



Imam Institute for Training and Development
Publications (2)

With the preachers in their foreignness

Dr. Abdulwahab Al-Tariri





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Praise be to Allah alone, and peace and blessings be upon him, the Prophet Muhammad, after whom there is no prophet. The situation of the expatriate Imam differs from other Imams in Islamic countries, as the expatriation from homeland, religion, cultures, and customs has positive and negative impacts on Imams in minority countries, as well as on their religious status in general.

Our esteemed Sheikh, Abdul Wahab Al-Tariri, expressed his thoughts and wisdom during our tour in South America, which began in Colombia and concluded in Mexico. Allah facilitated us to meet Imams and preachers in those regions, and we witnessed their conditions and work, which brought a great sense of delight to us.

The foundation saw fit to transcribe these thoughts, present them to Sheikh Al-Tariri, and then revise, correct, publish, and translate them so that the benefit within them could be made



more accessible, by the permission of Allah. These thoughts are worthy of attention and deserving of study, as they have been enriched by practical experiences and matured by extensive experience in the fields of preaching and knowledge.

As the institution releases this second publication in a series of its publications dedicated to Imams, it prays to Allah, the Almighty, to reward everyone who contributed, and to benefit from this institution and its endeavours. Indeed, He is the Hearer, the Responder to prayers.

And finally, Elhamdulillah Rab El-Alamin.

Prof. Dr. Mohammed Ali Beloo

United Kingdom

Thursday, 04 Ramadan 1445 AH, 14 March 2024

AD.



Introduction

To my brothers, the Imams and preachers in every land and beneath every sky,

Peace be upon you, and the mercy of Allah and His blessings, a greeting from Allah, blessed and pure.

I had the pleasure of visiting Islamic centres in the lands of invitation and the diaspora of preachers, and I witnessed from their diligence and achievements what filled the soul with admiration and joy for them. They are the historical extension of the call of the prophets and the preachers of the companions who migrated with the call of Muhammad (peace be upon him) to the east and west: Mus'ab ibn Umair, the migrants to Abyssinia, and the migrants to Medina, in a caravan extending through time, its forefront being the prophets of Allah and His



messengers, then generations succeeding one another, with Allah selecting from each generation His chosen ones, to be the bearers of His religion and the conveyors of His message.

Every time I meet them, I feel that I am being spiritually refreshed and energised, as many of these brothers are models of dedication and immersion in work, delighting in accomplishment.

In the euphoria of these meetings, as I interacted with them I was inspired with some thoughts by these encounters, and from what I heard from their insights. I saw fit to gather them in these concise points to serve as a message of reminder and advice, affirming what has been mentioned and reminding of what has not. I await the feedback from my brothers who have reviewed them, seeking Allah to make us among those who cooperate in righteousness and piety, and advise each other to truth and patience, and to benefit from our brothers, the preachers



and to bless their call and grant them success in their efforts. I have seen from their works and their fruits, that which gives a sense of happiness to the soul and that which instils hope, renews determination and stirs ambitions. Allah is the Guide and the One who leads to the straight path.

**Abdulwahab Al-Tariri
Başakşehir – İstanbul
29/08/1445 AH**



The Migrant in His Da'wa

Each one of us should feel that he is a migrant for the sake of Allah Almighty, seeking on earth for spaciousness and abundance. If a person migrates with this intention, Allah will open the doors of His bounty for him. Allah Almighty says: “He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by...” (Al-Nisa, :100). Allah does not promise the migrant abundance and then transfer him to hardship; rather, He will indeed grant him abundance. The most important thing is for a person to migrate with this intention, that he is a migrant for the sake of Allah, and that he migrates seeking vast opportunity and means to convey the message of Allah. If things become difficult for him, he must reassess his intention and correct his purpose.

In our migration, we follow the footsteps of the



prophets of Allah and His messengers. The Prophet Ibrahim migrated, as did Lot, Jacob, Joseph, and Moses. Then our Prophet Muhammad (PBUH) came to be the most noble of migrants, and we, in this era, follow in their footsteps.

Migration for the sake of spreading the message, preceded us by the prophets of Allah and His messengers, and it preceded us by the companions of our Prophet Muhammad (PBUH), including the migrants to Abyssinia, Mus'ab ibn Umair, and the migrants to Medina. Now, in this era, each one of us should feel that he is sent by his Prophet Muhammad (PBUH) just as they were sent, and he is a migrant just as they migrated.

The Prophet (PBUH) used to instil in the hearts of the companions that each one of them is a messenger sent with the message of Allah to humanity. He said to them: "You have been sent as facilitators." He addressed them as if they were messengers sent directly because they were indeed sent with what he was sent with. Thus, Rabi'a bin Amir



said to the Persian commander: “Indeed, Allah has sent us to take people out from the worship of slaves to the worship of the Lord of slaves.” Notice the saying of the Prophet (PBUH): “You have been sent.” And the saying of Rabi’a: “Indeed, Allah has sent us”.

