and exchanging experiences and benefiting from them in joint Da'wah programs that are likely to remove the solitude in the soul.
16. Opening a file for the legal violations in the neighborhood where you live, and scheduling the method of changing, remedying and removing them in cooperation with the Association for Promoting virtues and Prohibiting vices' center in the neighborhood.
17. Specifying some time to visit the prisons and reformatories to strengthen those working there and present to them modern means of preaching and to visit the prisoners to raise their spirits.
18. Specializing in a particular evil that is widespread among the people by focussing on all its aspects and studying it consciously to proffer successful solutions, and raise a strong comprehensive memorandum to the persons in charge of affairs for implementation.
19. To further strengthen relationship with the mayor of the neighborhood by visiting him, cooperating with him and support him in doing

reforms among the people and acts of goodness.

20. Paying periodic visits to stores containing evils, to give them good words of advice and to continue preaching without fatigue or interruption. If only fifty people from the mosques visit a shop involving legal violations to advise their owners many would have responded positively.
21. Inviting relatives, neighbors and their children, to a party when any of the children memorizes something from the holy Qur'an, to encourage and motivate them.
22. Attempting to convert the public councils to councils of Dhikr (remembrance of Allah) tactfully, politely and attractively by linking events and previous happenings of the councils with faithful and educational meanings.
23. Using phone in recitations and review of the holy Qur'an and other memorized texts and to give lessons to women organizations via the telephone.
24. Making indexes for private libraries and accurate indices for books and tapes of Islamic propagation to be presented to people interested in calling to the path of Allah such as the Imam of a mosque, the preacher and students to benefit from.
25. Accurate indexing of journals and tapes of

Islamic propagation one after the other and creating acute indexes for the topics of these tapes to facilitate the deployment of a database on Islamic propagation.

26. Designing alternative games that are useful and attractive for the children and are in line with Islamic morals.
27. To communially agree not to backbite any one among us nor sit or listen to one that backbites.
28. Establishing permanent communication and link between the student and the Sheikh and to maintain the relationship even outside the study circle.
29. Displaying excellence in the life of those who are religiously committed to the extent that even if he is forced to get a maid she does not come but in the company of her mahram (legal guardian). This will in itself preach virtue, decency and modesty. Moreover, the laborers working in the homes of the righteous should also be well distinguished from other laborers because as they put it: “neighboring is contagious”.
30. The housewife should donate in buying clothing, accessories and wedding jewelry and endowing them to be lent to her sisters who are in

need.

31. Contributing in the distribution of tapes, booklets and palmphlets in the women sections of public places.
32. Hastening to give material support to Islamic projects whose benefits are all-inclusive and to save them from their financial crisis like the crisis in recordings and magazines to promote the life of their activity.
33. Inviting philanthrphists to support students and Da'wah workers, who appear to possess talents and knowledge and devote themselves to inviting to Islam.
34. Specifying some time to visit the villages and hamlets, even once in a month.
35. Consulting the elderly to record and benefit from their experiences in life. That will help to win their hearts and increase their attendance of some Da'wah programs. The prophet (blessings and peace of Allah be on him) said: (Blessing is with your aged ones). They can be entertained in schools, summer centres and honored by giving them prizes.
36. To frequent libraries of galleries and waiting areas in public services, with every novel material and to seek Allah's reward in organizing and

arranging that.

37. To take advantage of people with foreign languages, and activate their role in propagating Islam, even if it were through the translation of articles or words of taboo or irregularities to warn people against that.
38. Producing various and interesting special programs in video cassettes or computer to be displayed in the camps, weddings and holidays, taking into account the diversity, seriousness, proportionality in approaches, and freedom from the imitation of comic immoral programs.
39. Visiting and inspecting our fellow pilgrims in their places, to know about their condition, guide them and utilize their presence in this atmosphere of faith, to cultivate and awaken the sense of Islamic propagation in them.
40. Contacting some websites, recording stores, magazines and newspapers to put before them an offer to participate in Da'wah programs.
41. Registering any idea or suggestion or discovery regarding invitation to Islam and delivering it to anyone who can implement and benefit from it.
42. Paying a quarterly visit to Islamic propagation agencies to observe the new aspects of Da'wah,

present your services to them and cooperate with them as centers and bodies of Islamic propagation.

43. Subscribing annually in Islamic magazines to encourage and ensure their continuity.
44. Religiously committed and qualified persons should hurry to handle the functions of an Imam and Mau'dhin, for their own benefit and that of the people.
45. Utilizing the company of Hajj and Umrah trips, to preach to pilgrims and provide them with the possible number of brochures and tapes to be distributed and disseminated in their countries.
46. The religiously committed brother should specialize in an aspect of invitation to Islam, in which he focuses, innovates and directs his utmost attention. For example, he may specialize in preaching to the deaf or the dumb, or partake in relief work... e.t.c.
47. The Islamic propagator should take with him some young men while going out to deliver Da'wah programs.
48. To seek Allah's reward through the Internet by following-up the deficiencies in Islamic sites and directing their owners because most of the people propagating Islam via the Internet do not

lack sincere passion or sacrifice, as much as they lack the attendance of scholars and students.

49. To send Islamic propagation messages to evil sites and apprehensive channels to make more people to reject them.
50. To participate by sending every new and useful material to the Internet including books, ideas and other beneficial materials to students. Thus we would have established a link between the righteous persons and cooperation as well as cooperating in exhorting that which is good.
51. Organizing programs in form of exchanging family visits between the righteous people as they live a similar reality and have same aspirations.
52. Reducing programs and activities in the last days of the week, so that the Islamic propagator can have some time to carry on his Da'wah programs with his family.
53. To take advantage of the capacities of young people who are being trained for Da'wah work through correspondence.
54. To get our children and students used to practical preaching by training them on inviting their parents, relatives, friends and schoolmates.
55. Establishing investment institutions, exclusively for practical Da'wah training of groups

of persons interested in Islamic propagation. Such training courses should be offered along with the award of recognized certificates for participants.

56. Selecting and concentrating on young brands that have the capacity of propagating Islam and training them for the community to serve as preachers in the path of Allah, the most Exalted and Dignified. Moreover, this goal should always be considered in the lessons and Da'wah activities given to the religiously committed ones.
57. Reconciliation in public and private between people is one of the greatest areas of the religiously committed people as far as Islamic propagation is concerned.
58. Building strong media institutions, companies and projects for the issuance of useful and beneficial media programs.

## **Means and ideas for preaching to women<sup>(11)</sup>**

1. Making a way for women's participation in the development of business plans and Da'wah activities. For example, their opinion should be sought regarding the schedule of lectures and lessons in the neighborhood. They should be asked to give a proposed imagination of the development of topics that should be talked about and addressed. On the otherhand, if all our Da'wah activities for women are limited to talking to them about wearing the veil this will be counted as a failure in the process of preaching to women.
2. Making use of the sites specialized for women to give them Da'wah services through these sites. For example, the site meant for ideas about beautification should be used to alert them about the prohibitions regarding certain aspects of decoration, and so on.
3. Based on what has been reckoned from Da'wah experience, women mostly are more capable than men in reforming the family. When their efforts in reforming the crooked are compared with that of men we find that theirs is more effective. However,

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if specialized courses are organized on how to raise and breed children properly, in the treatment of their husbands in Islam and how to keep the atmosphere of a Muslim home in line with Islam and Iman (faith) it will be greatly useful.

4. How many of our religiously committed brothers walks with his wife but you notice that her style of walking does not fit the dignity of the veil she is wearing. Perhaps this is one of the reasons why the Da'wah activity of some religiously committed people are only observed in quantity and not quality.
5. Our preaching to women should not be restricted to speaking about the veil (Hijab) and obedience to the husband but should also include the various programs and aspects treated while preaching to men, which is part of their right, so that women can play the role in every field drawn for them by the Shar'ah.
6. Activating woman's role in making the books for reading and not only for home decoration. This can be achieved by training her to search for information and getting her involved in the preparation of lessons and lectures ...e.t.c.
7. Organizing training courses such as: training on the processing of brides ... e.t.c. on the reality of the concerns of women who are not religiously

committed, to make them understand the rulings of what is religiously permissible and the forbidden and directing them religiously.

8. Devising an integrated Islamic propagation program to invite domestic workers in the vicinity of relatives and neighbors and to follow up the implementation of this program.
9. Utilizing the love for cooking for the purpose of preaching by preparing some snacks and sending them to the neighbors or laborers along with a pamphlet or a tape.
10. Extracting lessons from tapes and making them accessible to students, to encourage the capable ones among them to print them after revision. Similarly, is the act of extracting some suitable materials and sending them to the district's preacher to take advantage of them.
11. Organizing a weekly lesson for the female neighbors and urging them to do good, even if that was through the house phone of one of the preachers.
12. Getting the child accustomed to acquiring a special book for noting down useful phrases and sentences of witticism he transfers from teachers or newspapers or from the tapes he hears. Whenever he fills three pages he is asked to read them to retain the good ones among them and

develops the love of writing and dictation.

13. Making a decorated basket including some tapes wrapped in a candy packaging and delivered to guests. This adds to the taste of your visitor. (Available in recording stores).
14. Including tapes and booklets in the gift given to the bride and during the presentation of joy sweet.
15. Devising a program of activity and booklets along with the bride's gift, and during the presentation of joy sweet.
16. Devising a special Ramadan women's program of activity to be attached to the women chapel.
17. The wife should leave some useful tapes in her husband's car which she maintains and replaces with new ones from time to time.
18. Preparing a delicious dish for the husband's relatives during their meeting at home, to please the husband, bring happiness to the Muslims and do an act of kindness that serves as a means of entering the Paradise, which is feeding.
19. When it is time for prayer the wife's cleverness manifests through her subtle and kind bringing of the meeting or the husband's play with the children or conversation with her to an end to

make all and sundry feel the importance and greatness of prayer, and to enable the husband and the children meet with the beginning of the congregational prayer.

20. To win the heart of the husband by making him feel that his wife learns from him by asking and discussing with him about some religious matters with humility and the good conduct of a student with his teacher. This indirect manner entails some incentives to spur him to further reading, consulting the scholars and preparation for the questions of his student (Mother of his children!).
21. The wife should know the areas of creativity in her husband, develop and invest them for the benefit of Islamic propagation.
22. Giving a veil and prayer mat to a girl has the greatest impact in her.

## **Break**

### **The Key problem:**

The major problem faced by every Muslim or every human being on this earth is that his life is limited. Therefore, no matter the level attained by a Muslim through his eagerness and effort to earn good deeds, it is regardless because his life is short, when compared to the ages of previous nations according to the Hadeeth of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be on him) said: (Ages of my nation range between sixty and seventy, and very few of them will exceed that). The average production time of a person may not exceed twenty years of his overall age. If a person's life among us were sixty years, one-third of it will be the one spent on sleep - on the assumption that man sleeps eight hours a day or one third of his day. Fifteen years are the period of childhood, adolescence and often riot which is a period before one becomes legally obliged leaving out about twenty five years, two years at least of which may be spent on eating the three square meals and fulfilling other urgent needs and the likes on the assumption that two hours a day are spent on that. Hence, about one-third of his age, which is twenty-three years remains, which should be exploited in earning the maximum amount of good deeds. And that one-third increases man's heartbreak the more over the limitness of his functional life and highlights the need to take to the reasons of prolonging one's life, namely:

1. Prolonging the practical life with good morals like keeping the ties of blood relation, good manners and kindness to the neighbor.
2. Prolonging the practical life through deeds that attract multiplied recompense, such as prayer, pilgrimage, Umrah and fasting, etc.
3. Prolonging the practical life through works whose reward continues to flow even after death, such as useful knowledge imparted, having a good child and others.

## **Means and ideas for preaching in sports clubs<sup>(12)</sup>**

1. Availability of an Islamic preacher or educational counsellor, who is specialized in Islamic law and pays good attention to programs that educate members of the club spiritually and religiously.
2. Activating the role of cultural activities designed by the Youth Care Center, developing and making them accessible to all employees of the club.
3. Taking care of the club's mosque and choosing the appropriate Imam to activate his role during the time of activity.
4. Establishing a legible and audio Islamic cultural library.

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(12) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

## **Means and ideas for preaching in recording stores<sup>(13)</sup>**

1. Having an accurate written index of the message tape to enable Islamic propagators take advantage of this huge stuff in the field of Islamic propagation.
2. To take advantage of the rapid commercialization means, for marketing the Islamic tape to houses or through the phone or e-mail.
3. To raise the level of workers in the recording stores in Islamic propagation, so that they recognize their role while present in this important Da'wah annex.
4. Categorizing recordings according to specialties to have youth corner, children's corner, women corner, the new Muslim corner, corner to invite non-Muslims, a corner for teachers, students, parents, orators, the preacher, the doctor ... etc. and to recommend excellent and strong materials for these corners.
5. Selecting and focussing on the quality and standard of production by submitting articles to specialists and consulting them to avoid repeating

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much of what has already been addressed in the Islamic propagation arena, or that which does not rise to the level of publishing excellence, as well as involving some legal violations, such as imitating peoples' accents and ridiculing their dress and to give precedence to recreational means over the general target of inviting to Allah.

6. Dedicating a special team to work in the department of Islamic propagation via awarding Islamic tapes, delivering them to every place and following-up the invitees through correspondence only.
7. Preparing a special corner exclusively meant for special occasions such as funerals, marriages, aqeeqah (naming ceremony), visiting the patient, or having albums that serve such occasions.

## **Means and ideas for preaching in charitable organizations<sup>(14)</sup>**

1. If we can bear the responsibility of feeding the bodies in this world, it is better for us to tolerate them and feed their souls with the fruit of spirituality which will save them on the Day of Resurrection.
2. Give relief workers a specialist mini-course in the jurisprudence of Zakah collection, ethics of treating the poor, areas of expending Zakah money and the jurisprudence of conserving the sanctity of public funds .. etc. by taking advantage of students, scholars and preachers.
3. Inviting children of the poor through organizing extramural classes for them, or free kindergarten with boarding system.
4. Making the relief workers realize that what they are doing for the sake of the poor is an acquired and compulsory right. They should not feel that some favor is being bestowed upon them by someone else; so as not to frustrate our work while we realize not.

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(14) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

5. Urging charity givers to give a piece of advice while giving charity by ordering the poor to fear and observe his duty to Allah and keep up the prayer, and to warn him against spending money in the unlawful, like smoking... and so on. This makes our relief and Da'wah work to be perfect and directed to a single goal, which is subjecting the creation to the worship of Almighty Allah.
6. To hire transportation facility for the poor people of the neighborhoods who can not easily attend Islamic propagation programs like lessons and lectures and to provide a meal for them after the lecture.
7. To take good advantage of helping the poor and needy during Islamic propagation. Those in-charge of organizing social research and distributing aids must be trained to deal kindly and patiently with the pressure of some poor people and to comply with the ethics of giving charity such as clemency, smiling in the face of the needy, avoiding being harsh to him and addressing him with a good speech when there is lack of money. They should eschew behaviors that may scare people away from their call, such as dealing with them on the basis that they are exploiters or being rude to them in speech or the likes of such characters whose adverse effects on Islamic propagation are quite obvious.

8. Linking the distribution of alms and aids with the mosque and its message, and the preacher in the path of Almighty Allah.
9. There is no legitimate justification or excuse to harbour Zakah money based on the false allegation of lack of charity givers and financiers of future projects (*O' Bilal spend and do not be afraid of deficiency from the Lord of the Throne*) [Sahih At-Targhib Wat-Tarhib].
10. Giving right to priorities in solving the needs of the poor, such as: educating his children in schools, equipping them with what they need, therapeutic, food and clothing expenses.
11. Apportioning building facilities and parts to philanthropists by writing their names on them so they can always care for them.
12. Islamic propagation programs should be integrated into relief programs.
13. While building charity projects, it is very important to document all information and data in their official bodies, with the emphasis on not pushing our charity projects into potential legal problems, and the need to avoid enabling parents to take over supervision of the project but to assign that to a foreign company far from the site.
14. Organizing relief projects mainly based on

educating and training the poor on manufacturing things that will make them rely, after Almighty Allah, on themselves in supporting their families and beloved ones and for their role and welfare to extend to the community in lieu of the temporary method of spending. This project should be executed under the slogan (Give him an ax to fetch wood), or the slogan (Let's work together for the begger not to return to begging), or the project (In honor of your parents), or the slogan (And say My Lord! Have mercy on them both as they did care for me when I was little). The son pays an amount of money as a contribution in the enduring charity project on behalf of his parents. The project aims to achieve the show of kindness to the parents.

15. Organizing training courses for people working in charity association about relief work in all fields in the summer centers and gathering places of the religiously committed people.
16. Sifting and screening foreign books and studies in the field of marketing ideas; to be used in marketing our Da'wah and relief projects.
17. Integration in building projects per site, to include a mosque, a school, a clinic, and playgrounds or recreational hall, (commercial) endowment income and project management.

18. Creating profit-end facilities for relief works, distinct in their premises, such as having upscale residential buildings in luxurious and expensive areas whose revenues shall be for the benefit of charitable projects and not the notables.
19. Introduction of career incentives for preachers and workers in relief organizations, schools and Islamic centers; to ensure continuous creativity and innovation in tendering and excellence in performance.
20. My dear brother in relief work! Think of how to win the donor's heart before you consider how to earn his money.
21. Encouraging children to love charity and spending through good piggy bank for every child, and then awarding a certificate to each child that brought a piggy bank from the charity organization.
22. Exchanging visits with associations and institutions of relief and Islamic propagation to transfer expertise and experience.
23. To sign agreement with some banks used by the donors; to help donate through bank deduction from the salary monthly; to ensure the continuation of the amount to be deducted and deliver it to the charity institution.
24. Devising coupons by which the needy

receives his need from food stores in the range of the value of the coupon instead of giving him the amount in cash.

25. Development of material donations of gold, silver, furniture and clothing to be lent to the needy males and females during events and returned thereafter.
26. Documenting the work of the relief commission or committee by highlighting its activities and projects through the media, video, cassette, newspapers, leaflets, computers, Internet ... etc.
27. To facilitate the task of alms giving for the people and the donation of in-kind aids, such as clothes, old school books and excess food from occasions by allocating a car and telephone working around the clock; to receive contacts from donors and collect such donations from their homes.
28. Allocation of independent endowments for each Islamic propagation project and activity, such as: endowment of annual pay for sacrificial animal under the slogan (Give us once and we will sacrifice for you every time).

## **Break**

### **Inviting to Islam on the train:**

It may be difficult for some preachers to find opportunity to hold a long meeting with someone to whom they want to explain Islam and convince him of. This is what led our brother to come up with this idea.

One of the Islamic preachers in the Netherlands used to ride a train, which travels long-distance relatively. So he would sit next to an individual passenger and invests that period of time to talk to him about Islam and persuade him to accept it. On his way back he would sit next to another passenger. In this way, he could persuade a number of people to enter Islam.

## **Means and ideas for preaching in companies and establishments<sup>(15)</sup>**

1. Preaching in the mosque chapel.
2. Organizing classes in the languages of foreign communities.
3. Distributing books, pamphlets and tapes in the languages of foreign communities.
4. Provision of VCR tapes in the company's rest place and selection of appropriate tapes to be displayed.
5. Organizing diverse cultural competitions among members of the foreign communities, to encourage them to learn Islamic legal sciences.
6. Establishing a study circle to teach the book of Almighty Allah in the company.
7. Providing a classroom for teaching Arabic language.
8. Providing an academic library for the foreign communities in the company.

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(15) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

9. Providing audio library in the languages of the foreign communities for lending and borrowing.
10. Hosting and visiting of learned scholars and sheikhs to the company.
11. Taking advantage of the tape of Dar Al-Waseelah for memorizing the holy Qur'an.
12. Putting useful magazines and books in Islamic propagation in the waiters centers.
13. Organizing training courses in Islamic legal sciences for the company's employees, in cooperation with the call centers and offices of foreign communities.
14. Giving beneficial gifts to the company's employees during the holidays and organizing Eid party for them.
15. Taking advantage of people with foreign languages in directing foreign communities, writing instructions and translating and publishing some articles and lectures.
16. Bringing awareness to the foreign communities about the offices of foreigners' awareness, linking them with these offices and cooperating with them on that.
17. Preparing wall paintings and putting them in the company's resting place or chapel and

replacing them with new beneficial materials and formal legal opinions from time to time.

18. Showing good example of justice by giving the worker his due right, and to deal with him based on good manners and avoid treating him with contempt.
19. Touching the living conditions of the staff and workers, finding solutions to their problems and helping them financially and morally.
20. Holding a meeting outside the regular working hours and developing an appropriate program for it.
21. Organizing a collective trip for the staff and making arrangements for its program.
22. Organizing Hajj and Umrah trip.
23. Taking advantage of the Internet and following-up the Islamic sites in it.
24. Taking advantage of appropriate computer programs to invite employees of the company or organization to Islam.
25. Devising an Islamic propagation bag for each worker upon leaving to visit his family.
26. Provision of a "Reading for All" series (Islamic propagation leaflets on different subjects in the libraries).

## **Means and ideas for preaching in associations for memorizing the holy Qur'an<sup>(16)</sup>**

### **Cultural Activities:**

1. Organizing individual or collective or family contests, wherein students of one study circle are divided into families or groups, among which intellectual competitions are held in Islamic sciences. It is preferable that their stuff should be carefully selected according to the level of students.
2. Competition in speech delivering and oratorship among students of the study circle.
3. Hosting one of the preachers on Thursday and asking him questions, even if they were prepared by the teacher of the study circle.

### **Social activities:**

4. Camps and excursions, like organizing a half-day or full day trip or more.

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5. Supervising the cleanliness and maintenance of the mosque.

**Extension of the impact of the teacher of the study circle to the parents by organizing preaching activities for them, such as:**

6. Teaching and correcting the parents on how to read Surah Al-Fatihah and some short verses.
7. Teaching them how to purify themselves, make (ablution) and how to pray.
8. Providing and distributing brochures and tapes to the students' parents.
9. Delivering a short speech after prayers for the mosque's congregation or reading from a book.
10. Overseeing the wall panel in the mosque.
11. Organizing a Qur'anic exhibition specialized in the secondary aspects of Qur'anic memorization and its circles, to invite young people to join this rare specialty in the holy Qur'an and its sciences, such as: the art of writing the Qur'an, the ambiguous aspects and the likes, so that this specialty will not die out of this nation.
12. The teacher should be familiar with the parents of students and visit them at home so as to increase confidence between them.

**Devotional activities** such as:

13. Encouraging some appropriate students to fast on Mondays and Thursdays.
14. Encouraging students to perform two rak'ahs of Dwuha, the pre and post supererogatory prayers and the two rak'ahs said upon entering but before sitting in the mosque.
15. Following-up the memorization and application of dhikr (Allah's remembrance).
16. Coordinating with the Imam and Muadhin of the mosque by allowing some students to call the Adhan or Iqamah sometimes.
17. Educating students to glorify and respect the Qur'an by avoiding putting it on the floor or writing in it.
18. Exchanging visits between the study circles (Qur'anic schools).
19. Showing reverence and admiration to the study circle's teacher before the people, giving him the status of one that has memorized the Qur'an, displaying his grace to people in the mosque and to highlight his role in education.

### **Means and ideas for preaching in hotels<sup>(17)</sup>**

1. Organizing a television network for which useful and legally permissible program will be selected.
2. Putting the holy Qur'an, Fortress of the Muslim and some missionary pamphlets appropriate for all categories of people in the guest rooms and in their own languages.
3. Putting a tape recorder with suitable and carefully selected tapes in the guest rooms.
4. Establishing a scientific and audio library in the hotel and opening the room for lending and borrowing for guests whose period expires when they leave.
5. Putting wall panels bearing useful stuff, formal legal opinions and admonitions in the resting room or lobby of the hotel.
6. Giving the guests a variety of useful tapes and books on departure.
7. Developing an electronic panel and writing Da'wah-oriented words on it.

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(17) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

8. Distributing words of advice and travelers' tickets in the form of booklets or brochures that explain the etiquette and rules of travel and reminds one of the final travel!
9. Establishing a special audio network for broadcasting the holy Qur'an and dedicated programs.

### **Regarding the Conduct of Islamic Propagation**

Umar Al-Farouque said: "Rest for men is negligence".

Let the preacher have the nature of water that breaks the rock while it falls drop by drop.

(Sound meeting gave birth to sound brotherhood).

Sheikh Abdur-Rahman As-Sa'dy, may Allah have mercy on him, said : (May Allah bestow mercy on whoever helps this religion, even by half a word. But the loss lies in leaving what one can do to invite others to this religion). (Signs of sincerity and combustion calling to save a bit of his food and drink, clothing for the sake of his religion and nation).

(Part of the signs of a preacher's sincerity and professionalism is to save a bit of his food, drink and clothing for the sake of his religion and nation)

I am astonished as they said, "You have persevered in aspirations, in the supreme ideals and the straining ascent.

Fall short and don't stress your soul out of fear because you are only going to sow seed in an unfertile land".

So I told them, hey! Despair is not my habit. Anyhow, I will sow my seed and the fruits will come from my Lord.

If I disseminate the message diligently but I don't find any responding hearing, what is then my fault?

## **Means and ideas for preaching in hospitals<sup>(18)</sup>**

1. Delivering speeches of admonition, intellectual lessons, lectures and seminars in mosques and chapels of the hospital.
2. Holding medical scientific seminars that demonstrate Allah's miracles in the creation of Man.
3. Enlightening people of diseases resulting from disobedience to Allah and His Messenger (blessings and peace of Allah be on him).
4. Visiting the sick to alleviate their grief and teaching them what they are ignorant of with respect to the jurisprudence and rulings of the sick.
5. Praying for healing for patients at the end of speeches, sermons and lessons.
6. Distributing useful books, pamphlets and magazines to patients.
7. Distributing copies of the holy Qur'an or parts of it to the sick.

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(18) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

8. Creating an internal television network in the rooms of inpatients, to display useful and beneficial programs.
9. Having a scientific and audio library in various languages in the hospital.
10. Having a scientific and audio library in the languages of the foreign communities.
11. Organizing training courses in Islamic legal sciences for doctors and nurses in Islamic Faith and Islamic Jurisprudence.
12. Presenting beneficial gifts containing booklets and brochures of Islamic propagation to patients after recovery.
13. Distributing scholarly fatwas to patients.
14. Preparing wall panels in the chapel of the hospital or in the guest houses and filling them with beneficial stuff of Islamic guidance and counseling.
15. Having an electronic panel for writing and displaying Da'wah-oriented phrases.
16. Good example and good morals of doctors and nurses in treating patients form part of the most viable aspects that make impact on the people.
17. The doctor and nurse should

connect patients' hearts to Allah and make them realize that He is the only cure.

18. Allah opens the sealed hearts through the scientific miracles of the Qur'an and Sunnah.
19. Coordinating with call centres and foreigners awareness centres to invite non-Muslims to Islam.

## **Means and ideas for preaching in government parastatals<sup>(19)</sup>**

1. Effective participation in exhibitions to educate people against delinquency, crime and danger, through the jurisdiction of each government department.
2. The Religious Police Management should adopt the idea of requesting researchers to write even if it were in the form of competitions for doing strong research studies, containing solutions to the evils prevalent among people so that they can be corrected and changed.
3. Activating the role of airports' staff and border entry points and creating a Da'wah package containing: (a cloak, face veil, gloves, stockings, a booklet and tape) for distribution to women coming into the country without Hijab (proper Islamic manner of dressing).
4. Delivering speeches of admonition after noon prayers in the chapel of the parastatal.
5. Organizing academic lessons, lectures and specialist training courses in Islamic legal sciences

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(19) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

during the working hours where some staff are chosen to attend in order to facilitate the dissemination of Islamic awareness among the staff.

6. Distributing seasonal books, pamphlets and audio tapes, even though that was through subscription by the employee himself.
7. Making announcements on the bulletin boards of the department, to inform colleagues of Islamic propagation activities.
8. Establishing a mini Da'wah library at the waiting spots of the department's clients.
9. Creating an audio library in the department and allocating part of the tapes for lending to activate the important role of Islamic tape in propagation.
10. Granting beneficial gifts to employees on any legitimate occasion to win their affinity through that.
11. Taking advantage of the books and tapes of foreign communities, to be distributed to expatriate workers in the government administrations.
12. Duplicating and distributing fatwas of learned scholars among staff and clients.
13. Cooperating with call and guidance centers, cooperative extension offices and charity

establishments to deliver their activities to the government departments.

14. Preparing wall panels and pasting formal legal opinions, tips and beneficial stuff on them in the resting places of clients and prominent places of the department.
15. Giving individual advice and preaching to members of the government department.
16. Disseminating and distributing small missionary cards during holiday occasions.
17. Dedication to the work assigned to an employee and innovating in it are part of the most viable means of preaching to colleagues.
18. Meeting and facilitating people's needs especially the weak is a cause to win the invocation of the Prophet (blessings and peace of Allah be on him): (O' Allah! Whosoever takes charge of an affair of this nation ...e.t.c).
19. Guiding colleagues and clients to useful programs and magazines.
20. Caring for the prayer ground and supporting it by an Imam of sound recitation, good reputation and bears the pains of propagating Islam.
21. Having Da'wah-oriented phrases and sentences placed on the wall panels in the office.

22. Having television network in prisons.
23. Making the integrity of an employee and memorization of the holy Qur'an one of the criteria of upgrading him even if that is done by the department's director.
24. Organizing training courses on how to promote virtue and prevent vice by the organizations' centers or to establish subsidiary institutes for these bodies to train cadres that will keep pace with the evolution of modern methods.
25. Putting a small library in the individual's rooms of police stations.
26. Selecting appropriate books and putting them in the detention rooms for prisoners to read.
27. Creating sections in government departments to raise awareness and guidance and to activate their role in the call to Almighty Allah. Having such sections should not be surprising because establishing religion in the hearts of the staff is one of the causes of integrity and elimination of many functional problems such as bribery and idleness ... etc.

## **Means and ideas for preaching in offices of foreigners' awareness<sup>(20)</sup>**

1. The efforts of cooperative offices of the foreign communities do not profit mostly but the common people, without the VIP segment of high-ranking people among the non-Muslims. Hence, a special office should be made for VIPs and well equipped with high-tech devices like laboratories where they are invited to Islam, even though it were through the teaching of Arabic, or a training course on identifying habits of the people of the country they have come to.
2. Inviting the VIPs with high positions to participate in a trip and field visit, to identify the archaeological attractions in their workplace. Such trip will include teaching them Islam and inviting them to embrace it.
3. Allocating mobile vehicles to serve as chapels for workers in places where there are no mosques or summer parks, and for seasonal gatherings or at times or places where people gather in markets where there are no mosques.

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(20) Ad-Daleel Ilal-Wasael Wal-Afkar Ad-Da'wiyyah, prepared by: Call and Guidance Center in Makkah, in cooperation with the Department of Islamic Propagation and Guidance in Taif and published by: Dar At-Tarafain.

4. Winning new Muslims through honoring, good reception and presentation of gifts, because of their impact on love and to give them distinguished treatment with the hope of winning other non-Muslims working with or behind them.
5. Occupying the office schedule by a lot of attractive activities, such as: allocating one day for a particular community among the foreign communities for playing volleyball sport or for holding an open meeting with responsible officials from the embassies and consulates.
6. Paying attention to holding individual meetings with the invitee to find out his concerns and passion in work and living, and to know his aspirations in order to facilitate his plan and bring it to an advanced level of commitment and integrity.

It will be good if there is a social worker in the offices of enlightening foreign communities to study this aspect of the new Muslim at least to become preachers in their countries.

## **Means and ideas for preaching in schools<sup>(21)</sup>**

1. Creating a headquarter for the association of Islamic enlightenment.
2. It should include a corner for lending (books - tapes – objective stories), a corner for video display and a laboratory for the holy Qur'an to display preaching and counseling panels and innovative ideas of Islamic propagation.
3. Distributing family members into groups for several purposes:
  - organizing lessons needed by the student in his life and worship.
  - putting in writing the contents of (academically objective) tape or set of tapes.
  - summarizing a booklet.
  - organizing a competition, or a competition on Islamic tape and book.
4. Taking advantage of radio programs (Morning radio – break radio - preaching after the prayer).

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5. Making use of diversified and brief didactic panels at the entrance to the school (from the outside and inside) and in the corridors, classrooms and staff rooms, each according to that which suits it.
6. Creating a corner for displaying formal legal opinions and inquiries (by putting the question in a box and then giving an answer to it).
7. Creating a committee for tapes (replacing music tapes with meaningful Islamic tapes).
8. Creating a committee of *Hisbah* (to address the wrong behaviors and give guidance and counseling).
9. Carrying out visits to hospitals or various Islamic propagation institutions.
10. Preparing an exhibition of Islamic book and tape at the school level.
11. Organizing campings and Da'wah trips.
12. Finding out about the conditions of students and teachers and proffering solutions to their problems.
13. Utilizing free lesson periods to forgive mistakes – to have monthly meeting outside the educational atmosphere - parent meetings - adult students – training courses in the call to the path of Allah.

14. Hosting learned scholars from outside the school to give lectures and seminars.
15. Watching videos of dedicated Islamic and scientific propagation, during the activity or free periods.
16. Viewing some Islamic sites on the Internet (during the activity or free periods).
17. Writing and sending letters of Islamic propagation to students and teachers.
18. Establishing summer centers in the holidays.
19. Preparing some charity work (announcements - distribution of charitable items).
20. Creating a small library in each classroom for lending and borrowing.
21. Fixing a screen or numbers of screens in the school yard or some of the rooms to display useful programs.
22. The teacher should encourage students to preach to their colleagues in the classroom.
23. Assigning the student to examine and make research on the negative or positive phenomenon found in him. This has the greatest impact in preaching to him.

### **An active preacher<sup>(22)</sup>**

He is the preacher that moves in every direction and is diligent in his preaching. While in his house, he is a good parent and educator. If he goes out to the street and meets with people he engages them with his preaching. When he uses any means of transportation the blessings of his preaching downpour on those around him. If he partakes in any venture he comes out with the fruits of Islamic propagation in form of an advice that brings happiness upon the employee, or an admonition which the immodest hears, or a good word by which he reminds the person standing with him in the queue. In a nutshell, he is the blessed one while at home and while traveling. He gives benefit wherever he is just like the rain that benefits wherever it falls: Neither the nimbus was required to spread its clouds nor the land was needed to germinate its legumes.

His heart is flourishing and his mind is perseverent. He is godfearing, purified, patronizing and entertaining. His benefit transcends and his benevolence encompasses others. His guidance becomes deep-rooted in every land he resides. The hordes of his preaching strikes just

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like the torrential flood repelling every impervious dam to perch on the hearts of the heedless. When he speaks he is heard and if he preaches people are subjected to his word. His steps are continuously moving and his acts are self-evident. If encountered by obstacles he looks at them askancely, and says: "Come on O' difficulties, or you will seize to be. His character is mohammedan. His faith is like that of Abubakr As-Siddique. He is tough as Umar, modest as Uthman, rigid as Ali, considerate as Al-Fadhl, leading as Imam Ahmad bin Hanbal and stable as Ibn Taimiyyah. His appearance is consistent with his eternal job. He is orderly, clean and modest. His appearance looks pious and his humility is not artificial. Whenever the creation sights him they remember and glorify Allah.

A preacher who is takes himself above every nonsense. He does not compromise with the vendors and insist on lower prices. Rather he never feels disdained to remove some harmful objects from the road. He smiles in the faces of all people and preserves his modesty from the recklessness of the cranky and the dungs of the abusers.

He is ready to preach in every field. If you search his bag you find it full of inexpensive candy, brochures and little gifts. He carries with him tapes of preachers and orators and even tapes of famous Qur'an reciters. He always Carry the perfume and incense with him. These are the weapons of an active preacher.

He uses candy for acquaintance and brochures for writing, preaching and counseling, gifts with every invitation to attend a lecture or sermon, and tapes to be an alternative to music tapes in order to persuade his fellow to leave off singing, and the perfume to remove the feuds of souls and the apprehension of people of the appearance of preachers.

When you see him coming with his cheerful face and peaceful luster (You find every amulet useless). The heart has fallen into the trap of this preacher. Believing hearts have been engaged and united. The eyes and glances have met. Then when they shed tears out of the fear of Allah they recognize themselves until when this preacher pours down his words of friendship and love for the sake of Allah on them and Allah's will meets with guidance you sight passion trampled down in its courtyard while the heart's desires and instincts fall apart before this gushing flood of the iceberg of faith and righteousness, as if the devil is lying there invoking doom and destruction upon himself saying: Woe to me! Woe to me! So and so righteous person had snatched him away from me.

An active preacher depends on all available possibilities and takes advantage of circumstances in his favor. He does not curse the darkness, but takes part in lighting a candle in it. If one of his means fails to work he steps down to the lower means even if he can only find the means of his tongue or points by his hands he would

use them relying on Allah who is the sole Guide to the straight path.

An active preacher anticipates and strives to grab every opportunity and does not wait for it to come by. He startles circumstances and he does not wait for them to occur and then react. He does not leave chance for what people call coincidence or suddenness. Rather, you see him prepared to address each circumstance by that which suits it.

Part of the features of an active preacher is: seriousness wherein he works in silence and prefers hard work to gossip and vain talk. He is not one who recounts his favors nor is he one that is proud of himself. His slogan after hearing the command of his leaders is: “It has been understood and it will be carried out, Allah willing”. If asked about the assignment entrusted to him, he says, the implementation is under process with the help of Allah. If he completes his assignments he informs the official in silence: “It has been implemented and thanks be to Allah”. It is soldiery in the finest form.

An active preacher strives for the sake of his religion, be he a teacher or a student, an engineer or a doctor, an educated or a uneducated, a driver or a passenger, homebased or traveler, a leader or a subject, as chairman or as subordinate, a husband, or a bachelor, poor or rich, sound, or sick, seeing or blind, able or disabled, in the street or at home or at the university or at school or in the shop or on the bus or in the street or

in any government department, with his tongue and his hand, by his soul and his wealth. He strives with his whole body in the path of defending the religion. His case is that of one who says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا

أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

No associate has He; and this am I commanded, and I am the first of those who submit.[Al-An'am: 162-163]

And his motto is

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

الْمُشْرِكِينَ ﴿١٠٨﴾﴾

Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.[Yusuf: 108].

## **An intuitive preacher: his conduct, qualities and approach<sup>(23)</sup>**

1. An intuitive preacher .. begins by the most important thing before the less important.
2. An intuitive preacher .. does not take sides with any faction but displays his belonging only to the Qur'an and Sunnah.
3. An intuitive preacher .. tries to achieve the true principle of moderation.
4. An intuitive preacher .. warns most cautiously of classifying people by mere suspicion.
5. An intuitive preacher .. takes care of legal rules in his preaching.
6. An intuitive preacher .. takes into account the jurisprudence of juxtaposing the pros and cons.
7. An intuitive preacher .. and the jurisprudence of the denial of evil.
8. An intuitive preacher .. takes care of explaining the beauties of Islam.

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(23) Authored by Dr. Ali bin Abdillah As-Sabah. It is encouraged to refer to the original book to find out the details of these qualities and ethics.

9. An intuitive preacher .. warns of acting against the teachings of the Qur'an and Sunnah in attempt to keep pace with the reality.
10. An intuitive preacher .. masters the etiquettes of conversation.
11. An intuitive preacher .. combines between the two powers: scientific and practical - as much as possible.
12. An intuitive preacher .. always verifies and does not rush.
13. An intuitive preacher .. and the jurisprudence of sedition.
14. An intuitive preacher .. inspects his heart.
15. An intuitive preacher .. does not feel lonely or desolate for having few followers.
16. An intuitive preacher .. meets weakness with force.
17. An intuitive preacher .. distinguishes between the perpetrators of sins, and places each in his status.
18. An intuitive preacher .. feels the responsibility of speech and thinks before answering.
19. An intuitive preacher .. is blessed anywhere he may be.

20. An intuitive preacher .. does not occupy himself with pests as long as he has not encountered them.
21. An intuitive preacher ... ploy to cover but does not flatter.
22. An intuitive preacher.. frequently visits and communicates with Muslims.
23. An intuitive preacher .. ever smiles.
24. An intuitive preacher .. is forbearing, tranquil and dignified.
25. An intuitive preacher .. is gentle and compassionate but also firm and rigid.
26. An intuitive preacher .. makes a lot of consultation.
27. An intuitive preacher .. seeks the blessings of Allah before embarking on any project.
28. An intuitive preacher .. prepares himself mentally for any distress and is patient when it befalls.
29. An intuitive preacher .. prays a lot for his success.

*Adapted from the book (An intuitive preacher) by Dr. Ali bin Abdillah As-Sabah.*

**Islamic propagation investment through good speech** - (Part of the means of preaching through good speech)- <sup>(24)</sup>

Through good speech you can:

1. Address the invitee by the most beloved and effective name to him. This approach is highly endeared to the invitee.
2. Pray to Allah to guide the invitee and open his heart.
3. Entice the invitee to respond to the commandment of Allah and His Messenger through enjoining that which is good and cautioning against evil.
4. Link the invitee's life with Islamic meanings in word and deed by living with him collectively.
5. Disseminate any Islamic work you see or hear of, for it is a way to implant the Islamic impression in the hearts of people.
6. Enjoin good and forbid evil through wisdom and good counsel.
7. Remind the invitees of the virtues of certain righteous works for they are of the most

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(24) Prepared by Khalid bin Abdir-Rahman Ad-Darwish.

important incentives to doing good and benefiting from it.

8. Express thanks and appreciation to all who contribute to the dissemination of good and Islamic preaching, for it encourages people and philanthropists working in these fields.
9. Raise the issue of charitable projects and Islamic propagation in public and private councils for you to have the reward for guiding to goodness.
10. Encourage all acts of kindness and goodness, especially in the field of Islamic propagation and dissemination of knowledge.
11. Write an article for a magazine or newspaper or the Internet and other legible and visual communication media.
12. Give advice to others; for religion is based on giving advice.
13. Guide the strayed, teach the ignorant, direct the wandering and remind the unconscious.
14. Invite the infidel to Islam.
15. Make a good intercession.
16. Provide an opinion and suggest an idea.
17. Refresh a heart and lessen a plight.

18. Disseminate a verse, narrate a tradition and convey a fatwa (formal legal opinion).
19. Activate an established prophetic tradition and deaden a heresy.
20. Spread preaching, activate the idle, develop a talent and design a project.
21. Preoccupy people with Allah, His commandments and prohibitions and with His Paradise and Hell.
22. Announce a lecture or a book or a handy tape.
23. Utilize good word to grab opportunity in the following cases:
  - A traveling companion in the train or plane.
  - The opportunity to have an unexpected meeting in a banquet or any occasion.
  - A break session at a club or a hospital or a government department.
  - Accompanying session in study.
  - A link in the field of trade or any other transaction.
  - In the market and while buying, or in parks or in the mosque or while introducing

oneself to others during travels.

Through these means of good word, you can create an Islamic invitation and build a charity association. Allah may even use it as a means to save hearts from hibernating. He may even use it to get nations out of the world of the dead and the entire community may turn from delinquency to goodness by the will of Allah.

The happy and successful one is he Allah guides to speak a good word that will be spread all over the world as he would get its reward and the reward of those that act upon it.

Hence, a positive preacher should never belittle the knowledge and goodness he has, or abstain from conveying the trust, for he doesn't know where and when his word will bear its fruit and serve its purpose. May the blessings and peace of Allah be upon our master Muhammad.

### **Some words a preacher should use<sup>(25)</sup>**

Some kind words a preacher should use in preaching to people:

- May Allah reward you with good.
- May Allah bless you.
- May Allah forgive you, you shouldn't have done so.
- May Allah forgive you.
- Thank you my honourable brother.
- May Allah, the Almighty, have mercy on you.
- Sorry, dear brother.
- Please, my good brother.
- It is what Allah wills, there is no power but with Allah.
- Can you graciously do this, Muslim brother?

In addition to many other good words that delight the ear, get the heart reassured and make you to be loved by others.

Let good word be your logo and allow it to always flow on your tongue.

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(25) Prepared by Khalid bin Abdir-Rahman Ad-Darwish.

## **Islamic propagation project for an individual<sup>(26)</sup>**

### **Project's Objectives:**

1. To develop a work program to occupy members of the Islamic awakening through this Da'wah project that will benefit Islam and Muslims.
2. To instill a sense of Islamic propagation in individuals to change the reality for the better.
3. To place people of Islamic awakening in various and different sectors of the society.
4. To make the voice of truth accessible to the largest segment of the society through the application of this project.
5. To increase the Muslim's balance of good deeds, reward and experience in how to introduce one another and attract the hearts.
6. To prepare people to work for the Hereafter and do acts of obedience.
7. To face the torrential stream of corruption against Islam and its people.
8. To activate the deposits of goodness in the hearts of people.

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(26) Prepared by Khalid bin Abdir-Rahman Ad-Darwish.

9. Not to rely on the collective efforts of Islamic propagation only.
10. Finally, to pay attention to virtuous works whose benefit extends to others, especially in Da'wah, dissemination of knowledge and community service.

### **Project Definition:**

There are several definitions for this self-preaching project. They are as follows:

**The first definition:** Is for a Muslim preacher to individually start preaching through legitimate methods of Islamic propagation; to spread good among all Muslims, transfer them from the periphery of sin to the vicinity of obedience and from the atmosphere of ignorance about religion to an atmosphere of faith and its implementation.

**The second definition:** Is for a Muslim to invite a single individual or small group of people to the religion of Allah, to act upon it, and call them by multiple means of Islamic propagation.

**The third definition:** Is for everyone involved in Islamic propagation to try to invite to the path of guidance and righteousness some new Muslim brother within a specified period of time, and for him to exert his utmost efforts, thought and follow-up to

reform him.

So the project depends on the individual effort a Muslim preacher exerts in guiding others by the grace of Allah the Almighty and then through the material and moral means.

### **The virtue of this project in the Holy Qur'an and Sunnah:**

Here are some evidences that prove the virtue of this individual Da'wah project:

#### **1. Almighty Allah said:**

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ (٣٣)

And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit. [Fussilat: 33].

Meaning that nothing is better than him nor more evident than his way nor more rewarding than his work.

#### **2. Almighty Allah said:**

﴿وَجَعَلْنَا الْمُتَّقِينَ إِمَامًا﴾ (٧٤)

And make us guides to those who guard (against evil) [Al-Furqan: 74].

The Eminent scholar Al-Qurtuby commented on

this verse saying: "Make us role models of goodness that will be emulated".

However, the secret underlying their invocation herein is that if they become role models for others they would gain the like rewards of those that emulate and follow them.

3. Almighty Allah said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾

And from among you there should be a party who invite to good[Aal 'Imran: 104].

4. The prophet (blessings and peace of Allah be on him) said: "In fact Allah and His angels, and the people of the heavens and the earth, even the ant in its hole, and even the whale, invoke blessings for one that teaches people goodness" (Transmitted by At-Tirmidhy).
5. The prophet (blessings and peace of Allah be on him) said: "Whoever calls to guidance shall have a reward like that of those who follow him, without that detracting anything from their reward" (Transmitted by Muslim).
6. The prophet (blessings and peace of Allah be on him) said:"He that guides to good shall have a reward like that of those who act upon it"

(Transmitted by Muslim).

### **Islamic propagation Incentive:**

The prophet (blessings and peace of Allah be on him) said: " He that guides to good shall have a reward like that of those who act upon it".

Other incentives include:

**A /** His saying "*He that guides*" does not restrict the method of guiding to a specific type, but rather it leaves it absolute. Hence, guidance may be through words, or practical, or written means , ... etc.

This is a great blessing from Allah that opens for the preacher limitless areas of Islamic propagation.

**B /** His saying: "*to good* " is absolute and common to all what can be said to be good, which is any action or statement that attracts recompense and reward. So the preacher should not degrade any good work people may invite to.

**C /** His saying: "*shall have a reward like that of those who act upon it* " means that every word of glorifying Allah, or praise be to Allah, or praise making Takbir being pronounced by that invitee and every righteous deed he may do shall be recorded in the balance of the preacher.

This is when he guides one man. What do you think

of someone who guides communities of people every day?

**Conditions for this project to succeed in the reality of people:**

For this project to succeed, sound bases must be established for this great work:

1. Dedication and sincerity to Allah alone, and solely seeking His reward in this project.
2. To be convinced about the necessity of individual preaching, and that it is part of the Muslim's daily acts of worship.
3. To carry on this work without any apathy.
4. Pre-planning and organizing before applying the means or method to the reality of people.
5. Making friendly relations with others because the more relations expand the more the area of Islamic propagation and work expands.
6. Caring to guide, teach and purify people emulating the example of the Prophet (blessings and peace of Allah be on him).
7. Bearing the concern for Islamic invitation and working for Islam.
8. How sound will it be if Muslims are encouraged

to allocate a sum of money for this project.

9. To collaborate with others and take advantage of them regarding the requirements of this project.
10. To pray for Allah's success and guidance in implementing this project for it to be a good directive for many people.

### **Working areas of the project:**

There are a lot of areas where the preacher can exercise this project, including:

1. Family and relatives.
2. The mosque and its congregation.
3. Working place and its staff.
4. Public events (weddings - consolation - Banquet - ....).
5. Places of education (school - the University - Institute - headquarters of the training courses...).
6. While on journey.
7. Transit meetings and during normal speech.
8. Villages and hamlets, through a preaching convoy.
9. Councils (private - public - meetings - ...).
10. Community facilities (hospitals - parks -

leading shops - ...).

**Preaching means for actualizing the project in the reality of people and the society:**

What I mean by the preaching means is: What the preacher uses in implementing this project for disseminating the religion of Almighty Allah for the purpose of making positive impact on people to make them bear concerns for striving for the Hereafter.

## **How to become a good guide for others (50 preaching opportunities)**

### **Project's Means:**

1. Good conduct is an effective means to attract people to the path of goodness.
2. Link the life of those around you to Islam by mentioning its virtues and its ability to make Man happy in this world and the Hereafter.
3. Strengthen your relation with relatives and kinsmen and earn their affection through good word and public service so every individual feels that he has a special relation with you.
4. Let those around you bear concerns for Islamic propagation for them to work for Islam.
5. Make out of your friend, your colleague and your neighbor a preacher to the path of Allah by living collectively with them.
6. Encourage people to do good which is all that entices the invitee to respond to the commandment of Allah and His Messenger (blessings and peace of Allah be on him). Discourage people from evil: which is all that scares and warns the invitee against responding or refusing to accept the truth. This

is a means that influences the souls. Hence, practise it with wisdom and a sense of balance.

7. Show love, affection and longing while meeting or phoning and pray for the person being spoken to with invocations that will have impact on his soul. Invocations like: May Allah bestow mercy on you; May Allah guide you, for this is a means of increasing harmony and love.
8. Ensure to introduce one another for it is the beginning of a breakthrough in inviting others to Islam and righteousness.
9. Ensure to invite persons you set great hopes on from among friends and children of the neighborhood.
10. Self-participation in faith oriented trips and fraternal visits with the care to give beneficial programs.
11. Give a public lecture on a dynamic subject.
12. Organize a regular daily or weekly lesson.
13. Deliver sermon in (Association or festival ...).
14. Deliver an effective sermon in a mosque or a meeting, taking into account the wisdom to choose the appropriate time and subject.
15. Grant advice gifts to those you notice being lax or involved in committing a sin or an

apparent defect.

16. Publishing book or books in an interesting way according to the cognitive and mental level of the invitee; so that it will have stronger influence in his mind.
17. Distributing suitable Islamic tapes, especially to those who do not tend to read (leave an appropriate set of booklets and tapes in your car for distribution to those you come across or notice promising signs in).
18. Dissemination of brochures that address a specific and appropriate topic that suits those they are being distributed to. This is advantageous in the sense that it will be read in a few minutes.
19. Spreading any Islamic work a preacher sees or hears of for it is a sign of having the love to work for Islam.
20. Authoring pamphlets and messages which are part of the means whose benefit abides, and their reward is never interrupted.
21. Letter: whereby the preacher writes a letter to the invitee to advise and guide him to goodness or to leave the mistakes he is perpetrating, but he should blend this letter with passion, tenderness and beautiful word.

22. Thanking and praising all those that participate in supporting Islamic propagation through meeting or telephone or messaging, fax, or via the Internet. This encourages him to continue to serve the course of Islamic propagation.
23. To think about what will benefit Islamic propagation and work and plan for it seriously; because the first step to hard work is to think about it. So the preacher has to have a reasoning sitting to find out new means of Islamic propagation or develop the present ones.
24. Praying for the invitee to be guided by Allah and for his heart to be opened to Islam. This is the Quranic approach as Allah said:

﴿ رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴾

Our Lord! decide between us and our people with truth; and You are the best of deciders  
[Al-A'raf: 89]

It is also a prophetic approach as the messenger of Allah (blessings and peace of Allah be on him) said: "O Allaah, guide my people for they do not know". (Transmitted by Al-Bukhary).

25. Encourage all acts of kindness and

goodness, especially in the field of Islamic propagation, knowledge dissemination and service delivery.

26. Suggesting charitable and Islamic propagation projects in public or private councils such as:

A / Supporting a preacher.

B / Giving breakfast to those observing fast.

C / Sponsoring an orphan.

D / Printing a book.

E / Charity endowment.

Suggesting such projects is very useful as it creates awareness for people about them and directs and guides them to participate in them so that they can develop a sense of commitment towards them.

27. Allocating some time for preaching (one hour per week for example) to visit relatives or neighbors. Such visit must be meaningful. The preacher must define an educational goal which he wishes to accomplish through such visit.

28. Guiding Muslims to all goodness. So be - my brother preacher - a good guide for others, for "You will have the like of the reward of those

that follow you among them".

29. Investing opportunities and events by utilizing them to spread goodness (e.g. Ramadan, Hajj, holidays, weddings, condolences, family and private councils, ...). A successful preacher is he who has the attribute of making the best of good opportunities in the service of Islamic propagation. He may even create the opportunity and employ it in the service of religion (Islam).
30. Inviting a particular individual and trying to pull him to the path of guidance and righteousness and – by the will of Allah– you will have the reward of his righteousness and guidance.
31. Participating in Islamic magazines by supporting them through the following channels:  
  
A / Morally through correspondence and encouragement.  
  
B / Physically through subscription.
32. Strengthening your relationship with relief and Da'wah institutions and participating in them as much as possible, especially during seasons like Ramadaan, pilgrimage (Hajj), festivals, weddings, family councils ... etc.).

33. Harnessing energies, talents and capabilities to serve this religion.
34. Having targeted dialogue and discussion between two persons or more on one of the issues in order to realize and establish the truth or to defend it with proof and evidence.
35. Trying to be a permanent Imam in one of the mosques, in order to activate the role of the mosque and to invite the people of the neighborhood to guidance and good deeds. Almighty Allah says:

﴿وَجَعَلْنَا الْمُتَّقِينَ إِمَامًا ۖ﴾

And make us guides to those who guard (against evil) [Al-Furqan: 74].

36. To contribute to supporting activities of Islamic propagation materially and morally.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ﴾

Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped- these are guardians of each other [Al-Anfal: 72]

37. Da'wah cooperation with others and taking advantage of them to spread the Islamic call in the maximum possible time. Allah said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

And help one another in righteousness and piety (Al-Ma'edah: 2).

38. To plan seriously for Da'wah programs, plan daily, weekly, monthly, annual and future events,....

39. Investing people's concern and taking advantage of them in meeting the requirements of Islamic propagation like:

A / building mosques.

B / establishing useful installations and the likes.

40. Harnessing the house in the service of Islamic propagation and making it has impact on the neighborhoods by propagating Islam among them.

41. Using self-initiative approach to inaugurate suitable preaching activities such as:

- A / district council.
  - B / school activity.
  - C / activating the congregation of the mosque.
  - D / family activity.
  - E / organizing a book and Islamic tape exhibition or a gallery of Islamic world surgery.
42. Organizing a preaching convoy or tour to preach to village people and people from remote areas, if possible.
43. Da'wah preparation for Islamic occasions, by preparing a working paper for practical exercise such as: (Ramadan - Hajj – Eid festival...).
44. Give an opinion and suggest an idea; for you may be of those who make a good example in Islam.
45. Organizing a faith enhancing trip to Makkah or Medina for a group of young people from the neighborhood to train and invite them to the path of Allah.
46. Taking advantage of Hajj and Umrah convoys through the development of educational and cultural programs.
47. Benefiting from the World Wide Web

(Internet) in the call to Islam and its principles of tolerance.

48. Allocating one hour everyday for reading books on Islamic propagation, to implant a sense of self-preaching, to find out new means and methods of Da'wah and how to exercise them practically on the reality of people.
49. To make Da'wah contribution in the mass media being it press or radio or TV or others.
50. Finally, a Muslim preacher should realize his responsibility towards Islamic propagation by communicating it to people through his words, behavior and work, so that Da'wah lives in his heart, abounds in his conscience, flows in his blood and transforms him from apathy and laziness to progress and action, and from selfishness and its desires to the needs and duties of Islamic propagation (where the leading feeling shall be educational and preaching lessons).