In our contemporary reality, there are examples of preachers who are role models, utilising the available resources of the times to enhance the effectiveness of their preaching.

Examples include Sheikh Dr. Abdulrahman Al-Sumait, may Allah have mercy on him, who spent nearly a third of a century in Africa calling to Allah Almighty, leaving his legacy throughout the entire continent. Also, Sheikh Nematullah Khalil Turk, may Allah have mercy on him, who spent nearly a quarter of a century in Japan dedicated to calling Allah there. There are others like them among the preachers who migrated and were used by Allah to bring much benefit. At that time, migration was a struggle, as the means of communication were



not available, and travel was not easy, yet they endured it, sought reward in it, and their legacies remained and their fruits continued.



The Long Lasting Effects of the Preacher

Musab ibn Umair carried the message of Muhammad (peace be upon him) to Yathrib, transforming this city into an environment that lived and breathed Islam. Musab migrated in the eleventh year of the prophethood, and many Islamic laws were not yet revealed, but he conveyed faith to them and instilled in them the sense of responsibility for this religion. The result of this was that the Ansar who embraced Islam at the hands of Musab ibn Umair were displeased that the Prophet (peace be upon him) was confined in Mecca while they were safe in Medina. They agreed to invite the Prophet (peace be upon him) to migrate to them, willing to accept any condition that Allah and His Messenger made.

I marvel at how Musab managed, within one year, to instil in the Ansar the feeling of responsibili-



ty for Islam. Musab ibn Umair came with the An-sar, the pledge was established, and the Prophet (peace be upon him) migrated. Musab witnessed the Battle of Badr and the Battle of Uhud, where he was martyred. He did not witness the Conquest of Mecca, nor did he witness the Year of Delegations when tribes came to pledge allegiance to the Prophet (peace be upon him) from all over the Arabian peninsula, announcing their Islam. He did not witness the Farewell Pilgrimage, during which the Prophet (peace be upon him) was accompanied by over one hundred thousand pilgrims. He did not witness all these achievements, rather he passed away in an hour of the most severe circumstances. They found nothing to shroud him with except a single piece of cloth, that when they covered his head, his feet were exposed, and when they covered his feet, his head was exposed. But do we think that Musab ibn Umair was absent from the Conquest of Mecca or absent from the Farewell Pilgrimage?



Many of those who participated in the Conquest of Mecca were the fruits of his direct or indirect invitation, and likewise, most of those who witnessed the Farewell Pilgrimage were also the fruits of his invitation, and all that they do is recorded from his deeds.

The life of Musab ibn Umair remained in the hearts of the companions after his death. Abdurrahman ibn Awf was offered some food for breaking his fast, and when he looked at it, he said: ‘Musab ibn Umair was killed while he was better than me, and we found nothing to shroud him with except a single piece of cloth; when we covered his head, his feet were exposed, and when we covered his feet, his head was exposed. So we covered his head and placed leaves of trees on his feet. I fear that our good deeds will be hastened for us only in this world.’ Then he began to cry and left his food.

When we come to these distant lands, we should come expecting Allah to yield fruits through our hands that our eyes may not witness, but we



continue to receive their reward and goodness, regardless. Indeed, those who embrace Islam through your hands, their good deeds will be recorded in your record of good deeds, and likewise, their children and those guided through them. We will depart, but we anticipate that the reward will continue for us from those who benefit from our Da'wa.

A questioner approached one of the scholars and said: I want to perform Hajj on behalf of the Prophet (peace be upon him). So the scholar said to him: Perform Hajj on behalf of yourself, and the reward for your Hajj will reach the Prophet (peace be upon him); because he is the one who guided you to it. So whatever good deeds you do now, will go to the Prophet (peace be upon him) like your reward. And likewise, everyone who has ever taught us and everyone that we will ever teach in the future.



Don't Rush what Needs Time to Grow

It is incumbent upon us to work with the spirit of Musab ibn Umair, a spirit of migration to work without rushing the fruit. I am intrigued by the illuminating statement made by one of the preachers of Islam, who said: "The worker for this religion should not rush anything from his reward, even if this reward were the achievement of victory by his hands." It is not right for us to migrate for the call, then stipulate from Allah the results and accomplishments and specify their timing. Instead, we should call for reform to the best of our abilities and strive in our work without hastening the results. Rather, our Lord, for whom we work, is the one who takes care of the results. The Prophet (peace be upon him) stayed in Mecca for thirteen years, and people entered Islam individually, then after the migration, the victory of Allah came, and people entered the religion of Allah in groups.



Thus, in our migration, we exert our efforts, and our eyes may be delighted to witness the fruits, or it may be realised by generations that come after us, who will nurture the seed and harvest the fruit.