### **Preaching topics of the project:**

What I mean by preaching topics is the Islam brought by Muhammad (may the blessings and peace of Allah be on him) from his Lord - the Almighty – which is the public order and comprehensive law regulating human

life matters and behavioral approaches brought by Muhammad (may the blessings and peace of Allah be on him) from his Lord, and which he was ordered to disseminate to the people, and the consequences of following or violating these laws with respect to reward or punishment. Allah said:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾ (٨٥)

And whoever seeks a religion other than Islam, it will not be accepted from him and in the Hereafter he will be among the losers! (Aal-'Imran: 85).

Therefore, the project owner should invite people to Islam wholeheartedly as done by the Prophet (may the blessings and peace of Allah be on him), taking into account the condition of the invitee and the point in time he is experiencing.

### **Preaching topics to be presented in the reality of people:**

It is good that a preacher diversifies topics and lectures along with his observance of sound preparation to include the following aspects:

1. Issues of faith, such as: "establishing good link with Allah, repentance, moving stories ...".
2. Scientific subjects, such as: "ablution, prayer, prostration of forgetfulness, forbidden transactions

...".

3. Social issues, such as: "righteousness of the parents, rights of the neighbor, rights of spouses ...".
4. Islamic propagation issues, such as: "extending good to others, cooperation in righteousness and piety ...".

And many other comprehensive topics of Islam. Islam as a whole is the subject of inviting to the path of Allah, and I suppose my brother, that you are capable of making a good choice, taking into account the appropriate case.

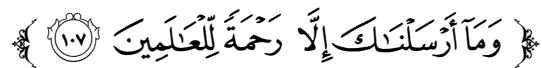
**A picture from the life of the Prophet (may the blessings and peace of Allah be on him) on self-preaching:**

Anas (may Allah be pleased with him) said: "There was a Jewish boy that used to serve the Prophet (may the blessings and peace of Allah be on him). When he fell sick, the Prophet (may the blessings and peace of Allah be on him) visited him, sat at the direction of his head and said to him: Embrace Islam! When the boy looked towards his father who was beside him, he said to him: Obey Abu'l-Qasim (may the blessings and peace of Allah be on him). The boy embraced Islam and the Prophet

(may the blessings and peace of Allah be on him) went out saying: "Praise be to Allah who has saved him from the Hellfire through me "(Al-Bukhary).

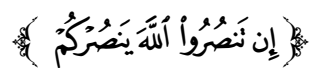
### **Expected results of the project:**

1. Saving people from the Hellfire out of Allah's mercy.



We haven't sent you but as a mercy to the worlds (Al-Anbiyaa: 107).

2. Prompt spreading of good among the people.
3. Reducing the number of evil children and increasing the number of good people.
4. Allah gives victory to the Islamic nation as He promised.



If you help (the cause of) Allah, He will help you (Muhammad: 7).

5. Any statement or action does by the revert shall be in the preacher's balance of good deeds.
6. Achieving one of the goals of the Islamic nation in form of creating and building a

Muslim community.

**A proposal for those in charge of raising young people:**

A / Strongly bring this project before the councils and meetings of Islamic awakening in order to generate a sense of Islamic propagational responsibility in them and to develop the personal and active aspects in them.

B / Conducting dialogue and debate among educators and young people on how to achieve the goals of this project in reality.

I ask Allah to render these pages useful in propagating Islam and beneficial to the author, preachers and all that contribute to publishing them. May the blessings and peace of Allah be on our Prophet Muhammad.

## **121 Concepts, means and methods of inviting to the path of Allah<sup>(27)</sup>**

### **Preaching in hospitals and health centers:**

#### **Concept:**

Book shelves should be distributed in various angles of both private and government hospitals and clinics such as men and women lounges and in front of external clinics. Twenty four pamphlets in Arabic language are to be put in each shelf while twelve other pamphlets in foreign languages (such as English, Philipino, Indonesian) are to be placed in them. These shelves should be reorganized and completed twice monthly.

#### **Objectives:**

Making the best out of visitors waiting period through reading these pamphlets particularly that they entail various social and intellectual preaching topics.

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(27) Prepared by the Academic Team of the wing for Outstanding Means in the Ministry of Islamic Affairs, Endowments, Call and Guidance.

## **Caring about the graves:**

### **Concept:**

Putting illuminated heat and humidity resistant boards of the type (Felix Vis) in the cemeteries bearing admonitions, tips, directives, etiquettes and sound invocations transmitted from the chosen prophet (blessings and peace of Allah be on him) and rulings regarding mourning and condolence.

Making large signboards to be hung in the mosques, hospitals and places of washing the dead, describing the statutory procedures to be followed in the event of death.

### **Objectives:**

1. To get people aware of the subject of cemeteries and affairs of the dead and to disseminate the Sunnah.
2. To relieve the bereaved family of the deceased and guide them to the legitimate actions to be taken with respect to their deceased.
3. To open channels of communication, cooperation and coordination with the relevant authorities.

## **A manual of the legal procedures to be taken in cases of death:**

### **Concept:**

1. Collection of regulatory information from relevant government departments and bodies for the purpose of accomplishing the procedures of washing, shrouding and burying the dead be he a citizen or resident, and whether his death was natural or as a result of injury, or criminal action.
2. Collecting legal data from the reliable legitimate sources and presenting them to the learned scholars and scientists to review and approve them.
3. Collecting legal and regulatory articles in a brochure for printing and distributing to the people of the deceased through hospitals or cooperative offices or bureaus.

### **Objectives:**

1. Educating the family of the deceased on the rulings of washing the dead, burial and consolation.
2. Helping the family of the deceased and guiding them on how to accomplish the burial procedures of the deceased.
3. Bringing relief to the family of the deceased by giving them this booklet that contains expressions

of condolence to ease their grief.

### **Da'wah camps:**

#### **Concept:**

To set up a recreational camp during the summer and spring holidays to be frequented by the inhabitants of the city to take advantage of their vacation period.

#### **Objectives:**

1. Dissemination of religious consciousness among the people.
2. Dissemination of Islamic tape and book.
3. Holding a variety of seminars (medical, social, scientific, managerial).
4. Introducing Islamic propagation institutions and charity bodies and highlighting the charitable work of Islamic propagation.
5. Organizing meaningful and useful competitions.
6. Lawful entertainment far away from evils.

## **Preaching camps during Hajj season:**

### **Concept:**

1. Setting up a tent in (Mina) during Hajj to preach and give awareness to pilgrims.
2. The supervising office of these camps should host some learned scholars and sheikhs.
3. The office provides mobile audio devices to be used when visiting pilgrims' camps.
4. Some brothers should volunteer to distribute preaching envelopes containing the provisions of Hajj to the pilgrims.

### **Objectives:**

1. Giving awareness to arriving pilgrims through lectures, sermons and tapes.
2. Performing the duty of calling to the path of Allah.
3. Meeting the urgent need of people to inquire about how to perform Hajj rituals.

## **Formal legal opinions and counsels panel:**

### **Concept:**

A transparent wooden panel with plastic cover of size A3 to be installed at the doors of mosques

and to be fed periodically with Da'wah bulletins containing formal legal opinions or preaching directives or counseling Islamic ethics.

**Objectives:**

1. Delivery of advice and guidance to people in an attractive and remarkable way.
2. Giving awareness to some worshipers regarding the rulings of Islamic law and morality.
3. Drawing the attention of worshipers to fatwas and guidance as they leave the mosque.

**A mini-representation of Al-Jamaraat during Hajj season:**

**Concept:**

A miniature representation of Al-Jamaraat explaining how to throw pebbles, the number of pillars and pebbles to be thrown and where to start.

**Objectives:**

1. Bringing awareness to pilgrims about the right and approved manner of casting pebbles according to the Sunnah.

2. Giving awareness to pilgrims about the general provisions of casting the pebbles, such as the size of the pebble and the Sunnah and knowhow of casting.

### **Telephone lectures:**

#### **Concept:**

For the Sheikh to deliver his lectures in his home or office at his hometown which will be transmitted through telephone to the mosques and male and female schools. This is expected to receive a great appeal to scholars who can not easily travel because of their tight schedules.

#### **Objectives:**

1. To manage and make the best of the time available to the Sheikh who gives the lecture.
2. To take advantage of this technology in benefiting the people and delivering good to their homes.

### **Formal legal opinions via the telephone:**

#### **Concept:**

1. To connect the phone numbers of some sheikhs, after getting their consent, to the special number for giving formal legal opinions in the Office of the Islamic propagation so that enquirers can be directed to them automatically through the office

phone system with a recorded message for the enquirer.

2. The office of Islamic propagation should record directives and fatwas of scholars and sheikhs from their tapes and link them to the listener through a specific directive from so he can listen to it when he likes.

### **Objectives:**

1. To facilitate fatwas for the enquirer.
2. Creating supportive telephone lines for fatwa and Islamic propagation centers.
3. To take advantage of the scholars in the city of the enquirer and to open the gate of goodness to all.

### **Transferring scientific sessions over the phone to women Qur'an teaching centers:**

#### **Concept:**

To transfer complete training lessons and courses over the phone to women's centers for memorizing the holy Qur'an. Such lessons can be live or recorded, with the allocation of competitions, prizes and certificates for women.

#### **Objectives:**

*We are all propagators of Islam*

1. To make use of telephone or other technologies in delivering intellectual lessons to female students at their places without having to attend the mosque.
2. To cover the largest possible segment of women to take advantage of these lessons.
3. To urge female students to seek knowledge and participate in competitions.

## **Islamic propagation envelopes:**

### **Concept:**

It is a small cardboard envelope with attractive designs containing a booklet and a tape to be distributed on different occasions like campings, holidays, celebrations, or scientific sessions. There will also be allocation of gifts for specific categories of the society (director, teacher, dealer, doctor, nurse, baby gifts, teacher's gifts ... etc.). They will be provided in large quantities for those who may want to purchase at nominal prices and benefit from the charitable distribution.

### **Objectives:**

1. To achieve love among believers in accordance with the words of Prophet Muhammad (blessings and peace of Allah be on him) : "Exchange gifts, love one another".
2. Specifying preaching for certain classes of the society in proportion to the area of their business or social circumstances.
3. To facilitate invitation to the path of Allah through an attractive approach accessible to everyone.

## **Sweet Home Groups:**

### **Concept:**

1. A group of paintings in beautiful frames (such as natural landscapes) with attractive backgrounds and beautiful views, are to be attached to houses. They also contain invocations of entering and exiting the house, invocations said before or rising from sleep and welcoming phrases.

### **Objectives:**

1. To remind families of legitimate dhikrs and sound morality.
2. To benefit from the walls of houses in pasting beautiful means in addition to containing landscapes, invocations of Allah's remembrance and wise sayings to be taken advantage of.

## **Islamic propagation SMS messages:**

### **Concept:**

To coordinate with the telecommunications company to send mobile messages to a broader spectrum of people living in a specific area to announce different lectures, classes and courses or any Islamic propagation

activity taking place.

**Objectives:**

1. Defining missionary work and sending invitation to attend it.
2. Taking advantage of modern means of communication in advertising and announcing various scientific and preaching programs and activities.

**The E-mail:**

**Concept:**

To collect as much as possible number of e-mail addresses of the people living in the targeted region and to send them messages identifying times and places of such preaching activities to intensify their attendance, or by sending reminders and preaching notes to computer users.

**Objectives:**

1. To take advantage of the field of computer in inviting to the path of Allah.
2. To cover a segment of the community that uses the computer who may be far away from such acts of Islamic propagation or are not

aware of them.

3. To define many Da'wah programs.

### **Framework of the Remembrance of Allah (Invocations):**

#### **Concept:**

A collection of elegant office photo frames of different designs is placed in libraries and home cupboards, containing invocations of entering and going out of the house and invocations said before and after rising from sleep with attractive backgrounds and beautiful views.

#### **Objectives:**

1. To remind families of legitimate dhikrs and sound morality.
2. To take advantage of picture frames at home in pasting reminding notes containing some invocations of Allah's remembrance and wise sayings to be taken advantage of.

### **Office agencies in neighborhoods and villages:**

#### **Concept:**

To open micro branches of the Cooperative Office for Islamic propagation in each district of the city or in a group of convergent neighborhoods in order to focus on preaching work in those neighborhoods.

**Objectives:**

1. To take advantage of the distributed capabilities of preaching in neighborhoods and villages.
2. To cover the largest possible area of the city's neighborhoods and villages by Da'wah programs.
3. To exchange missionary experiences and ideas from a district to another and from one village to the other.
4. To increase the quality level of preaching work at the center.

**Publications of the Office regarding pamphlets, brochures and annual calendars:**

**Concept:**

To print brochures and booklets containing different titles of useful messages and preaching issues that affect the everyday life of people and to enlighten them about their religion and the mistakes a lot of people commit.

**Objectives:**

1. To make people aware of their religious matters in an easy and clear manner.

2. To create easily distributed means to different sectors at nominal prices.
3. Selection of topics affecting the reality of the people and are of interest to their daily lives.

### **Mobile chapels:**

#### **Concept:**

To equip a number of cars with prayer mats and cell-water pitchers and kettles for ablution in addition to audio hardware to be supervised by a number of preachers who make Da'wah tours to sessions of young people in youth groups in order to invite them to establish prayer when its time sets in and then after the prayer they would be given a short sermon, gifts and preaching tapes with a view to guiding them.

#### **Objectives:**

1. To break the placebo barrier between the common youth and workers in Islamic propagation.
2. To establish prayer and remembrance of Allah in the usual places of entertainment among young people.
3. To direct the confused youth to the path of guidance, righteousness and goodness.

4. To prepare young people for this preaching work.

**Dress gifts:**

**Concept:**

To put cards or brochures or small booklets containing morning and evening invocations (Adhkar) or etiquettes and the provisions of dressing or formal legal opinions on the rulings of women's clothing in the pockets of new clothes or in stores that sell women sarongs or tailoring stores or laundry shops to be distributed to the owners of such clothes.

**Objectives:**

1. To guide people in a new way that appeals to them.
2. Participation of the owners of these shops in serving the religion of Allah and calling to it.
3. To bring awareness to about the rulings of dress and legal dhikrs (invocations).
4. To bring awareness to women about the rulings of adornment and dress and to deliver the formal legal opinions of the senior scholars of Islam to them.
5. To preach to business shopkeepers.

## **Taxi gifts:**

### **Objective of the concept:**

It is to purify transport means of corruption and to make good use of time by listening to the lawful in lieu of the forbidden.

**Target group:** Taxi drivers and beneficiaries of the services of these cars.

**Requirements:** Prior agreement with the department of taxi drivers, to identify their names and languages to provide them with a gift that includes:

- a booklet and tape in the driver's language.
- a brochure on the adopted regulations in the country (religious regulations, customs and traditions of the security and traffic systems).
- a Qur'anic tape in Arabic.

### **Things to consider:**

- Consultation with specialists in preaching to foreign communities about suitable books and tapes.
- The Arabic tapes should display a preaching quality due to the short period spent by the person in the car.

**Car rental gifts:**

**Objective of the concept:**

To utilize time in that which is beneficial by listening to the lawful as a replacement for the unlawful.

**Target group:**

Leaseholders (beneficiaries) of car rental services.

**Requirements:**

- Prior agreement with the department of car rental on this concept.
- To provide enough tapes in Arabic and other languages.
- A brochure on the adopted regulations in the country (religious regulations, customs and traditions of the security and traffic systems).

**Things to consider:**

That the tapes should contain holy Qur'an recitations or admonitional sermons. It is preferable to appoint someone from the management of the leasing office to inspect and put the tapes in cars.

**Patients' gifts:**

**Objective of the concept:**

To give sociability to patients, relieve their pains, strengthen their faith in Allah and link them to Him.

**Target group:** Hospital inpatients.

**Requirements:**

A gift that contains manuals, videos and brochures.

**Things to consider:**

- Appropriateness of the books for patients (Men - Women - Children).
- Considering the patient's condition (patients with serious injury will be attended to before others).
- Coordination should be made with the department of Religious Affairs of the Ministry of Health and to take advantage of the Patient Relations Committee or Patients' Friends.

**Barbers' gifts and women's tailoring shops:**

**Objective of the concept:**

Disinfecting public places from the means of corruption,

and exploitation of time for the better.

**Target group:** Attendees of the place (barber shops, women's tailoring shops) and the labourers present in these places.

**Requirements:**

- To subscribe to dedicated magazines and distribute them constantly at these places.
- Provision of suitable booklets and brochures for people visiting the place.
- Provision of suitable manuals and brochures for the labourers present in this place.

**Things to consider:**

- To provide magazines and brochures for the withdrawal of corrupt magazines.
- To grant a gift to the employees.

**Islamic propagation Library:**

**Objective of the concept:**

To publish the book and make it easy to read .. And to benefit people for coming to these places where this library is.

**Requirements:**

- Books' platform (Book holders).

- Booklets and brochures suitable for the place.
- Periodic follow-up of these items due to a large number of attendees of the place by providing them with what they lack.

**Places of implementation:**

- Mosques, schools, waiting areas of government institutions and hospitals.

**Things to consider:**

- To change the contents of the library periodically.
- Appropriateness of its contents for the place.

**“Take your copy” holder:**

**Objective of the concept:**

Delivering the tape or book or leaflet to all visitors to the place.

**Requirements:**

- A holder of appropriate size is to be placed at the vents or doors or on the tables.
- Develop an attention-grabbing statement like (Please.. take your copy).
- Periodic follow-up.

**Places of implementation:**

- Mosques - shops - exhibitions.

**Things to consider:**

- The contents must be suitable for the place that has the content holder.
- The content holder must be high above the ground to avoid children tampering with it.
- It is preferable to have someone that constantly feeds the content holder with books that might detract from it.

**Preaching statements on bags:**

**Objective of the concept:**

To direct people to do good always.

**Target group:** plastic traders - owners of business shops.

**Places of implementation:**

Shops bags - dining spreads - laundry bags.

**Requirements:**

Coordination with the targeted people to write some short phrases of Islamic propagation such as: (The veil is an act of worship not a custom, Do not forget to

mention the name of Allah before eating).

**Things to consider:**

They should not contain phrases that bear the names of Allah because such bags are often dishonored.

**Wall Journals:**

**Objective of the concept:**

To educate people and teach them wherever they are and to disseminate benefits and wisdom.

**Requirements:**

Variety of articles commensurate with the place where the board is.

**Places of implementation:** mosques, schools, hospitals, workplaces, waiting areas.

**Things to consider:**

To change and refresh the articles periodically.

**Sign boards (banners):**

**Objective of the concept:**

- To direct discourse to the public from a remote location.
- To educate people, teach them and send SMS to

them.

### **Requirements:**

- A guidance signboard of appropriate size with a (mobile or fixed) board holder.

### **Places of implementation:**

- Mosques, schools, hospitals, public gardens, parks, hotels, recording and publishing houses, airports, train stations and mass transit (buses) and markets.

### **Things to consider:**

- To be in an open place so that they can be viewed from every direction.
- Selection of short phrases and attractive designs so that they can be read from a remote location.
- To change the phrases periodically.

### **Presents or Dhikr (shield).**

### **Objective of the concept:**

To remind people of prayers and dhikr in an attractive manner. The shield is presented at marriage, when transferring to a new home or getting a job or promotion.

**Requirements:**

- Memorial shield (crystal, acrylic or wooden).
- Provision of short and reminding phrases (such as the invocation made at the close of a meeting or the excellence of Dhikr).
- Printing the phrases on the shield.

**Ocassions where the shield can be presented:**

- During events or ocassions.

**The sponsor as a preacher:**

**Objective of the concept:**

- To develop the spirit of Islamic propagation in the members of the community.
- Using mild ways to preach.

**Target group:**

- All that one has contact with for the first time.

**Requirements:**

- A manual or palmphlet or tape in the worker's language.
- Sending an email to the worker's people.

**Things to consider:**

- Finding out about the condition of the recipient of the sent booklet.
- Attaching addresses of reliable Da'wah agencies so that he can keep contact with them.

**Preaching Bag:**

**Objective of the concept:**

- To develop the spirit of preaching in members of the community.

**Target group:**

- Expatriate communities (Muslims and non-Muslims).

**Requirements:**

- A bag with several divisions.
- A variety of books for the foreign communities in the country.

**Things to consider:**

- Consulting professionals in the field of inviting foreign communities to Islam to select the appropriate books.
- Displaying the books when one meets with the

expatriates at (gasoline stations, workshops, commercial shops, domestic workers).

- To provide books for the bag periodically from the offices of foreign communities awareness or any body that has such books.
- Attaching addresses of authorities responsible for inviting foreign communities to make it easier to contact them.

### **Waiting Bag:**

### **Objective of the concept:**

- Exploitation of spare time in what is beneficial and useful.

### **Target group:**

- Children and young people (boys and girls) aged between 6-18 years.

### **Requirements:**

- A bag with several divisions.
- Recording device.
- Audio tapes and variety of booklets (religious, short stories, cultural).
- Scientific, cultural or religious competitions.
- Games.

**Places of implementation:**

- Schools and places where boys or girls gather (weddings, guest houses, homes).

**Things to consider:**

- Suitability of the preaching material for different age stages.
- To change the stuff constantly and avoid repeating the same stuff within a short period.

**Traveler's Bag:**

**Objective of the concept:**

- To develop the spirit of Islamic propagation in the community.
- To invite people to Islam and direct them wherever they are.

**Target group:**

Business people - travelers in general.

**Requirements:**

- A bag containing several divisions.
- A variety of books in the language of the country one is travelling to.

**Things to consider:**

- Consulting professionals in the field of inviting

foreign communities to Islam to select books suitable for the country one is travelling to.

- Distributing these books in places that are relatively quiet (such as hotels).
- To refill the bag from the offices of foreign communities awareness or any other offices that have such books, immediately when one returns.
- Attaching addresses of authorities responsible for inviting foreign communities to make it easier to contact them. It is advisable to write some Islamic sites across the World Wide Web to facilitate access to them for more information.

### **Missionary tours to the foreign communities:**

#### **Objective of the concept:**

To invite expatriate communities to Islam.

**Target group:** Eminent personalities and people with rare specialties such as non-Muslim doctors and engineers.

#### **Requirements:**

- presence of a preacher that is fluent in the language of the community to which the trip is assigned.

-preparing programs suitable for the intended community.

**Things to consider:**

The presence of well versed students to face the anticipated inquiries of those communities and to present them in a cultural manner appropriate for the target group.

- Preparing some topics for discussion in order to guide the assembly for a particular case and then give the correct scientific opinion and compare it to the Islamic opinion.
- You can do similar programs for foreign communities with simple disciplines such as laborers, servants and so on.

**Propagating Islam through the school bag:**

**Concept:**

To design a school bag to be presented to Muslim students living in deviant communities.

**Objectives:**

- Utilizing this bag to guide these students in all targeted languages to uphold the teachings of Islam and to explain the virtue of adhering to this religion and the sweetness of faith.

## **Honoring owners of shops that do not sell tobacco:**

### **Concept:**

Periodic celebration of the owners of shops and commissaries that do not sell tobacco and corrupt magazines.

### **Objectives:**

Taking advantage of this by organizing a ceremony by a nearby mosque to emphasise on deviant shop owners to attend also. Awards will be distributed to everyone to encourage deviants to adopt the correct Islamic approach.

## **Inviting to Islam via the preacher as a mediator:**

### **Concept:**

To establish a link with one of the non-Arab Muslims to be a mediator for the preacher with his race.

### **Objectives:**

To take advantage of this medium in all nationalities with various professions and to follow-up the activities and productivity of this non-Arab mediator in an orderly manner because language is one of the factors impeding Islamic propagation work.

## **Invitation to Islam through wooden boxes:**

### **Concept:**

To design beautiful boxes to display preaching brochures, magazines and pamphlets.

### **Objectives:**

- To distribute these boxes to the hairdressers - clinics - mass transit cars - places where people gather like: passport offices, traffic offices and hospitals.
- These boxes must be followed up continuously and refilled with booklets and pamphlets.

## **Invitation to Islam through preaching posters:**

### **Concept:**

Making beautiful and impressive posters.

### **Objectives:**

To invest the distribution of these posters as gifts in schools and others like cars. They can be in form of proverbs or poetic verses or so.

## **Through the sun shades (umbrellas):**

### **Concept:**

To design sun preventing plates (umbrellas) that will be placed on the interior front screens of vehicles.

### **Objectives:**



- Utilizing the design of these plates in writing useful phrases and impressive poetic verses and so on.

### **Invitation to Islam through illuminated billboards:**

#### **Concept:**

To take advantage of the luminous billboards in important streets.

#### **Objectives:**

To utilize these billboards on main streets or at the streets' intersections for writing and displaying influential preaching statements taken from the Qur'an and Sunnah. These boards which resemble those advertisement boards placed on the sides of vehicles of mass transit, as well as electricity and water bills and so on shall be funded by some able people or adopted by some official da'wah departments.

### **Invitation to Islam through specialized envelopes:**

#### **Concept:**

Printing and designing the envelope.

#### **Objectives:**

The envelope is to be designed in such a way that the graphics show the invited person: this envelope is to a doctor, a second to a pharmacist and another to the dealer and barber .. Thus, it must be ensured that its

content is entirely appropriate for the person it is intended.

### **Invitation to Islam through mail boxes:**

#### **Concept:**

To take advantage of the mailboxes.

#### **Objectives:**

To preach to a particular person through his mail box rather than using the direct method of Islamic propagation.

### **Invitation to Islam through sidewalks bags:**

#### **Concept:**

To design sidewalks bags as a new method of preaching to young people.

#### **Objectives:**

To invest on distributing these bags in places where the youth gather. They are to be placed for them firmly and followed-up after they have left .. Otherwise, they can be presented to them as gifts if the place is not permanent.

## **Invitation to Islam through the legal violations file:**

### **Concept:**

One prepares a file for the legal offenses he notices.

### **Objectives:**

After compiling these legal irregularities they will be sent to the authority in charge, to contribute to reforming and modifying the errors.

## **Invitation to Islam through the family Journal:**

### **Concept:**

To create a competent family journal that contains a number of educational benefits and various exquisites.

### **Objectives:**

- Emphasis will be laid on displaying family news in the magazine which shall be developed by the family youth.
- It will be very appreciated if the women of the family also prepare women's magazine that will give birth to another small magazine strictly meant for the children and supported financially by the able persons of the family, or via monthly subscription.

## **Invitation to Islam through reform homes and prisons:**

### **Concept:**

To take advantage of the visits made to prisons and to intensify such Da'wah outings.

### **Objectives:**

To take advantage of the urgent need of prison inmates and reform homes for guidance and counseling so they can become good and productive members of the society after leaving the prisons.

## **Preaching by focusing on an evil and treating it:**

### **Concept:**

To adopt a particular evil that exists among people and focus on it from all aspects.

### **Objectives:**

After giving this evil a conscious study and finding effective solutions for it, a memorandum of the report is sent to the people in authority to effect the necessary procedures.

## **Preaching by studying a section of the district:**

### **Concept:**

To take a limited section of the vicinity or neighborhood

with well known streets and study it in light of the Islamic propagation.

**Objectives:**

Having made an inventory of all the places that have some legal irregularities, a method of treatment is devised in collaboration with some of the legal departments in the neighborhood such as the branch of the Commission for the Promotion of Virtue and Prevention of Vice, or the Cooperative Office for Islamic propagation.

**Invitation to Islam through Islamic Magazines:**

**Concept:**

To participate in Islamic magazines.

**Objectives:**

It is attained by supporting the magazine either morally through correspondence, encouragement and participation, or materially through subscription and urging others to do so.

**Propagating Islam by increasing one's awareness with relevant Da'wah offices:**

**Concept:**

Paying successive visits to the Cooperative Office of

Islamic propagation, as well as the branch office for the Promotion of Virtue and Prevention of Vice.

**Objectives:**

- Cementing relation with those offices.
- Supporting them with the possible means.
- Coordinating preaching efforts with them.

**Propagating Islam through magazine subscriptions:**

**Concept:**

To subscribe weekly or monthly in the Islamic magazine.

**Objectives:**

- The magazine is sent to the address of one whom the preacher wishes to call to Islam and bring him some good
- Trying not to allow him feel about this Da'wah work.

**Propagating Islam through strengthening relationship with Da'wah offices:**

**Concept:**

Connecting and strengthening relation with relevant

Da'wah and relief institutions.

**Objectives:**

- Investing these offices to receive news about Muslims.
- Recognizing their efforts and supporting them.

**Propagating Islam through the computer:**

**Concept:**

To prepare beautifully colored Da'wah brochures by means of the computer.

**Objectives:**

- To take advantage of the computer potential in producing preaching pamphlets well distinguished by scientific accuracy and artistic touches.
- To address various topics.
- To utilize them in the fields of Islamic propagation.

**Propagating Islam through home boards:**

**Concept:**

To equip a beautiful home board and set in the lounge.

**Objectives:**

Investing on this board by the family when all its classes prepare useful and various educational posters of Islamic propagation and place them on the board for the

benefit of the people of the house and their visitors.

### **Propagating Islam through home cupboard:**

#### **Concept:**

To design a beautiful display cupboard suitable for the home furnishings and place it in the men's sitting room.

#### **Objectives:**

For the people of the house and their visitors to benefit from its displays after it has been fed with Da'wah manuals and brochures and religious books.

### **Propagating Islam through the cassette:**

#### **Concept:**

To make an appeal to shop owners to contribute to the cassette recording of some valuable lectures that are held in mosques and some other places.

#### **Objectives:**

- Investing on lectures by recording and expanding the opportunities of participants and beneficiaries.
- To contribute in highlighting a group of qualified lecturers to serve as designed alternatives to carry on the flag of spreading good.

## **Propagating Islam through telephone call to reduce molestation of women:**

### **Concept:**

To take down some influential sections from the recitation of some Sheikhs and read them directly through the phone to the hearing of the molester.

### **Objectives:**

- Counseling over the phone.
- To reduce the phenomenon of telephone molestation.
- To have direct impact on molesters.

## **Propagating Islam through landscape:**

### **Concept:**

The owners of recording shops would print a range of landscapes taken from our country.

### **Objectives:**

- Utilizing those scenes to write about the scene and its location.
- A legal text of the Qur'an or Sunnah that calls for meditation over the kingdom of Allah – should be written on each scene in such a manner that the consistency between the legal text and the photographed landscape is apparent.

## **Propagating Islam through pens and medals:**

### **Concept:**

Printing wise sayings on pens and medals and the like.

### **Objectives:**

- They will be given away to others after their names have been printed on them, if possible and to put them in an envelope containing booklets, tapes and other Da'wah stuffs.

## **Propagating Islam by cruising on the land:**

### **Concept:**

When you cruise in the land and pass by some herdsmen from various countries you grant them some of the various influential brochures and publications in your possession.

### **Objectives:**

- To meet the need of those herdsmen regarding these Islamic propagation stuff.
- To provide them with books and some money to meet their needs.
- Guiding them to their welfare and best interests.

## **Preaching to truck drivers:**

### **Concept:**

When you travel from one town to the other and find gatherings of truck drivers on the road, you can give them some religious tapes.

### **Objectives:**

- To make good use of the fatigue undergone by these drivers on the long roads by gifting them these tapes to have a good effect on them.

## **Propagating Islam through some customs and traditions:**

### **Concept:**

To take advantage of women visits to one another while some of them return from travel or a marriage or during the arrival of a new baby.

### **Objectives:**

- To utilize women visits to one another in giving them some missionary pamphlets and tapes to be presented to their friends as gifts.

## **Propagating Islam through Qur'an cupboards in the mosques:**

### **Concept:**

To put some brief and reliable commentaries and

interpretations of the holy Qur'an in the mosque cupboards and to inform the congregation of their availability for the interest of all and sundry.

**Objectives:**

- To encourage the congregation to look into these books to make the most of the existence of these interpretations.

**Propagating Islam through limousines and mass transit:**

**Concept:**

Distribution of Holy Qu'an tapes recited by famous reciters known for their good voice and power to influence the owners of taxi cars, limousine, mass transit and others.

**Objectives:**

- To utilize these means to link people with the Holy Qur'an, Hadith and other influential Da'wah tapes.

**Propagating Islam through the phone directory:**

**Concept:**

To prepare a pocket phone book and fill its front-pages with some wise sayings and advice .. Then some influential poetic verses and useful proverbs will be written in the header of each page of the remaining pages and ranked alphabetically.

**Objectives:**

- To utilize people's permanent perusal of these things in guiding and benefiting from the existing proverbs and wise sayings.
- They will be distributed free of charge in order to be accepted quickly and positively.

**Propagating Islam through the boards of mosques:**

**Concept:**

To take advantage of the existence of these boards and make changes, innovation, reformulation and improvement in a sequential manner.

**Objectives:**

- Trying to draw the attention of worshipers to the new board to read what is written on it.
- Relocating the boards inside the mosque so that their benefit can permeate to everyone.

**Propagating Islam through recycling old stuff:**

**Concept:**

To take advantage of the presence of pull boxes, or excess or consumed books and tapes to re-use them again.

**Objectives:**

- To invest in distributing them in remote areas.
- To make use of them in copying new materials.

**Propagating Islam through the women's bag:**

**Concept:**

To design a small beautiful bag that contains: integrated veil (cloak - face cover - gloves - stockings). A set of tapes and booklets about women and their role in the society.

**Objectives:**

- To be distributed to the attendees of public parks who do not care about the hijab.

**Propagating Islam through the markets:**

**Concept:**

The preacher should try to ensure the availability of tapes, booklets and preaching leaflets in his car.

**Objectives:**

- To utilize the markets for distributing these sets.
- To utilize traffic signals for distributing them to car owners.

## **Propagating Islam through contests' awards across the mosque:**

### **Concept:**

The neighborhood's mosque should adopt a periodic or quarterly competition for which valuable prizes will be allocated and divided into varying categories on the basis of sex and age .. Its results shall be announced in a small ceremony included in the closing celebrations of Qur'an memorization circles or to announce other appropriate methods.

### **Objectives:**

- To encourage different age groups to establish link with the mosque.
- To encourage them also to read and make research to give answers to the competition's questions.
- To motivate them to participate by announcing the prizes for the winners.

## **Propagating Islam through camps and guest houses:**

### **Concept:**

To pay visits to camps and guest houses when they are free of people and give gifts to the owners of these camps or guest houses directly or through the guard in

charge.

**Objectives:**

- To make the best of the presence of these gifts in the existing camps or guest houses and those who frequent them.

**Propagating Islam through workshops, factories and companies:**

**Concept:**

To visit offices of preaching to foreign communities to purchase a set of pamphlets, make tours and distribute them to the workshops, factories and companies. Moreover, to reach an agreement with the administrators of these facilities to arrange meetings between their laborers and the staff of Da'wah offices.

**Objectives:**

To carry Islamic propagation directly to workshops, factories and companies.

**Propagating Islam through the major airports:**

**Concept:**

To distribute Da'wah or guidance booklets to laborers coming from abroad by putting them on beautiful shelves in the passport offices at major airports.

### **Objectives:**

To work on delivering the message of Islamic invitation to foreign workers so that it may be the most beautiful gift for them upon arrival.

### **Propagating Islam through gold shops and women's clothing:**

#### **Concept:**

To implant a sense of Islamic invitation in some gold sellers or sellers of women's clothing, or others that have to deal with women.

#### **Objectives:**

- To put a range of Da'wah means on glass tables for women to take what they want from them.
- To attach something to the goods sold.
- Trying to ensure that Islamic propagation message reaches to the women and to urge them to play their role in the small society and the community at large.

### **Propagating Islam while traveling:**

#### **Concept:**

While traveling abroad a preacher is encouraged to call to the path of Allah in that land, through speech, statement, pamphlet, booklet and tape. He should

disseminate that as much as he can.

**Objectives:**

Transferring the message of Islam to people of other countries to urge them to follow the teachings of prophet Muhammad and to avoid innovation.

**Propagating Islam through restaurants and buffets:**

**Concept:**

To design posters with beautiful bright colors containing expressions of showing appreciation for the blessings bestowed by Allah and urge people to thank and respect that.

These stickers are distributed to restaurants, buffets and many more.

**Objectives:**

- People are made to adopt the habit of thanking Allah and respecting the grace He had bestowed.

**Propagating Islam through men's clothing stores:**

**Concept:**

To design a beautiful poster that encourages and warns against allowing the clothes to hang down below the ankles during a brief overview of some legal texts. These posters will be distributed to the men's clothing stores.

**Objectives:**

- To alert men to follow the teachings of the Qur'an and Sunnah regarding this affair.

**Propagating Islam through the neighbors:**

**Concept:**

To take advantage of seasons of goodness like Ramadaan, Hajj and Eid holidays for distributing collections of valuable gifts including a number of booklets and tapes to neighbors.

**Objectives:**

- Investing those gifts to be the most beautiful and appropriate gift to be offered in those seasons.

**Propagating Islam through dealing with the seller:**

**Concept:**

To express joviality and cheerfulness to the seller when buying from him, though not with a view to reducing the price, but with a view to have confidence and trust in you, and then give him a suitable gift.

**Objectives:**

- To gain access to the largest segment of people across these sellers.

## **Propagating Islam within the home:**

### **Concept:**

To organize a family or weekly or bi-weekly lesson, involving all family members young and old, and containing a number of sections.

### **Objectives:**

- To utilize this lesson in presenting some problems of family members in order to proffer solutions to them.

## **Propagating Islam through donations:**

### **Concept:**

To take advantage of the large family gatherings on one occasion to present the issue of donating a simple amount of money in each meeting (five or ten riyals) to be spent on one of the affairs of the family or donated to support a charitable project.

### **Objectives:**

- This donation can be done continuously at each family meeting so that it becomes a good habit.
- With this amount, domestic or foreign charitable projects can be supported.

## **Propagating Islam through the establishment of libraries:**

### **Concept:**

To create small academic libraries, containing a number of academic, missionary and educational books for distribution in some large places, companies and government departments.

### **Objectives:**

- To investment on these libraries to become large libraries that will suit the size of the establishment.
- To encourage employees to access, benefit and read.

## **Propagating Islam through stationery:**

### **Concept:**

To take advantage of the owners of stationery shops and office equipment to print some of the educational programs and Islamic propagation slogans on the exercise books, color boxes, gift boxes and pen folders.

### **Objectives:**

- This project benefits dealers on stationery among the students both males and females.

## **Propagating Islam through computer Da'wah programs:**

### **Concept:**

To take advantage of the potential of computers in designing and disseminating specialized Islamic propagation programs among the preachers. This is a special program for students, the other for women, the third for doctors and the fourth for workers.

### **Objectives:**

To utilize the potential of computers to produce a set of directives regarding Islamic propagation and present the names of appropriate manuals for each individual case.

## **Propagating Islam by printing and distributing Friday sermons:**

### **Concept:**

To print Friday sermons on small and strong shiny leaves similar to those found in the market under the name : Information games.

### **Objectives:**

- The speeches are classified into groups so that each group discusses one topic ..One is about prayer, another about Jihad (holy war), and a third about the Promotion of Virtue and Prevention of Vice.
- These speeches can be taken advantage of in remote

areas, villages and hamlets.

### **Propagating Islam through newspaper boxes at homes:**

#### **Concept:**

To supply newspaper and magazine boxes in front of some houses, with some new Da'wah manuals, tapes and instructions in a sequential manner, as available in the market.

#### **Objectives:**

To spread the benefits of Islamic propagation that would accrue to the owners of these boxes.

### **Propagating Islam by placing small boxes at the entrances of buildings:**

#### **Concept:**

To manufacture small and beautiful boxes of tapes, brochures and palmphlets, put them in large residential buildings and provide them from time to time with new developments in the arena of Da'wah tapes and manuals.

#### **Objectives:**

To bring awareness directly to the people in their homes.

## **Propagating Islam through the hotel rooms:**

### **Concept:**

To try to provide some of the hotel rooms with fruitful Islamic propagation means.

### **Objectives:**

To invest the time of hotel guests to take advantage of the Islamic awareness tapes, booklets and brochures.

## **Propagating Islam through the shelves of mosques:**

### **Concept:**

To intensify the distribution of shelves titled "Dear Muslim brother! Take your copy" in the mosques, and try to supply them permanently with various gifts.

### **Objectives:**

To increase the number of insiders on the brochures for the benefit of the largest segment of the Muslims.

## **Propagating Islam through the large cupboards of mosques:**

### **Concept:**

To design a large multi-purpose cupboard to be placed in the mosque. This cupboard which is characterized by elegance and consistency includes a public library for

lending out books in addition to another corner for tapes, a "Take your copy" shelf, a mosque's board, and a department for collecting excess brochures and tapes.

**Objectives:**

- To encourage worshipers to borrow these items for the general interest of their homes.
- To re-print excess tapes with new Da'wah materials.

**Giving thanks to those who contribute in raising Islamic awareness:**

**Concept:**

To thank all who contribute in support of Islamic propagation by praising him through telephone correspondence for it to be an incentive to him to do more preaching work and to continue making efforts in supporting Da'wah work.

**Objectives:**

- To demonstrate the tolerance of Islam and to show that it is the duty of a preacher to thank all who gave support and contributed to the Islamic propagation .. to serve as an incentive to contributing more.

## **Developing programs for the Qur'an memorisation circles:**

### **Concept:**

To develop programs for the Qur'an memorisation circles to include some short trips, sports programs and words of guidance, even once a week and to train students on making speech and talking in public, and to intensify the concerts of honoring creative students.

### **Objectives:**

- To increase the motivation of students for excellence.
- To get them used to making a speech and talking in public.

## **Propagating Islam through the fatwas boxes:**

### **Concept:**

To put a box in the mosques for gathering fatwas and to exhort people to take advantage of it. This box will have a small panel next to it for writing down the answers to questions.

### **Objectives:**

- To encourage worshipers to request formal legal opinions directly.
- To make fatwas (formal legal opinions) be in the interest of everyone, including those who have not

requested for it.

### **Periodic meetings among the Imams of mosques in the neighborhood:**

#### **Concept:**

One of the mosque Imams should hold a meeting periodically involving the Imams of mosques in the neighborhood wherein the Da'wah representative and some students of the neighborhood are invited during the meeting.

#### **Objectives:**

- To teach a range of Da'wah programs in the mosques.
- To organize bi-monthly lectures and seminars and daily counselling speeches.
- To address prevailing problems and obstacles and try to device appropriate solutions to them.

### **Propagating Islam through psychiatric hospitals:**

#### **Concept:**

To focus on some specialized hospitals such as Hope Hospital for treating drug addicts, as well as the Mental Health Hospital and others, and to cooperate with them in giving remedies.

**Objectives:**

Utilizing the giving of lectures, lessons, simplified Da'wah and preaching programs in offering gifts to guests.

**Propagating Islam through Hajj and Umrah trips:**

**Concept:**

To take advantage of Hajj trips, which are held every year to organize series of Islamic propagation, scientific and cultural programs, for participants in these trips.

**Objectives:**

- Utilizing the way to and fro and during stay or navigation around the holy sites properly.
- You can also organize such programs in the Umrah trips.

**Propagating Islam by supporting the country's notables:**

**Concept:**

Trying to gain the material support of some notables of the country for Islamic propagation programs, through donations, contributions and charity, or morally by standing by the preachers with support and encouragement.

## **Propagating Islam during vacation gatherings:**

### **Concept:**

Attempting to make the most of community gatherings during holidays in the summer resorts and beaches for the preparation of some Da'wah programs under the supervision of Islamic propagation offices.

### **Objectives:**

-To establish educational camps in which night parties, cultural competitions and preaching lectures are held.

## **Propagating Islam through an educational program established by the Imam of the mosque:**

### **Concept:**

Each Imam of a mosque ought to have an organized educational program for the congregation of his mosque which shall be announced in the mosque's panel on a weekly basis.

### **Objectives:**

- Distributing educational programs whereby the first week will be for reading Tafseer Ibn Katheer for example, and the second week special for fatwas, and the third for reading from a book like (Riyadhus-Saliheen).

## **Propagating Islam by delivering some speeches during Taraweeh prayers:**

### **Concept:**

To prepare speeches that will be given during the Taraweeh or Tahajjud prayers in the month of Ramadan and announced in the mosque's panel in form of a clear schedule.

### **Objectives:**

To ensure that the benefit permeates all the worshipers in these blessed gatherings every year.

## **Propagating Islam through mosque's gifts:**

### **Concept:**

Each Imam of a mosque should try to offer gifts to the worshipers at the end of one of the prayers, including a number of booklets, pamphlets, or tapes. Each time the Imam focuses on a particular topic, once about the dawn prayer, the other about supporting charitable projects, and the third on keeping the ties of kinship ... and so on.

## **Ensuring that the mosque becomes a training school:**

### **Concept:**

To hold a weekly meeting among the congregation of the mosque, wherein a number of issues of concern are brought to be addressed about the situation of the mosque, including the nearby shops (those that do not attend prayers in the mosque).

### **Objectives:**

To achieve the mosque's message which has been overlooked by many people.

## **Propagating Islam through the conduction of intellectual or medical lectures:**

### **Concept:**

Imams of grand and popular mosques should focus on the conduction of intellectual or medical or economic or social lectures and link them with the issues of faith.

### **Objectives:**

- To utilize a seminar on evil eye diseases, for example, to present a set of moral diseases that affect the nation on its body through the eye.
- Or a lecture on astronomy delivered by a specialist through which he shows the greatness of the Creator

through the greatness of His creation.

### **Having knowledge of the beliefs and ideas of others:**

#### **Concept:**

It is part of the means of propagating Islam to know the reasons for the deviation of those you are inviting to the right path so that you can easily find remedy to their problem. The preacher has to be familiar with the reasons for falling into vain desires and suspicions. He should know the preaching methodology that are against the approach of the rightly guided predecessors. He must be conversant with the beliefs and ideas of others to take caution and warn others.

### **Keenness of the family patron on propagating Islam:**

#### **Concept:**

The head of the family should ensure to design his home based on Islamic propagation. He should be keen to live near the mosque because it will be more helpful in keeping up the prayers and making his home concealed.. He has to earmark one room for prayers if possible and ensure that there is a comprehensive Islamic library in his house.

**Objectives:**

- For the family members to take advantage of listening to whatever lectures, speeches and sermons are given at the mosque.
- The presence of a reference authority at home (public library) which family members can refer to when needed.

**Propagating Islam by issuing a periodical bulletin about the mosque:**

**Concept:**

The Imam of the mosque with a group of worshipers can assume the publication of a periodical (journal) on behalf of the mosque's congregation, which shall be printed out in a pretty form to contain some important topics such as:

- Displaying the mosque's preaching programs.
- A summary of some of the lectures delivered in the mosque.
- Educational and Da'wah topics and cultural competitions.

## **Propagating Islam through the illuminated board beside the mosque:**

### **Concept:**

To make an illuminated panel next to the mosque just like the existing announcement billboards on traffic intersections to be a special avenue for propagating Islam in the mosque.

### **Objectives:**

To utilize these boards to announce the lessons and lectures held in the mosque.

- To display a set of Qur'anic verses, sermons and legal rulings.

## **Propagating Islam through the youth:**

### **Concept:**

To pay direct visits to the sidewalks youth. It is recommendable that a famous person should accompany the person paying such visit such as a player or a singer or a dramatist who has been guided by Allah. They will then sit with the young people and invite them to Islam through good preaching and giving them a range of useful gifts.

### **Objectives:**

- To work to eliminate the time being wasted by these

young people and to urge them to invest it properly.

### **Having correspondence with missionary radio stations:**

#### **Concept:**

This is a private means directed to a special potential category by using the method of attrition with some missionary radio stations, through establishing permanent correspondence with them and frequent demands of their stuff, with the caution of being vulnerable to them through enjoyment or correspondence.

### **Propagating Islam through the internal board of the mosque:**

#### **Concept:**

To provide a plastic whiteboard at the middle of the backside of the mosque, and then seek the help of one of the calligraphers of the neighborhood, to write in bold, some beautiful and great wisdoms or poetic verses or otherwise on it, though the writings must be renewed every week.

#### **Objectives:**

- To ensure that the worshipers benefit from the information written on the board.

## **Propagating Islam by organizing a periodic meeting among workmates:**

### **Concept:**

A group of staff having the sense of propagating Islam should establish a regular meeting with colleagues, outside the scope of their job, to increase intimacy and association among colleagues, and to invest the meeting in that which benefits everyone, through the fruitful discussions, hosting some students and the distribution of a range of Da'wah tools.

### **Objectives:**

- To increase the love among work colleagues.
- To increase their preaching awareness.

## **Propagating Islam through the arrival of travellers:**

### **Concept:**

To take advantage of expatriate brothers from various nationalities who want to return to their homes on vacation or final exit or others by gifting them a set of Da'wah means.

### **Objectives:**

- Investing that in spreading good in all countries.

## **Propagating Islam through the gifts given to inpatients:**

### **Concept:**

To visit patients in hospitals and encourage them to be patient and seek reward from Allah and to take advantage of their helpless situation to remind them to resort to Allah.

### **Objectives:**

- Utilizing the visit paid to inpatients to distribute useful Da'wah gifts to them.
- Learning educational lessons from such visits.
- Mitigating the patients' distress and helping them out of their condition.

## **Propagating Islam through the voluntary mosque's fund:**

### **Concept:**

Imam of the mosque in collaboration with some of the congregation devotes the front part of the mosque as a fund to receive donations. The fund shall be emptied daily in the presence of some worshipers. A specifically structured program will be made to distribute these donations to Islamic propagation programs and the needy persons.

**Objectives:**

- To make the best of donations in the organization for preaching programs and to send a part of them to the Holy Qur'an memorization groups and some needy people in the neighborhood.

**The preacher's acquaintance with some supportive sciences:**

**Concept:**

The preacher should learn a range of supportive sciences by which he earns the confidence of all, especially the elderly people, like when he is familiar with some information on astronomy, the stages of the moon, rainy seasons and other topics that will help him to cohere with everyone.

**Objectives:**

To educate the recipients with some information and use that medium to distribute some Da'wah gifts and urge them to take advantage of them.

**Propagating Islam through video tapes:**

**Concept:**

To publish the Islamic video tapes available in many recording stores to families that have video equipment and to provide them with these tapes in a sequential

manner and to focus on the wounds and tragedies of Muslims around the globe.

**Objectives:**

- To increase the religious awareness of these families.
- To invest these devices to get the optimal exploitation of the Islamic tapes.

**Propagating Islam through mosque brochures:**

**Concept:**

The Imam of the mosque and some worshipers produce or redraft a brochure already in circulation in the market to be distributed in the neighboring mosques and people of the neighborhood. The name of the mosque's group should be appended to the brochure.

**Objectives:**

- To raise the spirit of competition and determination of the Imams of mosques.
- To ensure that these leaflets reach to the people and to urge them to take advantage of them.

**Propagating Islam through the family monthly gatherings:**

**Concept:**

To take advantage of monthly family gatherings to establish a diversified program to invest this meeting in

the benefit and enjoyment of all, young and old. Moreover, during these meetings, there must be focus on young people to give them the opportunity to speak and take the lead.

**Objectives:**

- All members of the family must be keen to attend such meetings.
- There are many benefits that accrue from setting up a cooperative financial monthly or annual subscription called the “Family Fund” used in supporting charitable projects of the family.

**Propagating Islam through charitable endowment:**

**Concept:**

To instill the love of giving attention to charity in traders and owners of Da'wah capital, to encourage them and explain and remind them of the merits and great reward of such work according to the legal texts.

**Objectives:**

- To invest the product of endowment and its benefits and profits to support various Da'wah programs such as the memorization of the holy Qur'an, the building of mosques, supporting the needy and so on.

## **Propagating Islam through primary and intermediate school teachers:**

### **Concept:**

To follow-up the behaviors of children in primary and intermediate schools wherein their behavior often reflects the situation in their house.

### **Objectives:**

The teachers should be keen on making the child an ambassador to preach in the appropriate manner to his family.

## **11 means of influencing hearts <sup>(28)</sup>**

Here are arrows to hunt the hearts. I mean those virtues which you can use to soften the hearts, cover up their defects and tender resignation from shortcomings. They are attributes that have rapid and effective impact on the hearts. Dear beloved brother, here are the arrows that when you launch you will immediately win their hearts. So take note of them and labor yourself to be successful in attaining this end and seek the assistance of Allah.

### **The first means is to smile:**

They say it is like salt in the food. It is the fastest arrow that can snatch the hearts quickly in addition to the fact that it is an act of worship and charity. (**Your smiling in the face of your brother is an act of charity**), as transmitted by At-Tirmidhi. Abdullah ibn Al-Harith said : (I never saw anyone that smiles more than the Messenger of Allah – blessings and peace of Allah be on him).

### **The second means is to begin by greeting with (As-Salaam) peace be on you:**

This is an arrow that strikes the innermost part of the heart to fall a simple prey between your hands, but you

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(28) Prepared by Ibrahim Ad-Duwaish.

must be very good in smiling, displaying a kind face, giving a warmth welcoming and shaking hands during meeting. It is the reward and booty which the most deserving person to win is he that begins by greeting with As-Salaam (peace be on you).

Umar An-Nada said: (I went out with Ibn 'Umar and he never met a child or an adult but must greet him with As-Salaam -peace be upon you).

Al-Hasan Al-Basry said: (shaking hands with people increases affection).

Moreover, the Prophet ( blessings and peace be upon him) said: (Do not belittle anything of goodness, even if it were to meet your brother with a mild face).

In Al-Muwatta, the Prophet ( blessings and peace be upon him) said: (Shake hands for it expels rancor; exchange gifts for it leads to loving one another and banishes hatred ). Ibn Abdil-Barr said: “ This tradition is successive through sound chains”.

### **The third means is the gift:**

It has an astonishing effect. It captures the hearing, sight and heart. What people do with respect to the exchange of gifts on special occasions and others is a good thing. It is even a desirable act if he does not task himself more than what he can bear. Ibrahim Az-Zuhry said: (I extracted for my father his award and he told me

to write his own special family which I did. Then he said: Think if there is anybody we have left out? I said: No one. Then I remembered one man who met me and greeted me with a beautiful greeting of peace. I described him as such and such person and he said: write ten dinars for him).

Look at how the greeting with As-Salaam had beautiful impact on him and as such wanted to reward with a gift for that.

**The fourth means is silence and avoidance of speech except for some benefit:**

Beware of loud voice and excessive talking in the councils. Beware of the domination of councils. Don't speak but that which is glad and use mild statements. (A good word is an act of charity) as stated in the two most authentic books of Hadith. This habit has an amazing effect in winning the hearts and influencing them, even with enemies regardless of your brothers and followers of your religion. Here is Aisha who said to the Jews: ( And upon you is death and curse) but the Messenger of Allah (blessings and peace be upon him) said to her,: (Hey Oh' Aisha, Allah loves gentleness in all things). Agreed upon. On the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: (you have to display good attitude and a lengthy period of silence. I swear by Him in whose hands is my soul that

nothing beautifies creatures as these). Narrated by Abu Ya'la, Al-Bazaar and others.

As the poet may put it:

The pious and god-fearing may keep his tongue avoiding to speak while he is very articulate.

**The fifth means is good listening and the conduct of listening without interrupting the speaker:**

The messenger of Allah (may the blessings and peace of Allah be on him) never interrupted a speaker before concluding his speech. Anyone that struggles with himself to practicalise this will be loved by people and impressed by them in contrast to the other who chatters alot and interrupts people. Listen to this wonderful character of 'Ataa who said: (A man may be speaking to me about something and I would listen to him as if I haven't heard of it before and I have heard of it even before he was born).

**The sixth means is: good look, appearance, neat clothes and good fragrance:**

The messenger of Allah (may the blessings and peace of Allah be on him) says: (Allah is handsome and loves beauty) as in Sahih Muslim.

Umar bin Al-Khattab says: (I admire a young and

ascetic man whose dress is clean and whose scent is good). Abdullah bin Ahmad bin Hanbal said: (I have never seen anyone so tidy, most committed to himself, his mustache, his hair and his body hair, or one whose dress is purer and intensely whiter than Ahmad ibn Hanbal ).

**The seventh means is to be generous and solve people's needs:**

Here is an arrow to capture the hearts. It has an amazing effect which the poet describes when he said: Be generous to people to enslave their hearts for it is long when Mankind has been enslaved through kindness.

You may even win the love of Allah, the most Glorified and Dignified as stated by the prophet (may the blessings and peace of Allah be on him): "The most beloved people to Allah are the most beneficial to them".

Allah the Almighty said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ ١٩٥

And do good for Allah loves those who do good (Al-Baqarah: 195).

If you accompany the people, be a boy owned by each

companion.

Be like the taste of fresh water which is sweet and cold on the liberated liver of each friend.

It is wonderful to see a person that buys slaves with his money but does not buy liberated people through kindness. He whose kindness spreads, gets many cronies.

### **The eighth means is to spend money:**

Verily, every heart has a key and money is the key to many hearts particularly in this era of ours.

The messenger of Allah (may the blessings and peace of Allah be on him) says: (I may give money to a man but some others are more beloved to me than him just out of the fear that Allah may dump him in the Hellfire), as in Sahih Al-Bukhari.