The successful one works the best he can in his time, according to his available resources. Limited means at the start will expand through work. The key is not in the inadequacy of beginnings, but in the completeness of endings.

We should not fall into the trap of perfectionism, waiting for all to be perfect before moving forward, as this is one of the greatest obstacles in progress. We should not reinvent the wheel, rather we should take from those before us. If we were to look at their simple beginnings, we would find them resembling our beginnings.

We should not disregard anything small that we can do for the sake of something great that we desire.

If we want Allah to bless our work, we must work



according to what is possible and available, and harness all that we can from what is within our reach, without waiting for help to come from anyone. There are people who went very far with very limited resources! But they had good intentions; so may Allah bless their efforts. As for those who wait for people to extend help to them, they live in a state of waiting, left to rely upon those in whom they put their trust.

If one starts with whatever he can, however limited, then Allah will bless his work and purify it, and he will receive from Allah without even having to ask.

We have the example of the Prophet of Allah, Joseph (peace be upon him), who freed himself from his personal problems of exile, slavery, injustice, and then imprisonment. Yet, he immersed himself, while being a prisoner, in his concern and his great cause, which is monotheism and calling to Allah. If it were someone else, he would have



filled the ears of his fellow prisoners with his story and tragedy, but he spoke as if he were not in prison, as if he had not traversed that rugged path of oppression from near and far. He transformed the prison into a school and a field of invitation, and directed the call with skill and strength. What are the possibilities for a strange prisoner?! Nevertheless, he exerted his efforts, worked with his capabilities, seized the opportunity, made the best presentation, and became an example to every caller to work with his capabilities no matter how few, and to seize the opportunity when it arises, and the results will be achieved by the grace and help of Allah.

Achievements inspire each other, and the greatest motivator for supporters is to see your work and its impact. This is the greatest advertisement and invitation to participate and cooperate.

If it is decreed that you receive support from no one, then it is enough for you that you did your



**best and walked in the path of the messengers:
“I only intend to reform as much as I am able”
[Surah Hud: 88]. So, you meet Allah saying: “My
Lord, whatever I was capable of, I have exerted it,”
so He accepts it and blesses it.**



The Universality of the Da'wa

The Prophet (peace be upon him) declared his call in Mecca, a valley at the edge of the Arabian Peninsula, far from the major world centres of the time. Nevertheless, from the first day, he announced that it was a call to the entire world, for all people. Thus, the Quranic address came as “O mankind,” not “O Arabs” or “O Quraysh.” This address itself is evidence of prophethood because no human being can imagine that his call and its impact would reach the entirety of humanity, while he is in such a remote place unless this call is by divine revelation.

In the beginning stages of the call of the Prophet (peace be upon him), the first to respond to him and surround him were people of various races and ethnicities, not all of whom were Arabs. Despite the fact that the call was still in its early stages, in Mecca, among those who embraced Islam



included, from the Arabs; Abu Bakr, Ali, Khadijah; from the Abyssinians; Bilal and Umm Ayman; from the Europeans; Suhayb al-Rumi and from the Persians, Salman the Persian and many others. This diversity in the ethnicities and races around the Prophet (peace be upon him) at the beginning of his mission presents the identity of his call, indicating that it is a universal Da'wa to all peoples of the earth and all nations. This diversity in the companions around the Prophet (peace be upon him) in the early days of the mission illustrates the universality of this call to all nations & tribes of the world..

It was like this that the Prophet attracted to Medina, companions from all races and backgrounds. There were close to 125 companions, none of whom were Arabs. From Abyssinians, Copts, Europeans and Persians. This is enough to clarify the universality of this call and that it was a message from Allah to the whole of mankind.



The Prophet (peace be upon him) directed his message to the nations of the earth. He sent messages to Heraclius, the Roman emperor; to Kisra, the Persian emperor; to al-Muqawqis, the leader of the Copts; to Najashi, the king of Abyssinia, and others. All of this is because this message is a mercy to the entire world.

Today, in your exile, you are realising the universality of the Prophet's call in the countries where you are, and the nations to which you invite. Congratulations to you for being the chosen ones of Allah, and for being honoured with the greatest task and noblest message.

If we look at the journey of the Islamic nation, we find that working for Islam, serving it and the strength of belonging to it, were not specific to one race or people, even if it was from the Arab people. While the Arabs carried the message at the beginning of the call, other peoples participated and shared the responsibility with them, and



played a significant part in building the Islamic nation.

From the Persians came Muslim scholars who took care of narrating and preserving the Prophet's traditions, and from the Berbers came the Muslim army in the face of Roman invasions, and from the Circassians came the leaders of the nation, after the fall of the Abbasid caliphate, their sultans, who were called the Mamluks, were its custodians at their time, and they were from tribes and peoples of Central Asia.

Then the Turks came and established the Islamic state, and the caliphate was in their name.