Safwan Ibn Umayyah fled the day of the conquest of Makkah in fear of Muslims as he has exhausted all his efforts in denying Islam and plotting to kill the Prophet (may the blessings and peace of Allah be on him) but when the prophet (may the blessings and peace of Allah be on him) gave him security he asked him to give him two months to enable him embrace Islam. Upon this the Messenger of Allah (may the blessings and peace of Allah be on him) said to him, "you are given four months". He went out with the Prophet (may the

blessings and peace of Allah be on him) to Hunain and Taif while he was still in the state of disbelief even after the beseiging of Taif. So while the messenger of Allah (may the blessings and peace of Allah be on him) was inspecting the spoils, he saw Safwan looking extensively to a valley filled with cattle and sheep and he said to him: Do you like this, O Abu Wahb?

He replied: Yes, and the prophet (may the blessings and peace of Allah be on him) then said to him, " It and whatever it contains is for you". Then Safwan said: Nobody's soul has never been contented to give such except the soul of a prophet. I bear witness that there is no deity worthy of worship but Allah and I bear witness that Muhammad is His slave and Messenger.

By these touches and strange approach the beloved prophet (may the blessings and peace of Allah be on him) was able to reach to the heart after he has realized the key.

Why this stinginess and greed? Why this strange stinginess by some people? As if he sees poverty placed between his eyes whenever he intends generosity and spending?

**The ninth means is to think positively about others and apologize to them:**

I have not found a way easier and more accessible to the heart than it. Thus, think well of those around you.

Beware of mistrusting them by making your eyes observatory over their movements and behavior which you analyze with your own mind to find yourself in every possible thought. Listen to the words of the Arab poet Al-Mutanabby:

If the action of a man goes bad his thoughts also become bad and believes as true whatever imagination that comes his way.

Get yourself accustomed to apologizing your effort to your brothers. Ibn Al-Mubarak said: (A believer seeks excuses for his brothers and a hypocrite seeks their shortcomings).

**The tenth means is to announce your love and affection for others:**

If you love anyone or someone occupies a special place in your heart let him know of that for it is an arrow to pierce and capture his heart.

That is why the prophet (may the blessings and peace of Allah be on him) said: "If any of you loves his companion, he should come to him in his house and inform him that he loves him" as transmitted in Sahih Al-Jami'.

In some weak (Mursal) interrupted narration he added:

(For it better helps to maintain familiarity and strengthen affection).

However, love should be for the sake of Allah and not for worldly purposes like position, money, fame, handsomeness and beauty. Every brotherhood not based on the sake of Allah is in vain and will turn enmity on the Day of Resurrection:

﴿ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴾ ١٧

(Close friends will be foes to one another on that Day except the pious).

Moreover, a man will be in the company of those he loves.i.e. on the Day of Resurrection. Hence, declaration of love and affection is one of the greatest ways to influence the hearts. It is either a society filled with love, brotherhood and harmony or a society filled with rancour, contention and disintegration.

This is all the more reason the prophet was keen on creating an amicable society among the immigrants (Al-Muhajiroon) and supporters (Al-Ansar). So he could know that so and so persons are friends. He even exceeded this level to burrying two people between whom there was an affection in one grave when they were martyred in one of the battles.

The prophet (may the blessings and peace of Allah be on him) even emphasized the means of spreading this love and affection when he said: "You shall not enter

the Paradise unless you believe and you will not actually believe until you love one another. Should I direct you to something which when you do you will love one another?" Spread greeting with As-Salaam (peace be on you) among yourselves). (Sahih Muslim).

Unfortunately, the sentiment, emotions and feelings of people are on opposite sides. There are those who deal with their brothers in a very rigid manner void of feelings and emotions. There are some who deal with them emotionally and sensitively that may have reached the degree of love, admiration and attachment to persons. Striking balance between reason and emotion differs from one person to another according to conditions. It's a requirement that is not attainable to everyone, but it is a favour Allah bestows on whom He wills.

### **The eleventh means is civility:**

Are you good in the art of civility? Do you know the difference between civility and flattery? Al-Bukhary transmitted in his Sahih on the authority of Aishah (may Allah be pleased with her) that a man sought the prophet's permission to come into the house. When he saw him he said: How bad is he for a brother in the clan! When the man sat before him he smiled at him and showed him politeness. When he had left Aishah said: O' Messenger of Allah when you saw the man you said so and so and when he had sit with you, you smiled at him and showed him politeness. Thereupon,

the prophet said: "O Aisha when have you seen me obscene? The worst of people in rank in the sight of Allah on the Day of Judgment, is one that people forsake for fear of his evil".

Commenting on this tradition in al-Fath, Ibn Hajar said: (This tradition is a fundamental proof of civility). Furthermore, he cited the words of Imam Al-Qurtuby: "The disparity between civility and flattery is that civility is to expend this world in order to achieve a mundane or religious end or both of them. This is legally permissible. It may even be desirable. But flattery is to abandon religion in pursuance of this world".

Hence, civility is politeness in speech and the act of smiling or showing joviality to evildoers and the people of obscenity and indecency to prevent their harm in the first case and secondly, perhaps they may be guided. This is conditioned on not compromising or having unnecessary courtesy in the religion, but in worldly matters only. If this is not observed politeness may turn to flattery. After this, are you good in the art of civility like show of politness, apology, joviality and commending a person for what he does for the sake of religion? It has been narrated that the prophet (blessings and peace of Allah be on him) said: "Showing politeness to people is an act of charity). Narrated by At-Tabarany and Ibn As-Sunni. Moreover, Ibn Al-Battal said: "Politeness is part of the attitude of the believers and it is the act of lowering one's wing for

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people, (i.e. being humble to them), and avoiding speaking harshly to them. That is one of the most effective causes of affection".

**Source:** Adapted from the tape titled " *Our way to the hearts*".

## **Valuable ideas for people of high aspirations <sup>(29)</sup>**

### **New ideas ...**

To those people who enjoy the pleasure of calling to the path of Allah and feel the magnitude of their responsibility before Allah. To those who adopt some ideas that suit them, to the people of regeneration and deep thinking, to those who want to serve their religion. Here comes what you have been wishing to get. So go ahead and work. Partake and prosper. And become proficient and successful by the will of Allah just with some efforts, some consultation, some focus on work and much dedication.

### **The first idea: Arrange a weekly session for the half-committed people:**

**Clarification:** There are some youth who become committed just of recent or some whose commitment is simple and so still perpetrate some apparent sins such as lengthening the clothes, allowing the garment to hang below the ankle and the likes but they love committed people and wish to meet and sit with them. There are some others whose commitment is very weak just like a string of hair. There are also some who were with young people for a brief period and then something happened and they left them, abandoned commitment and could not go back, but they are doing well ... We

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(29) Adapted from the website: Speeches on the web.

suggest to those of high aspirations to carry out a sortie or weekly session which for instance can be fixed after the Isha prayer every week to hold a diverse program where some sheikhs and lecturers who understand such class of people can be invited. Realize my beloved brother that I have tried this idea and it showed good results. Lecturers were given warmth welcome and were very pleased by this idea.

**Second idea: Prepare students educationally:**

**Clarification:** people come from different countries to study with us in these universities, King Saud University, Imam University, King Abdul-Aziz University, King Faisal University and all types of universities .. In this period, I ensure to teach them what will benefit and improve them. Remember that when these people return to their families tomorrow they will be advantageous to them and to many other people in their villages. As part of experiment, some brother sat with us and had contact with the youth who were in their early days in the secondary or university level. When he went back to his people he established charity organizations, deed charitable works, gave admonition and sowed the seed of goodness in them. They became more active and prosperous people. You only need to prepare young people and then rewards begin to accrue to you while you are in your country without going out of it.

### **Third idea: Ramadan councils:**

**Clarification:** Ramadan is approaching. We ask Allah to make us witness this month of Ramadan. Although such participation originally used to be in its forum but it has become one of the unique aspects of Ramadan...

#### **Many ideas in Ramadan:**

1. Organizing an indiscriminate concert for students of the mosque
2. The Imam of the mosque organizes a weekly session with the guardian of the students of the mosque to establish relationship with them and study some aspects of knowledge.
3. To go to Makkah with students' parents to perform Umrah. This has been experimented and a lot of parents cherished the trip.
4. Charitable distribution of different kinds: tapes - books - competitions.
5. Organizing some simple competitions based on the contents of a tape, a book, a leaflet... Paying attention to reading after the prayer and selecting the appropriate book.
6. To choose some young people to deliver speech after the prayers.
7. Giving breakfast (iftaar) to those fasting and taking care of this affair.

8. To do a charity project where the people in the mosque will be the ones to donate for it and oversee it .. like building a mosque outside the Kingdom of Saudi Arabia, for example, or supporting some charitable projects. This has been experimented.

\* The Imam and muaddhin of the mosque are bearing a very heavy trust which they should be conscious of. If every Imam and muaddhin should execute their duties properly we will observe unimaginable and perceivable results. May Allah guide both of them to the best.

**Fourth idea: Four important councils:**

**Clarification:** If every mosque should adopt these four councils I think we will do much charity work. The mosque's activity can be distributed into four sections as follows:

1 – To take charge of students' activity like Qur'an memorization, listening, outings and other activities of the study circles.

2 - People who would take charge of the weekly session of the neighborhood and do some open programs like hosting competitions, visits and trips .... The men with theirs and the women with theirs, each separately.

3 – To do community service including the distribution of tapes and replacing corrupt magazines with good

ones at the hairdressers, clinics and public places and to organize some competitions for the drivers, foreign communities, and labourers and to give them awards that will benefit them in this world and in the world to come.

4 - To refute all evils being committed in this neighborhood by cooperating with the association responsible for that, without incurring any harm and to solve the problems of the neighborhood by forming an advisory committee and organizing training courses to promote the manner of preaching and giving advice.... I think it suffices us to do this work in every neighborhood and we will come out with very impressive outcomes. May Allah bless it.

#### **Fifth idea: Caring about the foreign communities:**

**Clarification:** I have separated it from others due to its importance. Can you imagine how many non-Muslims come to us and go back to their countries? Do you know how much reward you will earn when one person embraces Islam through you? The prophet (may the blessings and peace of Allah be on him) said: “For Allah to guide one man through you is better than you getting the meat of red camels”.

Imagine if this driver and this maid – who have been used as a test for the people of this land- embrace and learn Islam and then return to preach Islam in their country and a lot of people get guided to Islam through

them. By Allah! How great..and beautiful is such preaching? Any one who embraces Islam through them will cause reward to persistently flow to you while you haven't done but very simple thing.

Parents should do the following:

1-Bring a good book and tape to give them.  
2-Develop a training course on Islam with cooperation with the Imam of the mosque and agree with the people of the neighborhood that there will be a lecture on so and so topic so that they will not distract them during that period.

3 – To organize Islamic courses for them each period to develop them and make them know the meanings of Islam.

### **Sixth idea: Care for Women:**

**Description:** This woman that is beloved to our hearts, my mother and your mother, my sister and your sister .. needs to be taken care of. She needs those who will care about her and listen to her.. Therefore I suggest same previous four things for them and to repeat what needs to be stressed and confirmed:

1 - To organize religious and educational councils, because when councils do not involve beneficial knowledge they may talk about things which are at least permissible. Hence, we have to ensure that these

councils are full of benefits and lessons.

2 –To organize hostings.

3 – To distribute brochures and videos that will benefit them.

4 - To organize a Qur'anic recitation and teaching circle for children and adults but that of the adults maybe done in the morning.

5 - And many others mentioned in respect of men.

### **Seventh idea: The dawn (Fajr) prayer program:**

**Clarification:** Many suffer from not being able to get up for the dawn prayer .. There is a program the brothers can device to help them do so. It has been experimented. One of the Imams placed this announcement in a mosque and a lot of people registered their names with the Imam of the mosque in order to help them wake up for morning prayers and the program is installed on your computer or the phone.

### **Eight idea: Poor people of the neighborhood:**

**Clarification:** In the neighborhood where you inhabit you may not know that there are people suffering from severe hunger and thirst and are not capable of satisfying their hunger. By Allah! Those are the people about whom Allah said:

﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا﴾

(They do not beg from men importunately) Al-Baqarah: 273.

You see them as if they were of those for whom Allah has made things easy. But they are patient over hunger a day and two. I suggest that there should be a commission to take care of such persons, know them and their affairs but should keep their details and affairs reserved and finally support them.

How many good invocations will you earn for bringing about such ideas? How much reward will you earn from Allah the Oft-forgiving?.. How much good will Allah write through your hands. By Allah! This is in fact the true object of pride..

### **Ninth idea: Monday's meeting:**

**Clarification:** I have some relatives that meet every Monday to eat breakfast together and cooperate together to fast. They have been doing this work for a very long time .. For example .. sisters .. aunts... and so on can also meet and benefit.

O Lord of the worlds! O the Greatest, O the Generous .. Write reward for anyone doing this work or works. Guide them to every goodness and best results and fruitage. Guide them, facilitate their affairs and assist them. O' Allah Come to their help and aid. Facilitate

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their affairs and guide them to all that is good.. To conclude, this topic needs more and more endless ideas....

Finally, do not forget me in your sincere prayers.

## **Brochures are means of propagating Islam <sup>(30)</sup>**

Praise be to Allah. May the blessings and peace of Allah be upon the noblest of His Prophets and Messengers, our Prophet Muhammad, his family and companions .. .

The means of inviting to Islam have multiplied and preachers today have become capable of exercising Islamic propagation through various means. Invitation to Islam is no longer confined in a sermon, or admonition or lesson, but it has found many means and methods of calling to the path of Allah which have been experimented and have shown great success. All praise is due to Allah.

Of these means are leaflets, which are topics first written on paper and then folded. They are very popular and easy to obtain. They are brief in words and attractive in appearance. They do not take one's time to read as they deal with a specific topic. Some publishing houses have released a number of very nice brochures with attractive appearance. They draw the attention of the reader to them.

Their most important advantages are that they are easy, brief and attractive. They do not take from the reader but a few minutes and they contain concentrated and useful information.

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(30) Adapted from the website: Speeches on the web.

### **Their objectives:**

1. They make people to be aware of religious matters in an easy and clear manner.
2. To create an easy means of preaching Islam by distributing them to different sectors of people and at nominal prices.
3. Selection of topics affecting the reality of the people and are of interest to their daily lives.
4. To correct many aspects of ideological, ethical and behavioral deviations.
5. To inculcate Islamic principles and ideas in the hearts of people in addition to many other objectives.

### **Kinds of brochures:**

We can divide leaflets according to the topics they treat into the following:

#### **First: Islamic faith:**

This is like when they talk on a theme or theological concept in which some deviation has occurred, or that which people have failed to realize its importance and significance in their lives, such as expounding on the meaning of ((La Ilaaha Illallaah)) “There is no deity worthy of worship but Allah” and its conditions and elements, or the nullifiers of Islam, or or explaining the doctrine of Al-Wala Wal-Baraa

(Allegiance and disavowal), the ruling on abusing Allah or His prophet (blessings and peace of Allah be on him), irregularities in the spell (Ruqya), seeking the intercession of the prophets, saints and the righteous, innovation in Islam and the celebration of the birthday of prophet Muhammad (blessings and peace of Allah be on him), the legal ruling on magic and fortune-telling, love holiday...and many other theological doctrines and concepts.

### **Second: Islamic Jurisprudence:**

Herein, topics on Islamic jurisprudence are published such as the prayer, its conditions, basic elements, its position in Islam, the provisions regarding the purification and prayer of the sick and other less privileged people, the sacrificial animal and its provisions, the regulations of a correct worship, the description of Hajj and Umrah, Zakah, the description of fasting and the fasting of the Prophet (blessings and peace of Allah be on him), and so on.

### **Third: Ethics and morality:**

They address topics that encourage good morals or warn against bad ethics or explain their meanings such as discussing about good manners in general, kindness to parents, good treatment, conduct of the pathway, spreading the habit of greeting by As-Salaam (Peace be on you), the rule of humor, modesty, avoiding anger,

wearing a clean breast ... etc.

#### **Fourth: Women, Family and Education:**

They address topics of interest to Muslim women with respect to their religious and worldly matters, such as discussing about the mother and her status and role, or the Hijab, the provisions of women adornment, or women's liberation, the risk of women participating with men in the field of work, or topics relating to the Muslim girl like “It is for you my daughter”, “Wake up O daughter of Islam”, “A girl I do not like” or talk about topics of interest to the Muslim family and its piety, talk about a happy life of reassurance and safety or talk about things that corrupt family relationships and lead them towards disintegration and loss, like discussing about: Useful tools for a happy life, or Threats to the family, Our children and the meanings of manhood, O my daughter, .. . and many other topics.

#### **Fifth: Heart softeners and sermons:**

Their themes are clear and familiar. They concentrate on discussing: Acts with double wages, As-Shukr (Thanksgiving), praising and praying for forgiveness, and their virtues, or talking about accountability and reflecting on the situation of this world and its end, the Hereafter and its horrors, and other topics that are aimed to soften and refine souls...

### **Sixth: The Islamic invitation:**

Here topics relating to invitation to Islam and the means that lead to guidance or impede its path are addressed. They involve topics like: contraindications of guidance, ways to righteousness and Da'wah alternatives. They may also talk about: Islam is the solution and defining the religion of Islam, ... etc..

### **Seventh: Biography and History:**

Topics such as lessons from the prophetic migration, battles, circumstances, scenes, virtues of the companions of the prophet (blessings and peace of Allah be on him), knowledge of the prophets and conduct of the righteous and the need to emulate them ... etc..

### **Eighth: Peripherals such as:**

Marry girls of your choice, the will the will, let's be plain to each other my Dad, the next millennium ... etc..

Finally: I come back to emphasize the importance of the brochure and its impact on invitation to Allah the Almighty, in view of its advantages in this aspect. We ask Allah to guide us to that which He loves and He is pleased with. He is indeed the Patron and the only One capable of doing so...

May the blessings and peace of Allah be upon our Prophet Muhammad, his family and companions.

## **6 ways to serve Islam through the Internet <sup>(31)</sup>**

The massive revolution in the field of information that the world is experiencing leaves a major gap which Muslims need to combine efforts and resources to bridge. Internet is considered the product of this revolution. How can we take advantage of this World Wide Web in the service of Islam? There are many ways and methods that are accessible to many of us especially those dealing with this network.

### **First: To create useful websites:**

This is the most important way to serve the religion. Useful sites refer to any site that a browser takes advantage of to serve his religion and this world. There is no doubt that religious site is the most important especially as the Islamic sites are still very few as compared to non-Islamic sites. Moreover, less than that are Islamic sites free of impurities and corruption. While attempting to establish such sites some things must be taken into account, including:

1. Before establishing the site a thorough and realistic study must be done to identify the target of the site, its nature and the need of people. Such study will help to avoid repetition and duplication of sites because many sites are similar in content to a large extent, although different in appearance. We

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(31) Adapted from: Swaid Al-Fawa'ed website.

find that the site starts from where another started and repeats trials and errors due to lack of awareness about the achievements of others.

2. The site must be overseen by a specialized legal committee or at least one of the learned scholars or students, so that it does not display things that violate the law of Allah.
3. The site must be independent as much as possible, in the sense that it does not become a subsidiary of another site that provides SSL or website design service for free. If getting the help of such sites becomes very necessary let the host site be of the sites that do not display things that are contrary to religion and morality. I say this because I saw a site that shows concern about memorizing the holy Qur'an but when I browsed it I found that it displays some bad images while navigating between its pages. And the underlying reason is that the site has been designed by a site that does not care about displaying such things and as a result, they have no complete control over their site.
4. To give a good design to the site and this requires things including the following:
  - A good selection of the URL, and this requires three things:

**One:** The title should be easy to remember,

and this implies that it shall not be a long one.

**Two:** the address (URL) must indicate the site's content.

**Three:** The title should be attractive to draw the attention of browsers.

- Using methods that attract and thrill the visitor, and this can only be achieved by using multimedia technologies (which means integrating text, voice, image, visual presentations and animation in a single environment). It is then that the site can be said to be interactive. Filling the site with graphics and sound effects or Java softwares is not intended here because a large number of such things may annoy many users, not to mention the resulting slow speed of the site.
- Taking into account the nature of the site while designing it and the purpose of that be it commercial or educational or news and so on.
- The site must be easy to use and achieve the concept of friendship with the user.
- Paying attention to the classic dialect by making it the basic language of the website in all its pages.
- The site must support more than one language, especially living languages such as

English and French.

- Generalization or customization provided quality is considered. Either the site specializes in a particular field (knowledge – Islamic propagation - faith - education - Jihad – social affairs - Muslim women) or each part of these aspects should specialize in one or more branches. The academic site may be interested in Islamic doctrine or jurisprudence or Hadith or Qur'an and its sciences, and so on. Thus this makes the site to put all its weight on the aspect in which it specializes and becomes greatly familiar with, so that it becomes a reference authority to all visitors in that field. On the otherhand, the site can be a general and comprehensive one that combines different aspects of science, Islamic propagation, education .. etc. And regardless of the choice be it general or customized it is deadly important to focus on the quality of the content.

5. To manage the site properly in terms of maintenance and preservation of its data and files against malicious penetration as well as updating it from time to time, with that which attracts visitors. There are companies called Web Hosting Service that offer such services - I mean, managing the site in all respects - and carrying out such tasks. In

addition to that there is a software called a Web Server Software which oversees the efficiency of the site, in terms of speedy download of the Home page, as well as knowing the broken links between pages and so on.

## **Second: Using the e-mail:**

Although the e-mail was known before the Internet only that the Internet became more famous, especially since for any user to get a free e-mail is very easy. Moreover, many sites are keen to give this e-mail for their own private purposes!

We can serve Islam by this tool in some aspects the most important of which are:

1. Inviting to the path of Almighty Allah and the Promotion of Virtue and Prevention of Vice, by sending mails to all inhabitants of the earth Muslims and non-Muslims. As for the Muslim, he may shirk or fall guilty of a sin or heresy. So he is advised and admonished. Allah says:

﴿ وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴾

And continue to remind, for surely the reminder profits the believers (Ad-Dhariyaat: 55)

As for the non-Muslim (kaafir) he is invited to Islam, made to realize the qualms in his faith and enticed

to Islam so that the very least confidence in his religion will be undermined.

Addresses of such persons may be obtained from newspapers and mobile magazines that care about spreading the addresses of their interested readers.

2. To seek knowledge through establishing correspondence with learned scholars and students of knowledge and asking them about what man needs regarding his religion. Women can as well use e-mail to ask their questions without shame.
3. Keeping ties of kinship, through correspondence with parents and families - if they use such techniques - and messaging friends and colleagues. There is no doubt that the email is much better than the regular mail or even more excellent in terms of time factor and cost factor. One should not decry such messages. It is just a push of a button and you are there with the invitee. If he reads it, then praise be to Allah, but if doesn't the reward for your invitation has been confirmed by the grace and will of Allah. This is because for Allah to guide one man through you is better than you getting the meat of red camels. Moreover, the messenger of Allah (blessings and peace of Allah be on him) said: «Do not belittle anything which is an act of kindness».

In your propagation via the e-mail make your logo as (*The best of speech is that which is brief and indicative*). Do not stuff your your message with a lot of speech and remember that there are other messages that come to your receipient.

### **Thirdly: Forums:**

They are also called discussion arenas or newsgroups. In the forum people (members) exchange information and ideas with one another on a specific subject through the significant e-blackboard where each and every one can send a message to others on the subject, and then respond to them if they wish so. We can serve Islam through forums from two angles:

**First:** by establishing useful forums, and this is part of the first way or method which is to create useful sites.

**The second** is active participation in such forums and raising their standards, to avoid making them places of venting what is within us, or throwing words on the face, but we must live up to higher than that by efectuating their role. So I suggest a few things to be taken into account:

1. to participate in a forum, which will benefit one or others, not necessarily the forum that one loves and is psychologically inclined to, for such

a forum – is often a waste of time.

2. The forum's supervisor must to undertake his full responsibility, and must fear Allah in adding and deleting the posts and contributions of members. Although, if the supervisor is one with knowledge and understanding, it may even be better for him to select the themes, and then ask the members to participate and comment as a number of forums do.
3. Do not rush to participate but to be patient about that. The wise man should not be deceived by the large number of participants involved but has to realize his purpose for participating and its responses. If it is meant for the sake of Allah then that is good, but if it is the other then silence and stillness has a great status in such circumstances. Allah said:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ﴾

And those who repress anger and pardon people (Aal-Imran: 134).

The prophet (blessings and peace of Allah be upon him) has urged to leave of argument when he said: «I am the guarantor of a house in Paradise for those who leave of argument even though they have the right».

4. Adhering to the conduct of dialogue and debate,

displaying good manners and leaving of wild reactions.

5. To stay away from suspicious forums that broadcast deviant ideas and destructive beliefs, except for one who has strength to preach and respond to them, especially if the forum brings together Muslims and non-Muslims, or the Sunnis and the innovators. Allaah the most Exalted and Dignified said:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

And do not dispute with the followers of the Book except by what is best (Al-Ankaboot: 46)

According to the book “Siyar A’laam An-Nubala” Abdullah Bin Al-Mubarak said: “Never you sit with a person with heresy”.

If the forum is for women it is preferred that men should not participate in it, to avoid the occurrence of unintended evil especially that the devil is always present in such places.

6. To give direct online advice to supervisors of the forum, in case of irregularities or illegal deviation from the straight methodology. If they do not respond and repeat the same violations one has to weigh the benefits and harms of participating in such forums or not.

#### **Fourthly: To stand against non-Islamic sites:**

I mean any site on the Internet that broadcasts things contrary to the Islamic doctrine or approach or behavior and to rejoin such sites through several means the most important of which are:

1. To block those sites for Muslim children in order to preserve their religion and morals, by using firewalls software or other software that restrict access to specific pages on the Internet. This are the responsibilities of every provider of internet service (ISP) in any country. It is as well part of the duties of the father at home. King Abdul-Aziz City for Science and Technology in Riyadh - for example - is doing a very good job in the field of filtering, but the issue requires advocacy and support of good and envious people, especially since the deviant and pornographic websites are increasing every day.
2. To spread awareness among hackers hobbyists or people who have knowledge of Internet programming to use the intelligence and acumen Allah has given them in the service of religion and the dissemination of goodness and not vice versa.

**Fifthly: To support Islamic sites through:**

1. subscribing in them.
2. supporting them financially when that is needed.
3. supporting them morally by making them known to the people.
4. Frequenting them.
5. Making observations and proposals to them.
6. Promulgating them via:
  - Commercial sites in return for very little money.
  - Including them in the famous Arab or foreign search engines.
  - Writing about them in the printed and audio media.
  - Introducing them in the discussion forums and arenas.

**Sixthly: Islamic institutions - such as charities, libraries, Islamic recording stores and the likes should benefit from the Internet in several ways, including:**

1. Managing its company and employees electronically, which is known as e-business. This will also benefit the organization in multiple ways the most notable of which is reducing the time and effort spent to accomplish a set of administrative

tasks.

2. To conduct the buying and selling of the products of the enterprise (books, manuals, cassette tapes, video tapes, compact disks CDs) and distribute them electronically, via the process known as e-commerce. This will also benefit the organization in a number of ways including: displaying such products for the largest possible number of people around the clock, especially those who need them always like learned scholars and students, let alone the fast profit that may accrue from this type of business. Muslims today are in urgent need of scientific and legal researches to check such contemporary issues such as making business contracts, leasing through the Internet, as well as banking transactions and so on.
3. Announcing the vacancies of the institution, and I think that choosing people to work with the organization will be more successful than ever before because of the vast numbers who will apply for jobs.

## **Proposals and ideas for inviting to the path of Allah through the Internet <sup>(32)</sup>**

My dear brother and sister in faith! Do you want to be a preacher to the path of Allah through the Internet and get the continuous and standing reward the Messenger of Allah (blessings and peace of Allah be upon him) has promised you when he said: ((Whoever calls to guidance will have a reward like that of those who follow him, without that detracting anything from their rewards ..))?

Al-Bukhaari reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: “By Allah! For Allah to guide one man through you is better than you getting the meat of red camels”.

In some narration he said: ((It is better for you than what the sun rises and sets upon)).

Do you want Allah to include you in His mercy? Then follow the path of calling to Almighty Allah who said in Surah At-Tawbah:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ  
اللَّهَ عَزِيزٌ حَكِيمٌ﴾

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(32) Adapted from: Swaid Al-Fawa'ed website.

And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise. (At-Tawbah: 71)

Therefore, here are some ideas and proposals for inviting to the path of Allah through the Internet. Ensure to make the best of them and do not allow Satan to let you down by preventing you from giving a piece of advice for the sake of Islam. Remember that you will be questioned about the time you spend before the Internet screen on the Day of Resurrection, in which aspect you spent it, evil for evil and good for good.

**First: Via the forums:**

1. To promulgate the title of a new Islamic site, the legal contents it contains and its most important features.
2. To disseminate the contents of some distinct and appropriate Islamic sites in a judicious manner (such as a site for pilgrimage in the month of Pilgrimage or a site on fasting during the month of Fasting).
3. To disseminate the new Islamic sites with

integrated links for new topics.

4. Active participation through good articles.
5. To encourage an excellent writer that hardly writes.
6. collecting the links of a particular topic that is mostly needed.
7. To remind people of the worship whose time will soon come like fasting the day of Ashura and the white days.
8. To remind people of the legal provisions of a worship whose time will soon come such as Hajj and fasting the month of Ramadan.
9. To alert people about the heresy or evil or wrong that some other people commit.
10. To alert people about a certain evil and effectively assist in trying to remove it.
11. To alert people on the error committed by the writer of an article within the ethics of Islam in dialogue and advice in the best manner.
12. To preach to the people and remind them of Almighty Allah and to diversify at each time between a verse and Hadith, a story and a sermon and a preaching flash.
13. To guide people to the gate of goodness such

as a charity project in a charity association or organization.

14. To guide people to someone with an urgent need such as one in need of a rare blood type, for example.
15. To benefit the people with fresh news and give glad tidings to the Muslims.
16. To refute false news or false rumor with evidence and proof.
17. Cooperation in the field of Islamic propagation and debate in a particular topic in the best ways and means.
18. Rescuing visitors among those in need of assistance by leading them to a site or an article or any means of getting help.
19. Reconciling between people having clashes or bitter debates in a gentle manner.

**Second: to contribute with sites owners in the call to the path of Allah:**

There are a lot of useful Islamic sites that we visit and take advantage of. But have we ever thought of making our visit to these sites more positive by benefiting and giving benefit to others by contributing with the sites owners in the call to the path of Allah? Here are some

ways:

1. Writing a word of thanks and praise on the site or the best of this site in the guestbook or via an email.
2. To give advice to the site by making a correct proposal or right critique or innovative idea to develop the site or to give advice to delete what should not exist in the site or send a suitable scientific material in form of a book or an article or a link to benefit the owners of the site or to report a page that does not function or has a technical fault.. .. etc.
3. Cooperating with the site in its various activities. Many people believe that in order to exercise the call to the path of Allah over the Internet one must have a special site. This is a wrong concept because you can contribute by calling to Allah through cooperation with the owners of the existing sites in different fields, each according to his area of specialization. Hence, look for a site that you love and incline towards and cooperate with the owner with whatever you can from your experience, skills and abilities.
4. Contributing in disseminating the site by sending its title to those you know of your colleagues and relatives in a simple and unobtrusive maner. The greatest problem of Islamic sites is marketing,

publishing and proliferation and lack of visitors.

5. Dissemination of sites through news groups. This gateway is almost negligible, unfortunately, despite that it is a good means of information that is cheap and long lasting.
6. To donate the value of ads for a link or logo of the site which should be placed in famous portosystemic positions like Ar-Raddady or Naseej sites or others or to donate to the site to appear in the search engines in a good manner at the top of the search results, especially with sites that confront non-Muslims sites like goto.com search engine.
7. Placing a small label with the URL in your office or home or in or behind your car which is a good idea.
8. To be careful not to disturb the sites owners. Disturbance and inconvenience can be through aspects like repeated questions or frequently asking questions about something that exists in the site, but laziness prevents one from searching for it as well as sending long messages to the site.

Be keen on that and never allow Satan to let you down by not giving advice for the sake of this religion.

### **Third: Giving advice to the owners of personal sites:**

You can be sincere to your brothers in religion and belief through correspondence. Having contact with the owners of sites where you find a lot of good and some evils. As it is noted, unfortunately we find that majority of personal sites broadcast songs and evil and place links to some satellite channels.

However, you can send a very brief message to the owners of these sites reminding them of Almighty Allah and warning them against what they are doing. Here is an example of such message:

(In the name of Allah the most Gracious, the most Merciful.

My dear brother/ owner of (.....) site. Peace and blessings of Allah be upon you.

I've visited your site and was impressed by the design and the extent of attention given to it. So I wanted to send you this letter that contains some thoughts and advice. As you are aware that human beings in this life strive to provide the best and most important and to provide what pleases Almighty Allah? Man depends on his work on the Day of Resurrection, good for good and evil for evil. May Allah prevent that. Man's sins are already enough for him, so he hopes that Allah forgives him. What do you then think of people who have devoted

themselves to collecting the burdens of others just as if their own bad deeds do not suffice them?! When I visited your site and navigated it, I remembered the tradition of Al-Mustafa (blessings and peace of Allah be on him) that said: (Whoever brings about a good act of Sunnah will have its reward and the reward of those that act upon it until the Day of Resurrection, without that detracting anything from their reward, and whoever brings about a bad practice will bear its burdens and the burdens of those that act upon it until the Day of Resurrection, without that detracting anything from their burdens). Hence, are you of those that have brought about some good practice or bad in your site? I swear that one's sins are enough for him and there is no need to acquire the sins of others.

If you work in this site to spread goodness and virtue and disseminate the Qur'an and Sunnah, you will earn the reward of each listener. How much reward would you earn that only Allah knows of. Today is work without accountability and tomorrow is accountability without work.

Thank you.

#### **Fourth: Preaching ideas for the owners of Internet cafes:**

My dear brother owner of an internet café! Here's a list of ideas for easy implementation to spread Islam

and guide your cafe visitors to good and guidance:

1. Make the home page lead to an Islamic site that is appropriate for the nationalities of the cafe visitors.

An example of the Islamic sites (Inviting non-Muslims to Islam) in all languages.

2. Add Islamic sites to the favorites. More importantly, clear the inappropriate sites and block them from entering your favourites folder.
3. Change the computer's background screen to an Islamic propagation one. For example, go to Manabir Ad-Da'wah site and you will find a lot of backgrounds. Select one of them and wait until the picture becomes the size of the screen, then right click the mouse button and select: set as wallpaper or do that from the designer's site.
4. Install some useful Islamic software such as Al-Muhaddith program and the prayer times program with dual languages Arabic and English from Al-Muhaddith site.
5. Create a file on the desktop that contains a distinct set of Qur'anic recitations and speeches on Islam you may find in the site [www.islamway.net](http://www.islamway.net).
6. Record a CD set having some useful software such as Real Player, etc. Furthermore, add

some Islamic recitations, lectures and flashes and distribute them to each participant in the cafe.

7. Collect a number of Islamic websites in a paper and then photocopy and distribute them to each participant in the Internet writing the name of the shop at the bottom for promulgation. These are some of the ideas on preaching Islam through the Internet. Heed to them and do not allow Satan let you down by not giving a piece of advice for the sake of this religion. He who calls to goodness is like one that does it and whoever brings about a good act of Sunnah will have its reward and the reward of those that act upon it until the Day of Resurrection, without that detracting anything from their reward.

**Note:** These ideas and proposals were stated in Al-Furqan Journal, issue number (261), in an article entitled : Islamic propagation and its sites on the Internet between reality and ambition, written by Karim Diab, although with a little modification in the article.

## **6 Reasons that make Internet the leading means of inviting to the path of Allah**

Of them are the opportunities of exceeding geographical limits and time saving..

There is another aspect of the Internet which is different from what is referred to as breaking the barriers and overcoming the limits. According to statistics there are about 150 million users of this technology in various parts of the world which people of interest consider a historical opportunity to preach Islam, particularly that there are thousands who have pronounced the two words of testimony and embraced Islam and the Internet played an important role in that.

In human history, there is no means of transferring and disseminating information that has yet attained what the Internet has earned with respect to speedy proliferation and acceptance among the people and having deep influence in their lives despite their various races, orientations and standards. What distinguishes the Internet is the diversity of the nature of the information it provides and the huge amount of information that can be accessed from any where without spatial or chronological obstacles. Researches expect the number of users to grow to exceed 150 million in the coming years. Today, people have started looking at the Internet as the primary and

preeminent source of information and news. It may be argued that traditional media such as newspapers, magazines and radio stations will soon become extinct at the hands of the Internet, as stone slabs became extinct at the hands of papyrus and as manually written copies became extinct at the hands of Rothenberg. It is natural that a bold allegation like this can not arise from a vacuum but there must be strong and valid reasons based on which the Internet can demolish the media empires that have existed for centuries.

Here are some of the reasons that undisputably make the Internet the media and communication outlets of the future and to become the most excellent means of calling to the path of Allah and spreading the religion of Islam.

### **1. It is boundless:**

The Internet transcends all geographical and spatial barriers that have remained obstacles since the dawn of history to the spread of ideas, blending of people and exchange of knowledge. It is known that geographical barriers include economic (cost of shipping printed materials from one place to another), and include the intellectual and cultural (some States prevent the entry of specific ideas and cultures to their country). But today, vast amounts of information get across the border in form of electronic signals which are not impeded by

anything. This involves innumerable positive ways which can be recruited for the invitation to Islam.

## **2. It is not limited by time:**

The high speed at which information is transferred across the network does away with the accounts of time factor, and brings the information to your finger tips as soon as it is created. It justifies between you and all people in the right of getting access to information at the same time. Hence you live in an age of (information equality).

## **3. It is interactive:**

The traditional media are used to dealing with you as a receptor only and your role is limited to taking whatever they give you and lose what they do not give you. So they are the ones who decide what you read or hear or see. But in the Internet age, you are the one who decides what and when you want to get the information. Even beyond that you can now interact and dialogue through forums, move from the role of the recipient to the role of the sender or the publisher. For the first time, You are getting a breakthrough which enables people to move on a level ground without one voice dominating another. This is undoubtedly of great importance in legal or interfaith dialogues. As Muslims, we should understand the technical support this technology gives to the invitation to Islam.

#### **4. It is free:**

It is something that has not completely happened yet. But it will happen in the coming years, as a lot of trade patterns have begun to take shape to enable the community consider the Internet as one of the basic services in life that will be made available to all free or nearly free of charge. Moreover, today in the West, it is known that you can connect to the Internet 24 hours a day for \$ 20 per month, which is a nominal amount to the average class in many societies. This makes Internet the online broker that reaches the largest segments of the society, particularly the poor ones. As well, it has the online feature of constant link. And with the development of technologies that enable you to connect to the Internet, you are no longer necessarily restricted to using it for your personal work or at home, but now you can relate to the network via a large variety of tools such as pocket computers, mobile phones and even a refrigerator in the kitchen. By this you will remain linked to a permanent Internet connection in every place and time, following-up the news, shopping and calling for important information in the appropriate time.

#### **5. Diversity of applications:**

What we have said of a few examples of the uses and benefits of the Internet is only a tip of the iceberg. As the applications and services provided by



the network has a capacity that reaches the capacity of life, ranging from educational applications that serve our children in their learning and exploration of the world, to services that facilitate communication such as the e-mail and chat rooms, to commercial applications that transform the entire world to a small market where the seller and buyer can complete their transactions in moments, to news, information, academic and reference sites that serve researchers and the learned in various areas. We as preachers can work to pour all these applications in the lake of Islamic propagation and dissemination of our religion and take advantage of this enormous potentials offered by modern technology to us day after day.

## **6. It is easy to use:**

You do not need to be an expert in terms of information or an engineer or a programmer to use the Internet. Pioneers of the network do not require complex training to begin using it, but just an introduction in a session for just an hour with a friend who will show you the primary principles of use.

## **Why the Internet?**

Because through it you can define and inform the entire world about your religion, which some people tarnish its image every day using modern techniques including (the Internet). In fact, this tool that Allah has inspired to Man to enable him penetrate distances in

*We are all propagators of Islam*

the speed of lightning and enter people's homes without barriers is a historic opportunity for those working in the field of calling to Islam and for those who care to spread its word, to pray to reach the Worlds and tell them : this is our religion and this is our call, and to be witnesses over Mankind. What a trust!!

Remember Allah in your preaching O' preachers of Islam.. !!

Adapted from: the Journal of induction and guide to participants in the fifth exhibition on the means of calling to the path of Allah, held in Medina ..

## **A woman preacher! How she can be successful in her preaching <sup>(33)</sup>**

We offer the sister/ Muslim preacher easy profiles that must be considered to succeed in her invitation to the path of Allah:

**A successful preacher:** reconciles with the remote, trains the nearby and heals the hearts. The poet said: Be sure to protect the hearts from being injured because for them to reconcile after mutual aversion is difficult.

When the hearts' affection is repulsed they become like a bottle that cannot be mended after fracture.

**A successful preacher:** thinks each of her sisters as the most beloved to her when she meets with them, Allah says:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

And I cast down upon you love from Me (Ta Ha: 39).

**A successful preacher:** knows the truth and knows its people, even though they are not displayed on the movies, or appraised by pens. Allah the most High says:

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(33) Prepared by: Dar Al-Qasim.

﴿ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ﴾

You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration (Al-Fath: 29).

**A successful preacher:** If a destitute knocks at her door, that reminds her of her destitution to Almighty Allah, and honours her. The Almighty Allah said:

﴿ يٰٓأَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴾

O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, worthy of all praise (Fatir:15).

**A successful preacher:** knows that she is strengthened by her sisters and that without them, she cannot be. Allah said:

﴿ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ مُلْكًا مَّلَكًا ﴾

We will strengthen your arm with your brother, and We will give you both an authority (Al-Qasas: 35).

**A successful preacher:** does not wait to be praised by anyone for her work; but considers her work whether it is fit for the Hereafter or not?

**A successful preacher:** If she observes a tempted sister, she does not make fun of her because destiny can boomerang. Allah says:

﴿ وَلَوْلَا أَن تَبَنَّكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴾

And had it not been that We had already established you, you would certainly have been near to incline to them a little (Al-Isra: 79).

Let your logo be: (O molder of the hearts, affirm my heart on your religion).

**A successful preacher:** cares for the girls of adult preachers who have devoted the whole of their time to invitation to Islam and Jihad for the sake of Allah, far away from family and home. Allah says:

﴿ وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is All-Hearing, All-Knowing (Al-Imran:121).

And in the hadeeth the prophet said: "He who succeeds a warrior in his family has actually partaken in the battle".

**A successful preacher:** makes her house a small shop that serves Islamic propagation and the needy just

like how (Zainab) - the mother of the poor - did, May Allah bless them.

**A successful preacher:** gives her husband his right and does not forget the right of Islamic propagation in order to be one of the followers of Khadijah (may Allah be pleased with her). The prophet (blessings and peace of Allah be on him) said about her: "She accepted me to be true when the people belied me, gave me shelter when they evicted me, consoled me with her soul and money, Allah blessed me with children from her and did not give me someone better than her".

**A successful preacher:** is a lamp of goodness and guidance in the paths of the stranded ... She burns herself for the sake of Allah .. " For Allah to guide one man through you is better than you getting the meat of red camels".

**A successful preacher:** knows that her curriculum is on paper if she does not revive it by her spirit, sense, conscience, sincerity, behavior and continuous effort.

**A successful preacher:** does not calm down to stop thinking of good projects that will benefit Muslims at home and abroad. Her works shelter her brothers everywhere.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُونَ﴾

O you who believe! bow down and prostrate yourselves and worship your Lord, and do good that you may succeed (Hajj:77).

**A successful preacher:** connects the sisters from the universe with their Creator. She is not like a timely panadol that works for some time and then goes back to the spot where it was launched. But she always feels that she and her sisters are advancing in submission to Allah.

﴿لِمَن شَاءَ مِنْكُمُ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾

For those of you willing to advance or delay} (Al-Muddatthir:37).

**A successful preacher:** participates with her pen in newspapers, Islamic magazines and forums. She gets involved in them, gives them to the sisters and guides them to the most important topics. A short article which is being read is better than a long one that is not read. "The most beloved works in the sight of Allah is that which is incessant even if it were small".

**A successful preacher:** Achieves knowledge in actuality. The conduct of the prophet was the Holy Qur'an. She realizes that knowledge without practicalisation is like a tree without fruits.

**A successful preacher:** looks for new and interesting ways to communicate the Islamic call, but within the bounds of Islamic law. The time will come when

technology and Video will prevail on the books and literature with respect to gaining information.

﴿وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

{And He creates what you do not know} (An-Nahl: 8).

**A successful preacher:** has a notebook where she writes down any benefits and ideas that come to her at any time and place. "Any knowledge that is not written down is lost".

**A successful preacher:** knows the times of activity and dullness of her sisters. So she gives each time its right. Activity has a period in which it is exploited, and dullness has a period in which she treats them politely. (Every business has enthusiasm and every enthusiasm has a period of dullness).

**A successful preacher:** is rich by Islamic propagation. She does not declare nor hint to any one for her needs as Allah said:

﴿يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ

إِلْحَاقًا﴾

The ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (Unfailing) mark: They beg not from men importunately

(Al-Baqarah: 273).

**A successful preacher:** realizes that money is power. Hence, she does not spend extravagantly for her home accessories. Rather, she harnesses the money in the service of Islam and Muslims. Allah, the most High, says:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean (Al-Furqan: 67).

**A successful preacher:** prays for people and does not invoke Allah against them because great minds are very few according to what the prophet (blessings and peace of Allah be on him) said : "O Allaah, guide my people for they do not know".

The Almighty Allah has said -:

﴿قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٣٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ﴾

It was said: Enter the garden. He said: O' would that my people had known.

Of that on account of which my Lord has forgiven me and made me of the honored ones! (Ya Sin: 26-27).

**A successful preacher:** when she sleeps most of her visions are about the call to Allah and when she wakes up she turns the visions into facts and reality. The

Almighty Allah said -:

﴿ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ﴾

This is the interpretation of my vision of old. My Lord has made it true (Yusuf: 100).

**A successful preacher:** perfumes her life by faith and good deeds and not by mundane decorations. Allah the most High said:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they used to do. (An-Nahl:97).

**A successful preacher:** knows Allah and so she is pleased with Him. Hence, every noble soul loves her as she presents the legacy of the prophets to people.

**A successful preacher:** does not apologize to evildoers in order to do the right thing. Does anyone working in the path of Allah regret?

﴿ قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ﴾

They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore

decide what you are going to decide (Ta Ha:72).

**A successful preacher:** is always on the alert to meet Allah, even though she may sleep on silk and gold!!

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلَقُّوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴾

Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers (Al-Baqarah: 223).

**A successful preacher:** does not regret over what has gone, nor feel happy about what is coming of the pleasures of this world. Even if she were given the kingdom of Solomon that will not preoccupy and distract her from propagating Islam with a blink of an eye. Allah the most High says:

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster (Al-Hadid:23).

**A successful preacher:** does not think of herself only, but thinks of projects that will serve Muslim men and

women. Allah, the most High, said:

﴿وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

And do good that you may succeed (Al-Hajj:77).

**A successful preacher:** always asks Allah to make her steadfast in faith, renew her faith and increase it in her heart. The prophet (blessings and peace of Allah be on him) said: “Ask Allah to renew the faith in your hearts”.

**A successful preacher:** does not repose trust on anyone besides Allah on whom she relies. She fears no one but Allah and she is satisfied with Allah.

**A successful preacher:** gets her delight in prayer. The prophet (blessings and peace of Allah be on him) said: “My delight has been placed in prayer”.

**A successful preacher:** combines good character. She is friendly, decent and generous.

**A successful preacher:** tolerates abuse from anyone that abuses her and does good to them.

**A successful preacher:** regards the Islamic legal science as the basic knowledge and not the secular knowledge.

**A successful preacher's** children are well behaved, polite, propagate Islam, and are role models. They are brought up in the house of religion and knowledge and

do not cause inconvenience to others.

**A successful preacher:** is a beacon that takes necessary precautions for herself in the field of women. She is very reserved and mannered. She is sincere in her morals.

**A successful preacher:** is disciplined. She knows when to visit and when she is being visited. She is keen on her time but not stingy with it. She is neither rigid to the extent of causing boredom, nor too floppy for people to take for granted.

**A successful preacher:** does not forget the poor while dressing, nor forgets them while she is cooking. She does not forget the widows while buying her needs and the orphans while clothing her children. Allah the most High said:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

By no means shall you attain righteousness unless you give (freely) of that which you love (Al-Imran:92).

**A successful preacher:**endeavours to get her sisters married because she learnt from the tradition of the prophet (blessings and peace of Allah be on him) that "A Muslim for a Muslim is like a building whose parts strengthen the other parts together".

She does not leave her sisters to grief, lonesomeness and anguish. She is never calmed down until she sees

her sister's goodness and happiness.

**A successful preacher:** tries to bear scourges like the anger of her husband, or abuse of a neighbour. She knows that it occurred due to the offense she has committed and hence she repents and seeks forgiveness.

**A successful preacher:** exercises patience in the path of calling to Allah, promoting virtues and preventing vices. She tolerates to correct the deficiencies of her sisters and does not think of any of them to be perfect, but advises gently and follows up with interest but does not neglect.

We ask Allah to put among our sisters and daughters persons like this preacher who is a precious pearl. For He is Capable of doing that. May Allah's blessings and peace be on our prophet Muhammad, his family and companions.

## **Understanding Islamic propagation in women communities <sup>(34)</sup>**

**Be a preacher! ..**

### **Who is the addressee of this invitation?**

The addressee is that woman in her home, that woman in her school, the women at work and in their community. An observer of the history of Islamic propagation sees the depth of success attained by individual preachings. The prophets, scientists and innovators are but members of their preaching through whom good was spread. Sheikh As-Sa'ady (may Allah have mercy on him) says:: "If the call to the path of Allah and to the testimony that there is no deity worthy of worship but Allah is obligatory on each individual, then it is a duty on every one according to his ability. The duty on a learned scholar to explain that, preach it, counsel about it and guide to it is greater than the responsibility on any other person lower than him and who is not learned. He who is physically capable or able by his hand or property or dignity, bears greater responsibility than he who does not have that capacity. Allah the most High says:

﴿فَاقْوُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

So fear Allah as much as you can! (At-Taghabun:16)

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(34) By: Anaheed As-Simairy.

May Allah have mercy on anyone that helps this religion, even though with half a word. Loss sets in when one abandons that he can do with respect to propagating this Deen "

With this speech we can dispel some imagination that may have occurred to the mind that individual work in invitation to the path of Allah can not bear the same fruits as that of a collective action that involves the harnessing of energies.

It is possible for you to propagate Islam alone and even right at your home.

### **Be a preacher! ..**

God Almighty says:

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾

{And Allah invites to the abode of peace} (Yunus:25).

The author of Lisan Al-Arab said: "And Allah invites His creatures to it (abode of peace) as the man calls women to a cause that is to be taken i.e. to a banquet and food to which he invites people to".

"Dar As-Salaam" is Heaven i.e. (Paradise). Sheikh As-Sa'ady, may Allah have mercy on him, says in his Tafseer: "Allah invites His slaves in general, to Dar As-Salaam, urges and encourages them to do so".

## **Who invites?**

The author of Lisan Al-Arab said: "Ad-Du'aat are people who invite others to allegiance of guidance or misguidance, and one of them is called Da'ey. It is said: Rajulun Da'eyah when he invites people to heresy or religion".

So we may invite and be called: Du'aat, but why do we invite? To what, when, how, where and whom do we invite?

Answers to these questions will determine whether we invite people to the allegiance of guidance or misguidance? Are we preachers of religion or heresy? Ibn al-Qayyim, may Allah's mercy be with him, said: "Du'aat (preachers) is the Arabic plural of Da'en (a preacher) like Qudwaat (judges) the plural of Qadwin (a judge), and Rumaat (archers) the plural of Ramin (an archer). Preachers have been ascribed to Allah for the purpose of exclusiveness. i.e preachers who are exclusively meant for Allah,. They are those who invite to His religion and worship, to His acknowledgement and love and these are the characteristics of God's creation, and the best and most superior of them in the sight of Allah ".

We will try to answer these questions quickly for the issue to become clear.

### **First: Why do we invite?**

1. Due to the magnitude of the reward of a preacher



to the path of Allah:

This reward has been stated in many texts:

- A preacher is the best of people in word. Allah says:

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

And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit? (Fussilat:33).

- A preacher has the like of the reward of those that follow him. On the authority of Abu Mas'ud (may Allah be pleased with him), the apostle of Allah (blessings and peace of Allah be on him) said: (He that invites to something good will have the like of the reward of one that does it).
- The preacher's reward continues to flow even after his death. Abu Hurairah narrated that the Messenger of Allah (blessings and peace of Allah be on him) said: (When a person dies his work is interrupted except three: continuous charity or beneficial knowledge or a righteous son that prays for him) Narrated by Muslim.
- Look .. and compare!! We invoke mercy on behalf of the dead among our learned

scholars and Da'wah workers whenever we mention their names or read their books and adapt from their knowledge. On the other hand, in many days, we forget many of our special relatives that have died. Count how many students say: "Ibn Taymiyah, may Allah have mercy on him", and "Ibn al-Qayyim, may Allah forgive him", but as for our special relatives who have died no one invokes mercy for them but we.

### **Be a preacher..**

2. In response to the command of the Prophet (blessings and peace of Allah be on him) : "Convey from me even if it were a verse".

Preaching is a way to follow the prophets, peace be on them. Allah the most High says:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٠٨﴾

Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists (Yusuf: 108).

Sheikh As-Sa'ady, may Allah have mercy on him, said: "Allah says to His Prophet Muhammad (blessings and peace of Allah be on him), " {Say} to people :{This is my way ', ie, my path which I

call to, a path leading to Allah, and to His abode of dignity, containing the knowledge of truth, acting upon it, giving preference to it and devoting one's religion for Allah alone".

### **Be a preacher ..**

3. That you may be exonerated before Allah on the Day of Judgment.

Allah said:

﴿وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعَذَرَةَ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾﴾

And when a community among them said: Why do you preach to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from blame before your Lord, and that haply they may ward off (evil) (Al-A'raf: 164).

In interpretation of this verse Sheikh As-Sa'ady, may Allah's mercy be with him, says: "Then the preachers said: we exhort and forbid them {to be free from blame before your Lord}, 'i.e, to excuse them, { that haply they may ward off (evil)}, i.e, leave the sin they were into. We do not despair of their guidance because preaching to them may benefit and have impact on them. This is the greatest objective of forbidding evils so that one will be excused in the sight of Allah, and to establish evidence against the person being ordered or

forbidden. Perhaps Allah may guide him thereby acting upon the commands and prohibitions".

According to Ibn Kathir, may Allah have mercy on him, in his Tafseer: {to be free from blame before your Lord}, i.e, in the oath He has taken with us for the Promotion of Virtue and Prevention of Vice, { that haply they may ward off (evil)}, They say, perhaps for this prohibition, they may guard against what they are into, forsake it and return to Allah in repentance."

### **Be a preacher ..**

4. In order to survive in this world and the hereafter

..

Allah says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ﴾

And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil) (Al-Anfal: 25).

Sheikh As-Sa'ady, may Allah have mercy on him, explains it as: "{And fear the tumult which affects not only those who do wrong among you in particular! But will affect perpetrators of injustice and others, if the injustice appears and he ammends it. If injustice appears and he did not alter or ammend it, the punishment will pervade

both the doer and others. And avoiding this temptation is by forbidding what is evil and repressing the people of evil and corruption, and by preventing them from perpetrating sins and injustice as much as possible".

### **Be a preacher ..**

5. For you to be good and to improve the community:

The mother makes efforts in the house to better the development of her son. When he comes out, he finds what will invalidate this training in form of knowledge, action, behavior and belief. If Islamic propagation has taken place and the people became aware of what they were ignorant of, the minds would have met on a right scale. When the hearts are not united upon the sound ancestral doctrine, their owners will always be in loggerheads and will never be united by genealogy or titles. Hence, the unity of bodies will only be temporarily if the intents of the hearts are distracted.

### **Be a preacher ..**

6. The people of falsehood are making efforts while their goals are debased but the people of truth ought to exert more efforts:

The reality testifies to this. Efforts of the people of kufr (disbelief) do not cease. Efforts of the people

of heresy are tireless. Where are the efforts of the Sunnis?

Almighty Allah says:

﴿ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is All-Knowing, All-Wise. (An-Nisa: 104).

If pains become equal while expectations are different, he whose expectation lies in Allah will have his true motivation and persistence in contrary to others.

### **Be a preacher ..**

7. So that people will hear about the truth and for the truth not to turn falsehood, and falsehood turns to be the truth as a result of our silence.

Remember that when the people of truth remain silent the masses accept falsehood. Hence, the reason for the spread of falsehood is the result of not teaching people the truth. Because some people do not accept advice should not prevent you from giving advice. It suffices you to make

them listen to the voice of truth and the texts in that regard. Allah says:

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْمُبِينِ ﴾

Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message) (An-Nur: 54).