Also, peoples and nations embraced Islam out of love and desire, without being influenced by military force or material greed, such as most of the peoples of Africa and Southeast Asia. All of these were attracted to Islam, and their attachment to it became strong. Many of them became callers, scholars and carriers of the message.



Whenever you spread the message of the Messenger of Allah (peace be upon him) in any corner of the earth and to any distant nation, you do not know that, perhaps that nation may be from the nations that will come to preserve Islam.

When I went to South America and saw the receptivity of the people to religion and Islam in particular, I said: Perhaps this Latin nation is a nation that will preserve Islam, and perhaps this continent is the future arena of Islam. We do not know where the tree of Islam will sprout, and its roots will extend, and its branches will spread.



The Fruit is Greater than the Seed

Individual effort should not be underestimated, nor should its impact. Sometimes, the effort of a single caller, blessed by Allah, can lead to tremendous victories. For example, Mus'ab ibn Umair was an individual caller who went to Medina and became a reason for the conversion of many of the Ansar.

Abu Dharr, may Allah be pleased with him, came to the Prophet (peace be upon him) in the early days of the call, while the Prophet (peace be upon him) was in Mecca and the Muslims were being oppressed. When Abu Dharr embraced Islam, the Prophet (peace be upon him) ordered him to leave Mecca. He said to him, "If you hear that I have come out openly, then come to me." Because if he stayed in Mecca, protecting him would become a burden on the Muslims. So while Abu Dharr was



among his tribe, he was not in a state of waiting, but he was in a state of calling. Until he converted half of his tribe, the Ghifar, to Islam, and the other half said, “Didn’t you promise us that he would come out openly? When he does so, we will embrace Islam with you.” When the Prophet (peace be upon him) appeared openly, the entire Ghifar tribe embraced Islam, and the Aslam tribe also embraced Islam, all by the blessing of a single caller, Abu Dharr.

Therefore, do not underestimate your effort, and do not belittle your role, for Allah may use you to save a perishing nation and revive a dead land. Perhaps someone will embrace Islam through you and do more than you have done and achieve better than what you have accomplished, and their work will be part of your record. When you invite to Islam in a non-Muslim society, perhaps those who embrace Islam are sincere in their faith and deeds and do something that you cannot do now, and all of this is an extension of your work.



An example of this is that of At-Tufayl ibn Amr Al-Dawsi, may Allah be pleased with him, who embraced Islam at the beginning of the mission and then joined his tribe, the Dawsi, to spread Islam among them. Islam spread in the Dawsi tribe, and among those who embraced Islam through him was Abu Huraira, may Allah be pleased with him, who Allah blessed with memorising the traditions of the Prophet (peace be upon him). If you look at the hadith of Abu Huraira in Musnad Ahmad, you will find 3867 ahadith, while there is not a single hadith narrated by At-Tufayl ibn Amr Al-Dawsi. However, all the narrations of Abu Huraira are in the record of At-Tufayl ibn Amr Al-Dawsi.



The Preacher and Personal Development

When the Prophet Muhammad (peace be upon him) wanted to send a preacher to Yemen, among whom were the people of the Book and scholars, he chose the most knowledgeable from among his companions, Ma’adh ibn Jabal. It was said about him: “The most knowledgeable of the ummah regarding what is permissible and what is forbidden is Mu’adh ibn Jabal.” This choice was made because he was most suitable for their call due to his competence in knowledge.

Today, humanity is more advanced in terms of intellectual wealth and information overload. Therefore, it is important for the preacher to remain intellectually equipped. He should not let the abundance of routine tasks and daily occupations distract him from developing himself and seeking



more knowledge through reading and learning. It has been said: “Ignorance does not require anything more than ceasing to learn.” If anyone, regardless of their knowledge or expertise, neglects self-improvement, they will become outdated, and their knowledge will lag behind the times, leading to ineffectiveness.

Thus, the imam should have a reading regimen to develop and reinforce his knowledge, especially in the Quran and its interpretation, the Sunnah, the biography of the Prophet, and books related to calling to Islam, among others. This will enhance his knowledge and skills, such as communication skills, dialogue skills, emotional intelligence and more, making it easier for him to fulfil his role in a more professional and influential manner.

Furthermore, the imam should assess his strengths and weaknesses. Abilities vary across fields such as education, calling to Islam, debate, and media. Therefore, he should invest in what he excels at and develop it while avoiding what he is



not good at or does not suit him. Every individual knows their own strengths and weaknesses.

When the imam emigrates, he should familiarise himself with the country he is moving to: its history, culture, civilised identity, tribal diversity, customs and traditions, the number of Muslims in it, their circumstances, needs, and influential leaders in the country. He should adapt his calling strategy to be in line with the customs and preferences of the people. What works in one country may not work in another, and the type of discourse that is effective in one country, may not be effective in another. Therefore, the preacher should be well-informed and culturally sensitive in his interactions, tailoring his approach accordingly.