### **Be a preacher ..**

8. To get mental security and intellectual immunity:  
Allah says:

﴿ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴾

And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well (Hud: 117).

The condition is for them to be reformers. It is not enough for them to be only pious people. This is why the people of Islamic propagation from among the Sunnis make rules and get rid of suspicions and obscurities according to the approach of the Salaf. They do not wait for a problem to occur and

then become reactors only, but they teach and establish the basis of this religion. Then if a matter of security or fear comes to them, they know to whom it should be returned and under which law it is to be placed.

### **Be a preacher ..**

9. Don't be psychologically defeated and confounded about inviting others to this religion:

Sometimes disappointing words revolve in the mind (personal freedom - self-making ..) and we become defeated before them. On the other hand, nobody all over the world is allowed to cross the road when the traffic signal is red and no one is ashamed of blaming or reprimanding him! Do not stop just because you are confounded. Islamic law is civilization and other things besides it are reactionary and setback. The prophet (blessings and peace of Allah be on him) said: "No man among you should be barred for fear of some people from speaking the truth if he sees and knows it". Al-Fath Ar-Rabbany Li Tarteebi Musnad Al-Imam Ahmad.

### **Be a preacher ..**

10. For humanbeing by nature invites to what he

believes in:

Look at what is happening in the assemblies. We are preachers of either clothing or food, drink or shopping. We persuade, argue and defend as if we are partners to the owners of these places. See if one of us learns a new method of cooking and becomes expert in it, she will turn into a preacher of that method. Let's teach the ignorant particularly those we love. Hence, invitation to Islam is an indication of love, but to what do we invite people?

### **Second: To what do we invite?**

In Sahih Al-Bukhary, in the Book of Tawheed, (chapter on what is narrated regarding the Prophet's inviting his nation to the unification of Almighty Allah), Ibn Abbas reported saying: "When the prophet (blessings and peace of Allah be on him) sent Mu'adh to the people of Yemen, he said to him: You are going to meet the people of the Book. the first thing you will invite them to is to unify Allah, the most High".

In another account, he said: "to testify that there is no god worthy of worship but Allah. When they have learnt that, tell them that Allah has imposed on them five daily prayers ..."

Imam Muhammad bin Abdul Wahhab said in some

issues treated by the book of Tawheed: “It includes to begin with the most important, and then what is important”.

From here, we realize the importance of prioritization in Islamic propagation, because the greatest thing in a house is its foundation, and in a tree is its roots.

The chosen Apostle (blessings and peace of Allah be on him) spent thirteen years calling people to monotheism before calling them to prayer, almsgiving and other religious laws. That is because unification of Allah is the reinforced fortress and strongest pillar of Islam. It stabilizes the minds and it is on it that hearts meet. It therefore ought to be known that prayer is important in Islam, but unification of Allah is more important, and that to avoid sins and major sins is important but to avoid polytheism is more important.

### **How do you know what is important and what is more important?**

Dealing with the most important and the more important is based on the legislative source of Islam, not on the minds and scales. Preachings of the apostles have decided what is important and what is more important and we must follow them in that.

If fact this issue revolves around three things:

Knowing Allah by His names and attributes.

Knowing the legislation of Allah that leads to His abode of dignity.

Knowing the reward of the obedient servants and punishment of the disobedient ones.

Don't think that now people's conditions have changed and therefore there is no need for such order. What Mu'adh was directed by the foremost teacher to do remains the ultimate approach and there is no other methodology besides it. Repeating the command of Monotheism and prevention of polytheism is due to the abject need of people being them believers or non-believers. In the case of a non-believer it removes him from a state of infidelity to a state of submission to Allah. As for the believer, it strengthens and guides him to the true faith.

### **Third: When do we invite?**

Sheikh Bin Baz, may Allah have mercy on him, said: "By this it becomes clear to every student of knowledge that calling to the path of Allah is one of the most important tasks, of which this nation in every place and time stands in the utmost need or even dire necessity". Majmu' Fatawa Wa Maqaalaat vol. 1, p.333.

Hence, the answer to this question (when do we

invite?) is divided into two parts:

A / When do we invite? (Time).

B / Competence for inviting (When am I legible for preaching?).

**A / The time:** Sheikh Bin Baz, may Allah have mercy on him said: "In every place and time".

We invite to the path of Allah all the time as Noah, peace be upon him, did. Allah said:

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝ ﴾

He said: O my Lord! surely I have called my people by night and by day! (Nuh: 5).

Ibn Kathir, may Allah's mercy be with him, says in the interpretation of this verse: "Allaah tells us about His slave and messenger Nuh, peace be upon him .. and what he preached, explained to his people and the straight path he invited them to. So He said:

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝ ﴾

'ie, I did not ignore preaching to them neither in the night, nor in the day in compliance with Your order and seeking to obey You".

We invite even in the most difficult and grievous

situations as Yusuf, peace be upon him, did when he called to the path of Allah while in the prison. Allah the most High says:

﴿يَصْحَبِ السِّجْنَءَ أَزْوَاجٌ مُتَّفِقُونَ خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾﴾

O my two mates of the prison! Are sundry lords better or Allah the One, the Supreme?

You do not worship besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not worship aught but Him; this is the right religion but most people do not know (Yusuf : 39-40).

Sheikh As-Sa'ady, may Allah have mercy on him, says: "Yusuf, peace be upon him, invited his two prison mates to worship Allah alone and devote religion to Him alone".

We invite people to Islam even at death sickness as Ya'qub (Jacob) peace be upon him, did. Allah the most High said:

﴿ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي  
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴾

Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you worship after me? They said: We will worship your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit (Al-Baqarah: 133).

Sheikh As-Sa'ady, may Allah have mercy on him, says: "He said to His Prophet in form of a test, and to make him feel delight in his life when he knows that his offspring will practicalize what he has ordered them:

﴿ مَا تَعْبُدُونَ مِن بَعْدِي ﴾

{What will you worship after me?}."

We invite to Islam even at death while giving out the soul. Anas bin Malik, may Allah be pleased with him, said: The major advice the Messenger of Allah (blessings and peace of Allah be on him) gave while undergoing the agonies of death was : (Be heedful of your prayer and the slaves which your righthands have possessed).

Even if we can, we will preach Islam after death as the good servant of Allah did according to these verses:

﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقُومُ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾  
اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ  
تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي  
شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنَِّّي إِذَا لَفِيَ ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنَِّّي ءَامَنْتُ  
بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَر لِي  
رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ ﴾

And from the remote part of the city there came a man running, he said: O my people! follow the messengers; Follow him who does not ask you for reward, and they are the followers of the right course;

And what reason have I that I should not worship Him Who brought me into existence? And to Him you shall be brought back;

What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

In that case I shall most surely be in clear error:

Surely I believe in your Lord, therefore hear me

It was said: Enter the garden. He said: O would that my people had known.

Of that on account of which my Lord has forgiven me and made me of the honored ones !(Ya Sin: 20-27).

In interpretation of this verse Ibn Kathir, may Allah's mercy be with him, said:

﴿يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾

{ O would that my people had known }

Qatadah, may Allah's mercy be with him, said: You will never meet a believer but as an admonisher. You won't find him a deceiver. Ibn Abbas, may Allah be pleased with him, said: "He admonished his people while he was alive saying:

﴿يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ﴾

{ O my people! follow the messengers }

And after his death when he said:

﴿يَلَيْتَ قَوْمِي يَعْلَمُونَ﴾ ﴿بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ﴾

{ O would that my people had known of that on account of which my Lord has forgiven me and

made me of the honored ones !}”. Narrated by Ibn Abi Hatim.

But this does not preclude taking into account the conditions of the audience. We should not overburden them. We should make our efforts all the time but with different people.

**B / Competence of one inviting to the path of Allah.** When are we legible for preaching?. Women in this matter are three parties: moderate and two at the extremes. Some flare up with a single word without any understanding, or knowledge. Some of them wait to become well established and learned before inviting to the path of Allah.

However, for there to be a sense of balance, you must know the state of balance between having knowledge and conveying knowledge.

Conveying knowledge is divided into two parts:

A / Textual conveyance.

B / Comprehensional (tutorial) conveyance.

Both sections depend on the knowledge of the preacher.

The prophet (blessings and peace of Allah be on him) supplicated for him that conveys his word to another.

Jubayr Ibn Mut'em narrated that Allah's apostle (blessings and peace of Allah be on him) said: (May Allah let flourish he that heard my word and delivered it. A hauler of jurisprudence (understanding) may not be a jurist and some hauler of jurisprudence (understanding) may convey it to one who is better in understanding than him). Narrated by Ibn Majah Hadith no. 244.

Commenting on this tradition, the author of Tuhfatul-Ahwadhi said: (Had there been no benefit in seeking, memorizing and conveying the Hadith (prophetic tradition) but just the blessing of Islamic propagation, it would suffice, and exalted it is in this world and the world to come). Tuhfatul-Ahwadhi, vol. 7, pp. 349.

Here is one who heard and memorized a part of knowledge and delivered it but the receipient may even possess more understanding than him.

Hence, **textual conveyance** is the transmission of the knowledge of learned scholars. All praise is due to Allah, today there are several means of transmitting knowledge including the distribution of unswerving printed scholarly opinions, or preaching and guidance tapes of trusted scholars and students, until it becomes the role of a preacher to transmit the archives of the Word of Allah and the words of His Messenger (blessings and peace of Allah be on him), after having

awareness and memorisation. The fact is that the obstacle faced by many female preachers is lack of awareness and understanding of the words of the scholars being transmitted. Hence, this results in mutilation and amputation of texts which ruins the information being conveyed.

**Tutorial conveyance**: refers to understanding the purposes of the Islamic law, the ability of inference, analogy, Ijtihad (exertion of scholarly efforts), and passing judgment on novel matters.

This can only be done by those who are deep in knowledge.

#### **Fourth: How do we invite to the path of Allah?**

The basis of calling to the path of Almighty Allah is emulation of the prophet (blessings and peace of Allah be on him) as it is clear from this verse:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٠٨﴾

Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists (Yusuf: 108). Sheikh Ibn 'Uthaymeen, may Allah have mercy on him, says: The words "(I call) is a circumstantial expression or phrase from the letter (Ya) in the Arabic word (Sabeely) meaning (my way). It is likely to be a resumption of the

statement to clarify that way" Majmu' Fatawa of Shaykh Ibn 'Uthaymeen, vol. 9, p 117.

So this way has a methodology which should be known. It is for a preacher to have insight i.e. to be certain.

He further says regarding the words: (being certain): "Knowledge of the Islamic law is not only the science intended, but it includes having knowledge about the circumstances of the invitee and the method that will lead to that which is wisdom. Hence, he must be acquainted with the Islamic law, circumstances of the invitee and the method that will lead to the actualization of Islamic propagation. This is why the messenger of Allah (blessings and peace of Allah be on him) said to Mu'adh: (You are going to meet the people of the Book). Majmu' Fatawa of Sheikh Ibn 'Uthaymeen, vol. 9, p 119.

This can be represented in the following manner:

Certainty in the knowledge of Islamic law  
+ knowledge about the circumstances of the invitee =  
the method that leads to the actualization of Islamic  
propagation.

knowledge + understanding the reality = wisdom.  
(So wisdom is the product of knowledge).

But it remains here to point out that this equation needs to be balanced. This is all the more reason Ibn Al-

Qayyim, may Allah have mercy on him, hinted saying: "Neither the Grand Mufti nor the judge shall be allowed to pass legal judgement except if he possesses two kinds of understanding.

One: Understanding the reality and deducing the truth of what happened through clues and signs to enable him encompass the incident.

Two: Understanding what is to be necessarily done in this reality which is understanding the wisdom of Allah based on which He has passed the judgement in His Holy Book, or via His Apostle (blessings and peace of Allah be on him) regarding this reality. Then he can apply one of them to the other . He that exerts efforts to attain that will not be denied both rewards or at least one of them".

Hence, it is clear that if knowledge is separated from understanding the reality, the audiences, their conditions and the influences that affect and mobilize them, it will remain a naked understanding, and abstract concept that will not attain the reality nor redress the injuries. Even more serious than that is to understand the reality without having knowledge. This is what we see today on the scene regarding deliquescence. For example, today many claim that we do not need to make efforts to reform faith because people have become monotheists and praise be to Allah! but what we now need is to reform the morals.

However, such persons are either ignorant or seem to have ignored several things:

1. That monotheism is something whose education and teaching is tireless and never boring, because it is the basis of Sharia and the origin of everything. Furthermore, the error many make in its respect is great and ignorance about it is broad. The Prophet (blessings and peace of Allah be on him) says: "The Last Hour will not come until tribes from my nation join the polytheists, and even worship idols ...". Narrated by At-Tirmidhy in the Book of Tribulations.
2. that the basis of sound conduct and its amendment is sound belief and conception of a person. (Our conceptions spring from our perceptions).
3. that morality is of no value if faith is corrupt.

So with the availability of knowledge, understanding the reality of our audiences makes it easier for the preacher to select methods and techniques that will enable him treat the correct concepts.

Hence, it is not a condition that a preacher must be very fluent. Although, if he is so, it is good, otherwise he has a pen to write, or money to spend, or a tape to distribute, or a competition to organize. In all this, he does not require to leave

his house.

**So ... Where do we invite? And whom do we invite?**

The first concept that must be changed is the fact that for a woman to preach she must leave her house. This is not true, especially with what we find today of modern methods that help in Islamic propagation, such as the telephone, mobile phone and the Internet. These are all ways that serve Islamic propagation for those who know how to take advantage of them. For example, we can send the Holy Qur'an Radio schedule by fax, or e-mail, or send a message through the mobile phone to remind of the appointment of Nur 'Alad-Darb program, and so on .. Some places where you can invite to Islam include:

- Academic Lessons: establishment of academic lessons in a regular manner is of the most important methods that promote awareness and knowledge.
- Public Lectures: These usually occur occasionally, hence regularity is not a requirement.
- Regular schools and Qur'anic schools for female students and teachers.
- Hospitals: for nurses and non-Muslim

employees.

- Writing in newspapers and magazines.
- Special events: such as Eid festivals, or family visits, or summer gatherings and neighbor meetings with one another. Working premises of the maid sisters should also not be overlooked.

In order to extend Da'wah service to such different places there is an investment thought for each opportunity, provided that you do not fall guilty of disobeying the purposes of the Islamic law, because uncontrolled enthusiasm sometimes destroys more than it builds. So always remember the equation:

knowledge + understanding the reality = wisdom.

Sheikh Bin Baz, may Allah have mercy on him, says: "But the rush of young people must be accompanied by wisdom of the elders and emulation of their experiences and thoughts. Non of both parties can dispense with the other". Majmu' Fataawa Wamaqaalaat Mutanawwi'ah, vol. 2, p. 364.

The order of priority in Islamic propagation can be achieved through the following:

First: He starts reforming himself before calling anyone, because action has more impact than speech. Listen to the words of Shu'aib, peace be upon him:

﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَيْكُمْ عَنْهُ﴾

And I do not desire that in opposition to you I should betake myself to that which I forbid you (Hud:88).

Allah says:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾﴾

Say: I am commanded to be the first who submits himself, and you should not be of the polytheists (Al-An'am:14).

Second: warning the close clan. Allaah says:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾

{And warn your tribe of near kindred} (As-Shu'ara: 214).

Righteousness of home and family supports the preacher to continue his propagation and assists him on stability. For a woman, her close relatives are the people of her house including the husband and his family, the children, the maids, and the mother and father. Each of these persons has a way to serve Da'wah and its purpose, by the will of

Allah.

And remember that Imam As-Shafi'y, Imam Ahmad and Imam Al-Bukhary, may the mercy of Allah be with them, grew up as orphans but they were trained by women. So the first became the jurist of this nation, the second became Imam of the Sunnis and the third became Imam of Hadith!

Third: Warn those around you in the community, Almighty Allah says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾﴾

And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly (Al-An'am: 92).

Hence, we should preach goodness, fight vices, and encourage virtues.

Fourth: Warn all nations: Allah the Almighty said:

﴿الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾﴾

Alif Lam Ra. (This is) a Book which We have

revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One. (Ibrahim: verse 1).

It is an invitation to non-Muslims to follow the right approach.

### **Beware of these things!!**

Beware of the loss of fidelity and feigning knowledge, or, as Sheikh Bakr Abu Zayd, puts it: “the promiscuous threshold of entry into the unfair awful plan (to speak about Allah without knowledge), for speaking about Allah without knowledge is a degree higher than polytheism (shirk)”.

Shaykh Ibn 'Uthaymeen, may Allah have mercy on him, said in the Book of Knowledge: “How do you know, O slave of Allah that judgment belongs to Allah and then go forward to say in His religion and Sharia, what you do not know? Allah has annexed the act of speaking without knowledge to polytheism (*Shirk*) when He the Almighty said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ

وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾

Say: My Lord has only prohibited indecencies, those of them that are apparent

as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know. (Al-A'raf: 33).

Abdullah bin Masood, may Allah be pleased with him, said: "O people, whoever is asked about a science he knows, let him say it, and he who does not have knowledge should say: Allah knows best, for it is part of knowledge to say about something one has no knowledge of: Allah knows best".

As-Sha'by, may Allah's mercy be with him, was asked about an issue and he said: I don't know it. His companions said to him: We are ashamed of you. He said: but the angels felt no shame when they said:

{ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا }

{We have no knowledge except what You taught us (Al-Baqarah: 32)}.

### **Be careful!**

We May go out to call to the path of Allah, and then turn to calling to ourselves by feigning knowledge because we feel shy to say: We do not know.

### **Remember:**

1. The fortress of religion is protected, and if each

soul were left with its desires many violations would have occurred.

2. Feigning knowledge is one of the greatest dangers that kill Islamic propagation.
3. Feigning knowledge is an indication of the loss of fidelity, in the sense that a person sees the survival of his status in the minds of people more necessary than respecting the religion. So he talks about the religion what he does not understand.

### **What are the effects of feigning knowledge on the society?**

Part of its effects are what we find today, regarding being far away from in-depth study and adoption of the opinions of others and then people tend to incline to speakers without knowledge just because they are more lenient. This appears in their saying: (Religion is based on simplicity, so do not make it difficult for the people). In fact, this is a right word that is spoken to intend evil. Religion with its laws and provisions is easy, but altering it and lack of seriousness in it is not facilitation.

### **Beware of Envy!**

Envy is to hate that which Allah has blessed another person with. It is not to wish the demise of Allah's grace on others. Envy is something souls may not be

free from, because it may be a necessity to it. However, a prophetic tradition says : “If you envy do not oppress, and if you assume do not actualize”. The Book of Knowledge by Sheikh Ibn 'Uthaymeen.

Envy manifests clearly in the field of Da'wah, and so do not be taken by surprise to notice that. Be afraid of yourself and administer the therapeutic measures on noticing its early indications. Body language may be the object of criticism.

### **Beware of arrogance!**

The prophet (blessings and peace of Allah be on him) has given this term the best and most comprehensive interpretation when he said: "Arrogance means rejecting the truth and looking down on people. Rejecting the truth means rejecting to accept it, and looking down on people means contempt".

You may do actions that indicate arrogance because you have a share of knowledge. It has been said: knowledge is three hand spans. He who enters the first span becomes arrogant. He that enters the second span humbles himself and whoever enters the third span realizes that he knows nothing. The Almighty Allah says:

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ

بِمَقَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement (Al-Imran: 188).

We must uphold a stance of compassion for the invitee. Therefore, it was narrated about the scholars of Hadith that the first tradition they teach to others is the saying of the prophet (blessings and peace of Allah be on him): "The compassionate will have the mercy of Allah".

As a result, this tradition is called: Al-Musalsal Bil-Awwaliyyah. Sheikh Muhammad Bin Abdul Wahab said in his treatise on the three fundamentals: "Remember, may Allah bless you".

### **Beware of hastening!**

Hastening to get results comes from the short-sightedness of a preacher. We may pass judgement on people that there is no hope in them. We may rush ourselves before researching a matter with maturity and entrenchment. We may even hasten trying to react to the enemies of Islamic propagation. Allah the Almighty says:

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ ﴾ ﴿٦٠﴾

Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation. (Ar-Rum: 60).

Amr bin Al-'Aas said: (A man will continue to reap the fruit of regret from hastening). You must know that Allah's promise is coming without doubt. Get rid of hastening by training, patience and striving not to be in haste.

If you execute your duty, then don't worry any further:

I ask Allah to grant me and you and all Muslims success and prosperity to achieve every goodness, reconcile our hearts on His obedience and teach us what we know not, for He is the Most Generous. All praise is due to Allah, the Lord and Cherisher of the Worlds. May the blessings and peace of Allah be upon the noblest of His Prophets and Messengers, our master Muhammad, his family and companions in general..

## **50 admonitions for every male and female teacher<sup>(35)</sup>**

### **1. Sound intention:**

The messenger of Allah (blessings and peace of Allah be on him) said: "Actions are judged according to intentions, and each man will get reward for that which he intended..." (Al-Bukhary).

Intention is the basis of actions. Hence, intend the countenance of Almighty Allah by your work. Be cognizant of the reward of teaching Muslim children that which will benefit them in their religion and in this world. Do not make your sole target to be the material things of this world.

### **2. Inculcate the true faith in the hearts of students: the love and fear of Allah privately and publicly, trust and reliance on Him, obedience to Him as He has commanded and avoiding what He has forbidden. Think about what the Prophet (blessings and peace of Allah be on him) said to Ibn Abbas (may Allah be pleased with him): "O young boy, I teach you some words: Keep (the commandments of Allah) and He will protect you; Keep (the commandments of Allah) and**

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(35) By: 'Esam Yusuf Al-Qa'eed.

you will find Him towards you; when you ask, ask of Allah, and if you seek for help, seek the help of Allah". [At-Tirmidhy].

There is no god worthy of worship but Allah. How beautiful is this commandment and teaching of our Prophet (blessings and peace of Allah be on him) to Ibn Abbas to illuminate his heart and guide him in his life and be a way to happiness for him in this world and the Hereafter. Could we emulate the Prophet (blessings and peace of Allah be on him) so that there will be among our students the likes of Abdullah bin Abbas, may Allah be pleased with them.

3. Urge them to honor their parents and make them realize its grace and expediency: and to warn them of disobedience and its painful torment and that it is of the causes of Allah's discontentment, just as obeying them is among the causes of Allah's contentment. The Almighty says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴾

And your Lord has commanded that you shall not worship (any) but Him, and to be dutiful to your parents....} (Al-Isra: 23).

The verses and prophetic traditions which

indicate their great rights are many, so mention them to them.

4. Urge them to pray at the right time; due to the saying of the prophet (blessings and peace of Allah be on him) when he was asked which deed is most beloved to Allah? He said: "Prayer offered on time" (Al-Bukhary). And to maintain the Fajr and 'Asr prayers; due to the saying the prophet (blessings and peace of Allah be on him): "Whoever prays the Fajr and 'Asr prayers will enter the Paradise" (Al-Bukhary).

You should also tell them that prayer is not accepted, without purification and that one must sense the greatness of Allah while standing between before Him to perform the obligatory prayers with humility and submissiveness. The messenger of Allah (blessings and peace of Allah be on him) said: "Any Muslim who observes an obligatory prayer properly with humility, steadfastness, and perfect ablution will have it as an expiation for his earlier sins provided that he does not commit a major sin. This is throughout the lifetime". (Muslim).

Let them know that prayer is among the pillars of Islam and it is a connection between a person and his Lord.

5. Teach them how to respect their teachers and colleagues and respect the school system within and outside the school.
6. Be meek to them in your dealing and treat them with good manners. The Messenger of Allah (blessings and peace of Allah be on him) was asked about the act that will mostly make people enter the Paradise and he said: "Piety and good manners" (At-Tirmidhy).
7. Avoid rigidity and cruelty in your punishment and do not give an issue greater than what it deserves. Allah the most Purified said to His Prophet:

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ﴾

And had you been rough, hard hearted, they would certainly have dispersed from around you (Al-Imran: 159).

8. Be more tolerant with your students. It is not every mistake that requires punishment for they haven't come but to learn from you and you are the best teacher.
9. Be humble to them and don't be arrogant, teach them how to select good company and make them familiar with you and respect you. Humble yourself and you will be like the star that looms to the onlooker over the surface of

water while it remains high above.

And do not be like the smoke that takes itself high above the atmosphere while it remains inferior.

10. Teach them the greeting of Islam. The Apostle of Allah (blessings and peace of Allah be on him) said: "You will not enter the Paradise until you believe, and you will not truly believe until you love one another. Should I direct you to something which if you do, you will love one another? Spread As-Salaam (greeting of Islam) among you". (Muslim).

11. Avoid describing them with bad qualities. Do not make fun of them, and warn them against mocking one another. Almighty Allah said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ﴾

O you who believe! let not (one) people laugh at (another) people perchance they may be better than them (Al-Hujuraat: 11).

12. Teach them assiduousness, perseverance and diligence in word and deed.

13. Warn them of bad qualities and what has been forbidden by Islam; such as hypocrisy, lying, backbiting, gossiping, listening to songs, envy, anger, and so on.

14. Teach them the virtue of invoking prayers and blessings on the Prophet (blessings and peace of Allah be on him) who said: "Whoever invokes one prayer upon me Allah will bless him ten times" (Muslim).
15. Urge them to remove harmful things from the road. The prophet (blessings and peace of Allah be on him) said: "I saw a man leading a life of ease and comfort in the Paradise for a tree which was hurting people he cut and removed from the road" (Muslim).
16. Be an inviter to guidance and leader to goodness, whether in the classroom or the school yard or on the street. The prophet (blessings and peace of Allah be on him) said: "He that invites to something good will have the like of the reward of one that does it " (Muslim).
17. Cultivate confidence in them, encourage them to behave properly and give correct answer, and motivate them even with a small gift for it may be large in their eyes.
18. Leave your problems and external interests outside the school. Be completely conscious and agile.
19. Do not get angry, do not be nervous but be patient.

20. Remind them of some etiquette: such as manners of eating and drinking. The prophet (blessings and peace of Allah be on him) said: "O young boy, mention the name of Allah, and eat with the right hand, and eat from that which is close to you." (Al-Bukhary and Muslim). And regarding the etiquette of drinking: mention the name of Allah, drink with your right hand, drink three times, drink while sitting, do not breathe in the drinking vessel, do not drink from the mouth of the vessel and thank Allah. As well as the ethics of speech, council, sleep and the manners of seeking for permission to enter one's house, dressing and legitimate dhikr in the day and night.
21. Teach them to maintain their books and personal tools, as well as to maintain cleanliness of the classroom and the school halls and yards.
22. Teach them not to be extravagant in water, electricity, the rationalization of consumption and to avoid tampering with the school facilities.
23. Make them used to cleaning their clothes and books, trimming the nails, cutting the hair and appearing in the proper manner that suits students.
24. Do your effort and exert your energy. Be a

good teacher, educator and a honest father to them. Remember that education is a religious message before it becomes just a profession or function of living.

25. Be cultured and a lover of intellectuals, research and exploration in your area of specialization and other disciplines.
26. Establish a sound relationship with your boss, your colleagues, your students and their parents.
27. Cooperate with your colleagues and your boss to attain the success of the plan and achieve the desired objectives.
28. Do not delay marking and correction of exercise books so they do not accumulate.
29. Write words of praise and thanksgiving on the books of outstanding students, and those you hope to pay more attention and endeavour to excel, and correct the errors so they will know where they have performed wrong.
30. Keep the secrets of your students.
31. Do not give up or be troubled by the slow understanding of some students but deal with the issue wisely, for you are prepared educationally and professionally.

32. Start your lesson by mentioning the name of Almighty Allah and invoking peace and blessings on the holy Prophet (blessings and peace of Allah be on him).
33. Be psychologically equipped to explain the lesson.
34. Do not forget the expiation of councils before leaving the classroom.
35. Be disciplined in your business. It is not a defect to consult those who are before you in this field to take advantage of them and gain from their experience.
36. Do not use the school tools for your personal purposes and private ends.
37. Do not oppress students for a mistake committed by their colleague and do not punish students who have not faulted for the bad behavior of one of them.
38. Know that the need of primary grades is not like the need of the upper grades with respect to means, method, treatment, packages and so on.
39. Have control over your class and do not focus on following up a specific direction during explanation at the detriment of the others. Concentrate on the weak ones without

overlooking the excellent students but direct them individually and collectively.

40. Draw the students' attention in one manner or another, strengthen their positive attitudes, appreciate them and give them proper guidance.
41. Take into account the individual differences among students and give each his due right.
42. Exploit the waiting period to the advantage of students and do not let it go useless for it is part of your work and your life.
43. Make them realize the bounties of Almighty Allah on them, where they have the means of living, transportation, schools equipped with everything such as airconditioners, restrooms, toilets, cafeterias, playgrounds, libraries, free books, materials, and teaching tools for each subject. Make them know that these bounties were not available before, and must be appreciated for them to increase and continue longer.
44. Warn them of imitating the infidels and celebrities who do not deserve to be role models; such as musicians, movie stars and the likes. Explain to them the evils involved in hair styles and all other vogues and not to imitate them for the saying of prophet Muhammad

(blessings and peace of Allah be on him):  
"Whoever imitates a people is one of them".

45. Try to apply the approach and style of our Prophet (blessings and peace of Allah be on him) and make him your role model in everything according to the words of the Almighty:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا﴾ (٢١)

Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah much (Al-Ahzab: 21).

46. Remember that methods and techniques vary and diversify according to stages.
47. Cooperate with the school counselor in solving the problems of students and in helping them improve their standards and amending their conduct.
48. Be complementary to the student's learning at home.
49. Do not differ with another teacher before the students. But be "Servants of Allah and brothers to one another" (Al-Bukhary).

50. Awaken your conscience with constant fear and consciousness of Allah, to restore your heart and elevate your soul and try to have self-control.

## **Be an Islamic propagator <sup>(36)</sup>**

### **Attributes of an Islamic propagator:**

- ❖ Devotion to Allah and following-up (the noblest of prophets and messengers).
- ❖ Knowledge and wisdom.
- ❖ Ensuring the Wellbeing of the invitees and being gentle to them.
- ❖ Having constant high determination and optimism.
- ❖ Promoting virtues and preventing vices.
- ❖ Frequent remembrance of Allah and devoting one's attention to self-education.
- ❖ Talking with people about what they understand.
- ❖ Showing good example and commitment and to desist from all what one has forbidden and warned people against.
- ❖ Having knowledge about the condition of the invitees.
- ❖ Having knowledge of what one calls to.

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(36) By: The Cooperative Office for Islamic propagation, Guidance and Foreigners Awareness in Aslay.

- ❖ Evoking honesty and the sense of responsibility and reward.
- ❖ Presence of mind, clarity of mind, comfort of the soul and accompanying evidence and proof.

### **The way of Islamic propagation:**

- ❖ Our propagation is derived from the Book of Allaah and the Sunnah of our Prophet Muhammad (blessings and peace of Allah be on him) according to the methodology of our righteous predecessors (Salaf).
- ❖ A preacher benefits from their light, invites to them, defend them and spend anything possible to serve them.
- ❖ We call to Allah based on insight and guidance.
- ❖ We know what we call to and show people the truth.
- ❖ Our message spreads by the pen, tongue, knowledge, money and good example.
- ❖ We inculcate the principles of Islam, and then teach the legal provisions of Islam in details.
- ❖ With encouragement and dissuasion, dialogue, persuasion and evident argument we get to the hearts and lead them to the truth.
- ❖ It is with kindness, gentleness, patience and

certainty that our call wins.

### **Heart of the preacher:**

- ❖ It beats with faith, love of Ar-Rahman (the most Gracious), and obedience to the Prophet from the lineage of Adnan, (may purest blessings and peace of Allah be on him).
- ❖ It burns with heat ,dissolves out of pain over the spread of ignorance and sin and deviation of the community.
- ❖ It explodes with energy and effort in the service of Islam and Muslims.
- ❖ It is attached to the most Gracious, hoping for people to be guided through the heavens.
- ❖ It rejoices over the triumph of truth and the spreading of light and feels sad if falsehood foams and thunders.
- ❖ It aspires with knowledge and light and is devoted to Al-Aziz Al-Ghafoor (The most Noble and All-Forgiving).
- ❖ Promotion of virtues and prevention of vices is part of its highest goals and purposes.
- ❖ Love and guidance of the creation fly in his surroundings.

### **The pen of a preacher:**

- ❖ He walks with truth on the surfaces of fidelity.
- ❖ He calls to the teachings of Islam and writes with wisdom and evidence.
- ❖ He refutes misguided campaigns and defends the faithful preachers.
- ❖ He exposes innovations and delusions and fights sin and evil.
- ❖ He proscribes writings out of faith and certainty, and composes or writes in clear Islam.
- ❖ Through his words the trust in Allah flies and between his flanks he seeks the pleasure of Allah.
- ❖ His ink is the love of Allah and His Messenger (blessings and peace of Allah be on him), and his logo is the call to the path of Allah.
- ❖ He does not fear blame in the cause of Allah but in the path of Allah he moves and perseveres.

### **Preaching light in the prayer niche:**

In the mosque you have to observe the following qualities:

- ❖ Be among the early people in the first row, and maintain the congregational prayer.
- ❖ Adorn and beautify yourself for the worship. Allah

says:

❖ ﴿يَبْنَىْ ءَآدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

(O Children of Adam! Wear your beautiful apparel at every mosque).

- ❖ Keep the special emphatic Sunnah prayers and you will attain the highest rank.
- ❖ Going early to prayer to invest the time to perform the special Sunnah rak'ahs, read the Qur'an, make dhikr and seek forgiveness.
- ❖ The motto of those that frequent mosques is (the best of you is he that learns the Qur'an and teaches it to others).
- ❖ To pay attention to addressing the congregation with guiding words and faithful preaching.
- ❖ Putting up preaching leaflets and guidance posters in the mosque with arrangement and renovation beautifies the mosque and gives awareness to the worshipers
- ❖ Teaching the ignorant, guiding the young and dealing gently with the aged is the banner of the faithful.
- ❖ Respecting mosques and abiding by their rulings stem from evoking the condition of standing before Allah the Almighty.

- ❖ One of the ways of building and maintaining the houses of Allah is to make effort, spend money and knowledge in preaching and teaching.

### **Preaching in the school premises:**

- ❖ Search for the fear of Allah in your heart to have the true meaning of Allah's word:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

Those who truly fear Allah, among His slaves are those who have knowledge (Fatir: verse 28).

- ❖ Blessed is he who teaches good to the people. May Allah assist him to bear the weight of the trust, and dissemination of the legacy of prophecy.
- ❖ Knowledge is substantiated by action. There is no good in knowledge on paper, if it does not shine a light in your face and soul and the limbs are saturated with it.
- ❖ Role model is your target and noble values are your fortune. There is no wealth without values and no influence without being a role model.
- ❖ Address the hearts of students before their minds. When the speech is settled in the heart, the mind comprehends it smoothly and easily.
- ❖ Discipline and teach them in a faithful atmosphere so that you will be a

successful teacher and lucky preacher.

- ❖ Identify their problems and hasten to solve them. Address and guide them politely.
- ❖ Be honest and your students will be honest too. Beware of telling lies for it is the scourge that scuffs the status of knowledge and the splendor of the teacher.
- ❖ Encourage the outstanding students, and spread enthusiasm among those who are present. Forgive the negligent ones and follow them up with admonition.
- ❖ Your tongue transcends with knowledge. Let it not speak evil or say what is not appropriate, but rather honour yourself by overlooking the faults of the ignorant.
- ❖ The conduct of the teacher and student is a practical means of preaching to the teachers and students.
- ❖ Listen by your heart and race to work.
- ❖ Your cooperation with the good guys and dissemination of brotherhood is a fertile land for the call to Allah.
- ❖ Develop good morals, feel great with your faith, work hard in your studies and be conscious of the greatness and lofty position of knowledge.

- ❖ Lower your voice, lower your gaze, and make the mark of respect between you and those around you.
- ❖ Beware of fraud and maintain discipline. Nurture your lessons with revision, your colleagues with advice and your teachers with thanks and gratitude.

### **Foundations and principles of Islamic propagation:**

- ❖ To pay attention to guiding the invitees taking their conditions into account is one of the greatest principles of Islamic propagation.
- ❖ In-depth study of knowledge and familiarity with the Islamic teachings to be communicated.
- ❖ Dealing with the invitees in a manner commensurate with their status and environment (education, training, courtesy, speaking, argument).
- ❖ Renewing and diversifying the means and capabilities of Islamic propagation. We deserve to design and decorate the truth than the people of falsehood who design falsehood.
- ❖ Charity begins at home, and the highest charity is Islamic propagation and education. Hence, start with someone whom you sustain before others according to their proximity.

*We are all propagators of Islam*

- ❖ Diversification, creativity and mastery of all available means including the pen, the tongue, poetry and prose statements.
- ❖ Taking Da'wah priorities into account particularly the aspects of Islamic doctrine ('Aqeedah).
- ❖ The propagator should convey the message and should not rush the results. We have in the prophets of Allah, may Allah's blessings and peace be on them, a good example.
- ❖ The holy Qur'an, Sunnah, piety and the guidance of this nation's predecessors are the provisions of a preacher but patience is the beginning of success.
- ❖ Preaching is the duty of all Muslims in fulfilment of the words of Al-Mustafa (blessings and peace of Allah be on him): "Convey from me even if it were a verse".

**Preaching in our homes:**

- ❖ Allah the most High says:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ (٢١٤)

{And warn your tribe of near kindred}.  
As-Shu'araa:214}.

- ❖ Club of the most Gracious. Allah says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

- ❖ {O you who believe save yourselves and your families against a Fire whose fuel is men and stones} (At-Tahreem: from verse 6).
- ❖ The messenger of Allah (blessings and peace of Allah be on him) clarified saying: “Everyone of you is a shepherd, and everyone of you is responsible for his flock”.
- ❖ The community is your home and our home, so if we reform our homes the community will shine with righteousness and faith.
- ❖ Inculcate faith education in the hearts of your children to have a harvest of honour and integrity.
- ❖ Device a Da’wah program relating to the Qur’an, Hadith, Fiqh, Prophetic biography and literature around the house.
- ❖ You are a mirror to your children so be a good example for them.
- ❖ Feed them with the lawful, reform them with religion, beautify them with knowledge and guide them to good morals and knowledge.
- ❖ Make them cherished by religion, treading on the right path and relying on Allah at all the times.
- ❖ Be to them a father, a brother, a teacher and an

educator, and beware of wasting this trust because they are a trust in your hands.

- ❖ Enquire about their prayers and how they observe them, and about their businesses to know the result of the education and the fruit of your effort.
- ❖ Treat them with truth, guide them with love, check on them with compassion and gentleness and do not skimp on them with your time, effort and money.
- ❖ Make them be of the pioneers of holy Qur'an memorization circles, remove the thorns from their way, lift ignorance from them and sow the fear of Allah in their hearts.
- ❖ Discipline them with the holy Qur'an and make their hearts attached to the Paradise, and check on them with the biography of the best of creatures, prophet Muhammad (blessings and peace of Allah be on him) and his noble companions and the rightly guided predecessors of this Ummah.
- ❖ Ensure to select the right wife or husband for your children, for it is part of trust to place them in a safe and faith-based reassuring place.
- ❖ Let the act of respecting others be a crown on their heads, loving people be their motto, the pleasure of Allah be their purpose and the Sunnah of His

Prophet (blessings and peace of Allah be on him)  
be their way.

### **A preacher in his place of work:**

- ❖ Evoke the consciousness of Ar-Rahman the most Gracious:

﴿ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ﴾

And say: Work; so Allah will see your work and (so will) His Messenger and the believers (At-Tawbah:105).

- ❖ Work with the bequest of the best of creatures (blessings and peace of Allah be on him) that says: (Allah loves that if any of you works he should do it well).
- ❖ Power and honesty are the two wings of working so keep on to them.
- ❖ Guide the workers to all that is good and be sincere in lifting them out of sins and misdeeds.
- ❖ Ignore vain talk and choose for yourself the qualities of the nobles and you will be loved and respected.
- ❖ Be polite out of largeheartedness, strong in wisdom and compassionate in advice.
- ❖ To waive lapses is the habit of the nobles. So overlook their defaults and work to save them to

light and safety.

- ❖ Don't allow your smile to leave your face and be polite to customers in accordance with the commandment of the best of messengers (blessings and peace of Allah be on him).
- ❖ Spread greeting with (peace), flavor your speech with the remembrance of Allah, and execute your job to the fullest and best manner.
- ❖ A book, tape and message that reach to the hearts of workers facilitate the path of Islamic propagation.
- ❖ Be perfect in your appearance, keen on the feelings of your colleagues and extending the palm of admonition and guidance to all.

### **The wisdom of a preacher:**

- ❖ It is the major column of calling to the path of Allah and one of its fundamental pillars.
- ❖ It is ordered by Ar-Rahman the most Gracious and was represented in practice and conduct by the Master of all creatures, peace and blessings of Allah be upon him.
- ❖ It is the lawful magic. It is a crown on the heads of preachers which adorns their call and actualizes their goals.
- ❖ It captures the hearts of sinners and restores hope

to the hearts of the invitees.

- ❖ It is the incandescent lamp of Islamic propagation and the beamy approach of the holy Book of Allah and the teachings of the prophet (blessings and peace of Allah be on him) .
- ❖ It led to the Islamisation of the infidel (kafir), guidance of the prodigal and strengthened Islamic propagation to reach its peak.
- ❖ It is the way of the prophets and provisions of the pious preachers.
- ❖ It is the spirit of Islamic propagation and the mark of its survival.
- ❖ It is the demand of the invitees and their long-desired objective.
- ❖ It is a noble conduct and a great Islamic sense.

### **The tongue of a preacher:**

- ❖ It speaks in the pleasure of Allah and meditates the remembrance of Allah.
- ❖ It transcends over all close objects and lives up to sound meanings.
- ❖ His prose is a clear truth and his poetry is that of a compassionate mentor.
- ❖ It goes on with Islam any where it goes and calls

to it eloquently and effectively.

- ❖ It is adorned by wisdom and wonderfully composed with proof and evidence.
- ❖ It penetrates the hearts of the invitees with leniency, guidance and light.
- ❖ When it speaks it says the truth and speaks with charming words.
- ❖ His speech is surrounded by sincere advice, counsel of the compassionate, compassion of the sincere one and dedication of a preacher.

### **Preaching in the car and the market:**

- ❖ Make your move in the satisfaction of Ar-Rahman and cut off the road by reciting the Qur'an and remembering Allah.
- ❖ Breed your heart by faith, and through hearing tapes of Qur'anic verses, Hadith and literature.
- ❖ Move in Allah's blessing peacefully and quietly. Beware of hastening for it is from the devil. Be a role model in your obedience to traffic rules, wherein lies your safety and respect of others.
- ❖ Invite to Allah all the time and present guidance and Islamic tapes as gifts to the negligent ones.
- ❖ Be on the alert and attention and fear Allah, for

absent-mindedness and indifference are the gates to perdition.

- ❖ Get your needs from the market quickly and realize that it is the most devilish spots in the sight of Allah.
- ❖ Praise and magnify the glory of Ar-Rahman and be a light that shines upon the market with faith and remembrance of Allah.
- ❖ Do not leave an evil without correcting it, nor leave out a virtue without calling to it with wisdom and good counsel.
- ❖ Beware of gazing at women and fear Allah and lower your gaze. That is what you have been commanded to do as you have been forbidden and snubbed from the unlawful.

**Do not forget to propagate Islam on the road:**

- ❖ Removing something harmful from the road is an act of charity, so give charity to your yourself.
- ❖ Lowering gaze and refraining from harming others is the right of the way. So give the way its right.
- ❖ Spread greetings with peace, sympathize with the sneezer and display noble morals.
- ❖ Promote virtue and forbid evil acts and work righteousness and meritorious deeds.

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- ❖ Guide the lost ones, advise the sinner and help the needy.
- ❖ Be a convoy of Islamic propagation whose benefit permeates the society.
- ❖ Get to the hearts of others with a smile, indulgence and patience.
- ❖ Remember that Allah is with you everywhere, so do not move unless towards that which is good, so that it will be written in your balance of good deeds.
- ❖ Avoid the prohibition of Ar-Rahman when He said:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ۝٣٧﴾

{And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height} (Isra: 37).

Even in your business you should be preaching.

- ❖ He who deceives is not of us. Hence, place watch over Allah in your dealing and He will bless you in your trading.
- ❖ Allah will bless a man who is magnanimous when he buys and magnanimous when he sells.
- ❖ Focus on giving advice to every Muslim.
- ❖ Contentment is an inexhaustible treasure, and that

with Allah is better and more lasting.

- ❖ Paying Zakah makes your wealth to grow and charity increases your money.
- ❖ Seek your business through lawful earning and beware of unlawful trafficking because any body that is nourished on haraam (the unlawful) will have no place but the Fire.
- ❖ Do not leave anyone that needs guidance without admonishing him with wisdom adulterated with clemency and civility.

## References and books of interest to preachers

S/N	Name of Book	Author	Publisher
1	20 incentives to doing good work	Khalid Bin Abdirrahman Ad-Darwish	Dar Al-Watan
2	30 pauses in the art of Islamic propagation	'Ayid Al-Qarny	-
3	50 admonitions to every male and female teacher	'Esam Yusuf Al-Qa'eed	Dar Al-Watan
4	92 preaching methods	Ibrahim Bin Uthman Al-Faris	Dar Al-Watan
5	Contemporary methods of Islamic propagation	Dr Hamad Bin Nasir Bin Abdirrahman Al-'Ammar	Research and Media centre , Dar Ishbiliya
6	Fundamentals of the methodology of the rightly guided predecessors in calling to the path of Allah	Fawwaz Bin Hulayyil Bin Rabah As-Suhaimy	Dar Ibn Al-Qayyim – Dar Ibn 'Affan
7	Educational ideas for schools 1/10	Salih Bin Abdir-Rahman Al-Qadwy	Dar Al-Watan for publication
8	Ideas for female preachers 1/4	Hana Bint Abdil-Aziz As-Sanie'	The author
9	Ideas for the creative females	Hana Bint Abdil-Aziz As-Sanie'	The author
10	Ideas for the exceptionals	Hana Bint Abdil-Aziz As-Sanie'	The author
11	Proposed ideas for the various activities in	Salih Bin Abdir-Rahman Al-Qadwy	Dar Al-Watan

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S/N	Name of Book	Author	Publisher
	schools		
12	To those bearing the function of the Apostles	Abdullah Bin Abdil-Hamid Al-Athary	Dar Ibn Khuzaimah
13	How long will this dispute be?	Sheikh Muhammad Bin Salih Al-Uthaimeen	-
14	Islamic propagation activities in the Kingdom of Saudi Arabia	Dr Salih Bin Ghanim As-Sidlaan	Dar Balansiyah
15	Dear doctor, be a preacher	Ummul-Miqdad	Dar Al-Watan
16	Youth Education - Objectives and means	Dr. Muhammad Bin Abdillah Ad-Duwaish	Madar Al-Watan
17	Development of personal and Da'wah skills	Zahir Abu Dawud	Al-Andalusia- Ar-Rayah Center for Intellectual Development
18	Efforts of the Kingdom of Saudi Arabia in inviting to Islam abroad through the Islamic University 1/2	Dr. Abdullah Bin Salih Bin Abdillah Al-'Ubud	Deanship of Academic Research in the Islamic University of Medina – 58 <sup>th</sup> edition
19	Wisdom in calling to the path of Allah, the most High	Dr. Sa'eed Bin Ali Bin Wahf Al-Qahtany	Al-Jeraisy
20	Lessons and guidance in preaching and preachers	Prof. Su'ud Bin Abdillah Al-Funaisan	Dar Al-'Asimah

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S/N	Name of Book	Author	Publisher
21	Islamic propagation - means and methods	Muhammad Khair Yusuf	Dar Tuwaiq
22	Invitation to the Sunnah in the application Sunnah- approach and style	Dr. Abdullah Bin Dwaifillah Ar-Ruhaily	The author
23	Calling to the path of Allah- its importance and means	Humud Al-'Usaimy	-
24	Calling to Allah- experiences and memories	Sheikh Sa'eed Bin Misfir Al-Qahtany	Dar Taibah
25	Islamic propagation in different countries	Dr. Muhammad Taqiyyud-Deen Al-Hilaly	As-Habah Bookshop
26	Call to Allah in the prisons in the light of Quran and Sunnah	Dr. Abdur-Rahman Bin Sulaiman Al-Khaleefy	Dar Al-Watan
27	Calling to the path of Allah in its three major fields	Muhammad Bin Hamid Aal 'Uthman Al-Ghamidy	Dar At-Tarafain
28	Calling to the path of Allah and the ethics of Islamic propagation	Sheikh Abdul-Aziz Bin Baz	Dar Al-Watan
29	A message to preachers	Sheikh Muhammad Bin Salih Al-'Uthaimeen	-
30	Adhere to the rescue ship	Sheikh Salih Bin Humaid	-

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S/N	Name of Book	Author	Publisher
31	Series of the school of preachers 1/2	Dr. Abdullah Nasih Alawan	Dar As-Salam for publication and translation
32	Controls in Islamic propagation	Abdullah Bin Abdil-Hamid Al-Athary	Dar Ibn Khuzaimah
33	Grass spikes: 183 ways of preaching to women	Abdul-Malik Al-Qasim	-
34	Prospects for the hard work	Sheikh Fahd Al-'Emary	-
35	Understanding disagreement among scholars	Sheikh Muhammad Bin Salih Al-'Uthaimeen	-
36	Understanding Islamic propagation in women communities	Anaaheed As-Simairy	Dar Al-Khair
37	The art of dealing with people	Dr. Abdullah Al-Khatir	-
38	In preaching construction	Ahmad As-Suwayyan	-
39	Be a preacher	The Cooperative Office in Aslay	The office
40	Lost treasures of female preachers	Ummyyatul-Islam	-
41	How to have impact on people and win their hearts	Khalid Abu Salah	Madar Al-Watan
42	How do we call to faith in our time	Dr. Mahdy Hakamy	-

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S/N	Name of Book	Author	Publisher
43	How to deal with evils	Sheikh Sa'd Bin Sa'eed Al-Hijry	Dar Ibn Khuzaimah
44	Responsibility of women in Islamic propagation	Asmaa Ar-Ruwaishid	-
45	Issues in Da'wah and Education 1/2	Sheikh Muhammad Al-Munajjid	-
46	Problems and solutions in the field of Islamic propagation	Abdul-Hamid Bilal	Al-Manar Islamic bookshop
47	Landmarks in the methodology of Islamic propagation	Sheikh Salih Bin Abdillah Bin Humaid	Dar Al-Andalus
48	Purposes of the people of Paradise in the light of Quran and Sunnah	Khalid As-Shayi'	-
49	Education Forum 1/2	Jasim Al-Musallam	Dar Al-Ma'aly for distribution
50	Who will preach to these?	Khalid Abu Salih	Madar Al-Watan
51	Sheikh Ibn 'Uthaymeen's approach in Islamic propagation	Compiled and prepared by Aiman As-Sawy	Ibn Abbas bookshop
52	Ali ibn Abi Talib's Approach in Islamic	Dr. Sulaiman Al-'Eid	-

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S/N	Name of Book	Author	Publisher
	propagation and taking advantage of it in the present era		
53	An advice for preachers to the path of Allah	Sheikh Ahmad Bin Yahya An-Najmy	Cooperative Office for Call and Guidance Department of foreign Communities
54	Our duty towards the expatriate communities	Sheikh Salih Bin Ghanim As-Sidlaan	-
55	Means of Da'wah	Dr. Abdur-Rahim Bin Muhammad Al-Mughazzawy	Dar Ishbiliyyah
56	Ten Commandments - the principles of Jihad and Islamic propagation	Abdur-Rahman Bin Abdil-Khaliq Al-Yusuf	Dar At-Taqwa

## Foreigners' Awareness Offices in Riyadh Region

S/N	Name of Office	Tel.	Fax	P.O.Box
1	Al-Batha	014030142	014059387	20824
2	Ar-Rabwah	014916065	014970126	29465
3	Al-badi'ah	014330470	014301122	24932
4	West Ad-Deerah	014391942	014391851	154488
5	As-Shefa	014222616	014221906	31717
6	An-Naseem	012350195	01301465	51584
7	Ar-Rawdhah	014922422	014970561	87299
8	Aslay	012410615	012411733	1419
9	Sultanah	014240077	014251005	92675
10	Ummul-Hamam	014884496	014827489	31021
11	Al-Aziziyyah	012821800	012821800	155
12	North Riyadh	014704466	014705094	87913
13	Ad-Dir'eyyah	012240811	012240811	70032
14	As-Suwaidy	014360071	014360071	

## Foreigners' Call centers in the Western Region

S/N	Name of Office	Tel.	Fax	P.O.Box
1	Makkah	025360594	025360594	3774
2	Industrial city of Makkah	025206558	025206558	20208

S/N	Name of Office	Tel.	Fax	P.O.Box
3	Medinah	048220825	048220825	
4	Taif	027344388	027360822	4155
5	East Jeddah	026200005	026240398	102137
6	Far' Al-Hamraa- Jeddah	026656994	026632478	11203
7	Mushrifah- Jeddah	026731754	026731147	15798
8	Industrial city of Jeddah	026369549	026365051	32628
9	As-Salamah- Jeddah	026828888	026828888	6897
10	Al-Balad- Jeddah	026479897	026479897	
11	Al-Aziziyyah	026760452	026731325	

**Some Correspondence Centres for Call and  
Guidance in Jeddah**

S/N	Name of Office	Tel.	Fax	P.O.Box
1	Ummus-Silm	026244801	026231011	
2	Bahrah and its subordinates	025914579	025914579	
3	Buraiman	026280034	026280034	

## Foreigners' Call Centres in the Southern Region

S/N	Name of Office	Tel.	Fax	P.O.Box
1	Abha	072240038	072240038	253
2	Khamis Mishait	072378821	2211706/103	51332
3	Khamis Mishait- Al-Balad	072223314	072330438	2558
4	Mahayil	072855582	072855770	555
5	Balsumr	072822700	072822700/12	29
6	Biesha	076222474	076200610	350
7	Uhud Rafidah	072611216	072612324	442
8	South Dhahran	072551259	072551259	124
9	Al-Majaridah	072800012	072800012	
10	Baariq	072826168	072835435	2043
11	Al-Bahah	077254564	077254564	
12	Thuluth Al- Mandhar	072823236	072950801	
13	Najran	075221468		
14	Jazan	073221296		
15	Sharoorah	075321338		
16	Bahr Abu Sakeenah	072411610	072411610	
17	Maktab Al- Madinah Al- 'Askariyyah	072510070	072511716	

### **Foreigners' Awareness Centres in the Eastern Region**

<b>S/N</b>	<b>Name of Office</b>	<b>Tel.</b>	<b>Fax</b>	<b>P.O.Box</b>
1	Dammam- Market	038320004	038320005	3865
2	Dammam	038272772	038272772	31131
3	Al-Khubar	038875444	038824240	
4	Al-Ahsa= Al-Hufuf	035866672	035874664	2023
5	Al-Ahsa- Al-Mibras	035851080	035851080	11127
6	Al-Jubail	033613626	033626600	1580
7	Buqaiq	035622163	035661562	55
8	Ra's Tannurah	036670520	036680800	418
9	An-Nu'airiyyah	033731257	033732212	288
10	Al-Khafgy	037674763	037674840	158
11	Hafrul-Batin	037230040	037226320	1132

### **Foreigners' Awareness Centres in the Northern Region**

<b>S/N</b>	<b>Name of Office</b>	<b>Tel.</b>	<b>Fax</b>	<b>P.O.Box</b>
1	Hail	065310116	065432211	2843
2	'Ar'ar	046610513	046610513	875
3	Al-Qurayyaat	046424089	046427123	755
4	Tabuk	044211315	044211170	2267
5	Al-Ula	048841205	048842247	188
6	Yanbu'	043223717	043223717	112

## Foreigners Call Centers in the Central Region

S/N	Name of Office	Tel.	Fax	P.O.Box
1	Buraidah	063248980	063245414	142
2	Buraidah- As-Safraa	063830072	063821620	877
3	'Unaizah	063644506	063625406	808
4	Ar-Rass	063333870	063390590	656
5	Al-Bikairiyyah	063359266	063360534	292
6	Az-Zulfy	064225657	064224234	182
7	Al-Majma'ah	064323949	064311996	102
8	Ad-Dir'eyyah	014860606	014860284	70032
9	Ad-Dulm	015410029	015410029	1190
10	Al-Kharj	015440662	Same Ext. 107	29
11	Al-Quwai'eyyah	016530761	016520534	60
12	Shaqraa	016222061	016221711	152
13	Ad-Dawadmy	016423636	01642203	159
14	As-salil	012414488	012411733	
15	Al-Muznib	063420815		
16	Afif	017221624	017221624	69
17	Wadi Ad-Dawasir	017842292	017842294	
18	Al-Aflaj	014682034	014827489	017842294
19	Hautah Bani Tamim	015550533	015552745	

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