The Muslim's Responsibility for Islam

It is important in calling non-Muslims to Islam, if Allah grants them victory and they convert to Islam, that a sense of responsibility for the religion is placed in their hearts, and that they are made responsible for calling to it because whatever you are guided to, you bear the responsibility of calling others to it. It is also important that they feel a sense of responsibility that we all bear the burden of saving all of humanity by guiding them to Allah's straight path. This is what the Prophet, peace and blessings of God be upon him, used to ingrain in the companions as soon as they converted to Islam.

Not one of the Companions became Muslim except that he felt that among his responsibilities was the call to Allah and the conveyance of the message of Islam. This includes the hadith of



Dammam bin Tha'labah, who came to the Prophet, peace and blessings of Allah be upon him, and asked him about Islam, and said to him: Has Allah sent you to us as a messenger? He, peace and blessings be upon him, said: Yes.

He said: Has Allah commanded you to order us to pray five prayers? He said: yes.

He said: Has Allah commanded you to order us to collect zakat from our rich and pay it to our poor? He, peace and blessings be upon him, said: "yes".

He said: Has Allah commanded you to order us to fast for one month a year? He, peace and blessings be upon him, said: yes.

He said: Has Allah commanded you to order us to perform Hajj to this house (The Kaba) once in a lifetime? He, peace and blessings be upon him, said: yes.

He said, "I bear witness that there is no god but Allah and that you are the Messenger of Allah, and



by Allah I do not increase or decrease these five things”.

He committed himself not to exceed these five, however, did he understand that inviting to Allah was part of this additional amount that he excused himself from, or was it part of the responsibility to which he committed himself?

When we look at him, we see that he returned to his tribe and explained to them the error of worshipping idols, and that he worshipped Allah alone, and that he had truly come to them from the Messenger of Allah, so they all converted to Islam, until Omar ibn Al-Khattab, may God be pleased with him, said: “We have never seen an ambassador who was more truthful than Damam. He converted to Islam, and all his people converted to Islam with him”. This was because as soon as he met the Prophet, peace and blessings be upon him, and accepted Islam, he felt his responsibility for it, and this is what every new Muslim should feel.



Embracing Islam with Vigour

When explaining Islam, it is incumbent upon us to present it with certainty and confidence, avoiding the portrayal of soliciting followers as if begging for Islam’s adherents. If someone embraces Islam, they should feel a sense of personal responsibility towards their faith, understanding that Muslims should nurture and support them. However, it is incorrect to view this as the duty of Muslims only. Instead, converts should be made aware that their acceptance of Islam is a significant gain, bearing immense responsibility in conveying this religion as guided by Allah. Their affiliation with Islam is a personal asset, not Islam’s gain as stated in the Quran “But Allah has endeared to you the faith and has made it pleasing in your hearts” (Al-Hujurat: 17). They should instil in themselves a sense of pride in Islam, growing in strength, dignity, confidence, and determination with their conversion.



As stated in the hadith, “The strong believer is better and more beloved to Allah than the weak believer.”

When someone converts in front of us, they should feel empowered and confident in their beliefs, understanding their independence and equality rather than dependency on us. Excessive coddling and protection may inadvertently reinforce feelings of weakness and dependence. Examples from early Islamic history, such as Sa’d ibn Mu’adh and Thumama ibn Athal, who embraced Islam and faced adversity in Mecca, illustrate the strength and conviction with which converts were encouraged to approach their faith. The Prophet Muhammad (peace be upon him) instilled in each convert the strength of truth they carried and the weakness of falsehood they would confront, empowering them to embark on their journey with unwavering faith.



Ability to Transform and Rapid Growth

I recall the Prophet's saying when he first arrived in Medina, he asked his companions, "How many Muslims are there?" They replied, "O Messenger of Allah, are you concerned about our small number when we are between six hundred to seven hundred?" This indicates that the count of Muslims in Medina in the first year after the Hijra was between six hundred to seven hundred. Then, after ten years, during the Farewell Pilgrimage, the Prophet witnessed the conversion of all the people of the Arabian Peninsula, with more than a hundred thousand attending the pilgrimage. How did all these people embrace Islam? They embraced it due to the invitation of the initial six to seven hundred Muslims. Thus, these initial six to seven hundred were an active force, leading to the conversion of all inhabitants of the Arabian Peninsula.



They then bore the responsibility of this religion after the Prophet's passing and spread throughout the corners of the earth. Consequently, those initial six to seven hundred individuals, whom the Prophet's Mosque used to accommodate, now have their graves scattered across the continents of the ancient world: Asia, Africa, and Europe. All of this serves as a propagation of the message of Islam and an extension of the call of Muhammad.

Therefore, it is imperative to say to Muslims in every city: "What is your count?" The companions in Medina, at the advent of Islam, were fewer than you, yet they facilitated the conversion of the entire Arabian Peninsula through their Islam. Will the people of your city or country recognise Islam through you, and will you be the reason for their guidance and salvation?



Understanding Emigration

In your emigration, it should be understood that you are part of this expatriate group for the sake of Allah Almighty. Mus'ab ibn Umair, was joined by the Muslims after only one year, however; there was another emigrant who remained in exile for approximately fifteen years, Jafar ibn Abi Talib, and those with him, travelled to Abyssinia in the fifth year of the mission and returned to the Prophet in the seventh year of the Hijra. Between their migration and return, they spent approximately fifteen years in exile in Abyssinia. The reason for Jafar's remaining in Abyssinia has no explanation other than his and his companions' persistence in inviting the Abyssinians to Islam. Therefore, when he returned from Abyssinia, he came with a delegation of about thirty emigrants from the Abyssinian Muslims, those who desired emigration. Others converted but stayed in Abyssinia. Thus,



Jafar was an emigrant and ambassador for Islam in Abyssinia.

The Muslim migrants in Abyssinia felt the significance of their migration and endured the pain of exile due to the significant role they played. They were preachers, and the result of their preaching was the conversion of the Negus of Abyssinia and the Abyssinians there, leading to the spread of Islam in East Africa. The first seed for this was the invitation of these expatriate emigrants for the sake of Allah and His Messenger.

Therefore, in your exile, you should understand what these ambassadors recognised, such as Mus'ab ibn Umair, Jafar ibn Abi Talib, Abu Dharr al-Ghifari, and others.

We must deeply understand the migration of the Companions, may Allah be pleased with them. They migrated to Medina from Mecca, their beloved city. Then they migrated from Medina, despite its beautiful memories with the Messenger



of Allah, knowing its virtues, the virtue of dying there, the virtue of praying in its mosque and the resting place of the Prophet among them. Yet they still migrated to Syria, Iraq, Khurasan and Africa, remaining there until death, with no other goal for this migration and settlement except to convey this religion. Therefore, they became pillars of Islam in every country they migrated to.



The Struggles of Exile

The preacher in his exile faces the same types of suffering as any expatriate, including yearning for home and similar sentiments. However, this should be overcome with a sense of dedication and the realisation that what he endures is a form of migration and jihad in the path of Allah. The suffering he endures is stored for him with Allah Almighty, as exemplified by the profound lesson from Asma bint Umays, upon her return from Abyssinia after fifteen years of exile. The hardships of exile at that time were compounded, as there was no communication or easy forms of travel. There was only complete isolation from their homeland, relatives and friends whilst living in a foreign environment. Nevertheless, their solace was that they remained in this exile for the sake of Allah and His Messenger. Hence, when Umar ibn al-Khattab said to her, “We preceded you in migra-



tion and jihad with the Messenger of Allah,” she replied, “No, by Allah! You were with the Messenger of Allah, who fed the hungry among you and taught the ignorant. We were in a land of enmity and alienation, and that was for the sake of Allah and His Messenger.” The Prophet (peace be upon him) then said to her, “Their reward is not greater than yours. They migrated and performed jihad once, while you, O people of the ship, migrated twice.”

It is noteworthy that the ones who migrated missed the Battle of Badr, the Battle of Uhud, the Battle of the Trench, and the Pledge of Ridwan, yet their state was better than those who witnessed them because their absence was for the sake of Allah and His Messenger.

Look at this awareness in Asma’s response and her understanding of her role, where her suffering and exile were seen as a divine mission, credited to her by Allah Almighty, and a source of pride for



her just as others boast about their jihad and migration.

We see people migrating for the sake of seeking sustenance, others migrating seeking safety, education or work. They all endure the pain of exile while striving for accomplishment and achieving their goals. How much more so then should it be for those who migrate for a noble cause and lofty objectives, awaiting an impact that will follow them in this life and after death, inheriting the mission of Allah’s prophets and messengers in conveying the messages of Allah to humanity. They know that everything they do and intend carries its reward with Allah, whether realised or not, as stated in the Quran, “And whoever emigrates for the cause of Allah or in the way of His Messenger and then is overtaken by death - indeed, his reward is due from Allah. And Allah is Forgiving and Merciful”.



The Stages of Response

We should not be deterred from presenting Islam by the signs of rejection and resistance that some may exhibit. The invitation to Islam is an act of worship, and perhaps the word you deliver is a seed that takes time to grow and to take root, eventually sprouting and bearing fruit after an unknown period of time. Your word may be the cornerstone upon which others build, as indicated by the narration of Jabir ibn Mut'im. When he first entered Medina before accepting Islam, he heard the Prophet (peace be upon him) reciting Surah At-Tur during Maghrib prayer. Jabir said, "When I heard him reciting, 'Were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.' My heart was about to fly." This incident occurred in the second year of the Hijra, but Jabir did not embrace Islam until six years later when Mecca was conquered. How-



ever, the beginning of this journey was sparked by hearing these verses. Similarly, our invitation may be the catalyst for someone's conversion to Islam or the beginning of their influence and impact, with the fruit ripening later or someone else completing the task.

Every person you invite is, in reality, a pursuit of salvation. If their guidance is achieved, it is a success for both you and them. If they turn away, you have still succeeded, as your invitation has reached its intended recipient, and you deserve the reward for it. Perhaps their guidance is stored for you in another time or in another heart.



Better for you than Red Camels

To desire to call people to Allah and guide them is one of the best deeds by which one can draw closer to Allah. There is no evidence that indicates this, other than the Prophet, peace and blessings of Allah be upon him, in the Battle of Khaybar besieging the Jewish fortresses. Khaybar was the agricultural centre of the western Arabian Peninsula, for in its valleys there were palm forests, and in its fortresses there were treasures of gold and silver. The Jews there were plotting against the Messenger, may Allah bless him and grant him peace, and they were the ones who gathered the hostile parties in the Battle of the Trench, and for this reason the Prophet, may Allah bless him and grant him peace, went to their fortresses to uproot their hostility, but despite their hostile precedents and their enormous wealth, their criminal acts did



not push the Prophet, may Allah bless him and grant him peace, to take revenge on them, nor did their treasuries and wealth tempt him to conquer them. But there was a greater purpose than all of this, which was to guide them. Therefore, the Prophet, peace and blessings of God be upon him, handed over the banner to Ali, may Allah be pleased with him, and said: “Continue with your messengers until you descend on their square, then invite them to Islam. By Allah, for Allah to guide one man through you is better for you than red camels.” Therefore, guidance was stronger than the lust for revenge and stronger than the lust for greed. Guidance was the greatest goal, and he said, “For Allah to guide one man through you is better for you than red camels,” that is, better for you than great wealth because red camels according to the Arabs are among the most valuable wealth. This was the incentive to accept the responsibility of inviting to Islam. It is for this reason, may Allah give you the ability, that one man



who accepts Islam at your hands is better for you than the red camels. Then there will be people, no one knows except Allah, who will go on to accept Islam at that one man's hands through their company and invitation. The reward of all the future generations, their actions and what is done because of them will all be yours. The grace of Allah is overwhelming and He gives without measure. How many preachers are lying in their graves and the deeds of those whom he called and taught are traced back to them, generation after generation, as a favour from Allah and His generous gift. Without doubt, Allah is the Possessor of all bounty.



The Proactive Preacher

Rabi'ah ibn 'Abbad al-Dayli describes a scene vividly etched in his memory concerning the early days of the Prophet Muhammad's mission. He recounts witnessing the Prophet in the pre-Islamic era at the market of Dhi al-Majaz, where he would enter people's gatherings and proclaim, "O people, say: 'There is no god but Allah' and you will prosper." Despite encountering resistance from the people, a man behind him, described as being adorned, would rebut, claiming that he knew better and that Muhammad was a liar.

Upon inquiring about this individual, it was revealed that he was 'Abd al-Muttalib's son and his uncle was 'Abd al-'Uzza ibn 'Abd al-Muttalib, known as Abu Lahab. This scene illustrates the Prophet's proactive approach to his mission, as he actively engaged with people in various social settings, including markets and gatherings, rath-



er than waiting for them to seek him out. It is important to note that the markets of the pre-Islamic era were arenas overrun with alcohol, idols, tribal rivalries, and pagan customs. Despite these challenges, the Prophet did not hesitate to approach these gatherings to convey his message of monotheism.

Therefore, a preacher should demonstrate initiative in participating in gatherings, clubs, engaging with governmental and social organisations, as well as mingling with people in public spaces such as markets and parks. By doing so, the preacher becomes socially integrated, presenting the call and disseminating it to people from all walks of life. The preacher's integration with various segments of society and social strata is essential, mirroring the Prophet's inclusive approach characterised by his exemplary conduct.

An example illustrating this inclusivity is the Prophet's acceptance of an invitation from a hum-



ble tailor who invited him for a modest meal. Despite being from a lower social class, the tailor displayed courage in extending the invitation, which the Prophet graciously accepted. This interaction reflects the profound impact of the Prophet's humility and kindness on individuals from different social backgrounds.

Similarly, when 'Adi ibn Hatim al-Ta'i, a tribal leader, invited the Prophet to his home, they encountered an elderly woman on the way who sought the Prophet's help. The Prophet stopped to assist her, displaying compassion and kindness, which deeply impressed 'Adi. These anecdotes highlight the Prophet's ability to encompass all segments of society within the vast expanse of his noble heart, where no one felt marginalised or inferior in his presence.



Da'wa and Methods of Communication

It is important to capitalise on new forms of communication and benefit from everything that is found in them. The world of social media has become an active arena outcompeting traditional media channels, whose influence has greatly declined. Therefore, it is necessary to choose young men and boys with skills in the field of social media and establish campaigns through these means of communication, so that the invitation of Islam reaches as many people as possible as well as those who cannot be reached by direct communication.

During my visit to Mexico, I met a young man full of enthusiasm, energy, and conviction in religion, and I discovered that he had only been in Islam for ten months. When I asked him about the story of his conversion to Islam, it became clear



that he had learned about Islam through a website. Then he contacted the organisation through this website, and he learned about Islam, and he told me: ‘My decision to convert took no more than twenty-four hours, as it came as a flame of enthusiasm and activity. Therefore, there must be concise & captivating messages that introduce Islam on these various websites, in the mosque of the city and in Islamic Centres and their activities and programs.

It is important to document the stories of new Muslims, whose conversion to Islam brought about a shift in their lives, and who became reformed people of stability and steadfastness. If a native of the country talked about Islam and their acceptance of it, that would be far more attractive and influential.

Likewise, those who are preachers with extensive and rich experience would do well to write and document their experiences, so that those who come after them may benefit from them, and



so that it may be a preaching and historical document for Islam in their respective countries.



Neutrals offer the Most Potential

We must remember this scene that God immortalised in His Book and kept it as an example for humanity and for preachers first and foremost. It is the story of the blind man in which Allah revealed verses to be recited. When the blind man, Abdullah Ibn Umm Maktoum, came to the Prophet, peace and blessings be upon him, seeking to ask a question, however, the Prophet, peace and blessings be upon him, was focused on inviting the leaders of Quraysh, hoping that they would become Muslim so that their followers would also embrace Islam. Allah Almighty sent down a divine admonition to the Prophet, peace and blessings of Allah be upon him, in which it was said: “As for he who thinks himself without need (5), To him you give attention (6) And not upon you [is any blame] if he will not be purified (7). But as for he who came



to you striving [for knowledge] (8) While he fears [Allāh] (9) From him you are distracted (10) No! Indeed, they [i.e., these verses] are a reminder (11) So whoever wills may remember it. (12)” [Abs: 5-12]. This divine correction to our Prophet, may God bless him and grant him peace, enlightens us to the fact that preoccupation with one who has accepted already is more important than preoccupation with one who is actively rejecting, and that preoccupation with one who does not have previous enmity and stubbornness is better than preoccupation with stubborn and arrogant people.

If we now look at humanity as a whole, we will find approximately 90% of non-Muslims do not have a prior hostile position towards Islam and neither have a positive, nor a negative view about Islam, they are a neutral group. On the other hand, there are, perhaps, 10% who have taken a position of stubbornness and hostility towards Islam. Therefore; our concern and focus should be with the first category, as it is those who are the closest



to acceptance, and it is those that are the priority for religion to reach it in its correct form before it reaches it in a distorted way.

Most of the Christians who are attributed to Christianity now have not read their Holy Book, and have not yet understood the problem of the Trinity, which is a logical dilemma. Therefore, their position on religion is not a position of decisive hostility, and it is to this group and others that the effort should be directed, instead of wasting our efforts on the arguments of the adversarial opponents.

Arguments and debates rarely end with acceptance, because everyone with whom we enter into an argument or debate takes a position of fortification and defence, which is why we have been commanded to argue in the best way, so that the presentation of the invitation to Islam should be to introduce the religion, such that we make the one we invite feel that we are only introducing him



to this religion, and explaining it to him. As for accepting it, then this is his own choice.



Genuine Emotional Interaction

This is made clear to us by the passion demonstrated by the Prophet, peace and blessings of Allah be upon him, during his sermons. He, peace and blessings of Allah be upon him, was described, when he preached, that his voice would rise and his eyes would turn red as if he were warning of an approaching army.

This emotion is caused by the strength of the Prophet's complete immersion with what he calls to. He, may Allah's prayers and peace be upon him, would present his call mixed with his emotion, which is the emotion of compassion for humanity as well as the emotion of someone wishing to save it from destruction. He would rejoice for the people when he saw them being guided and would be saddened if he saw the people going head-first into and floundering in the darkness



of misguidance, while he was calling them to the straight path of Allah. This was so much so, that his Lord, who sent him, counselled him due to his intense regret and said: ‘perhaps you would kill yourself through grief over them, [O Muḥammad] if they do not believe in this message, [and] out of sorrow’ [Al-Kahf: 6]. Will you destroy yourself feeling sorry for them if they do not believe?

The emotion of enthusiasm to guide people, and the eagerness to save humanity, should be apparent to the one who is being called, so that he feels, that your motivation for the call is your love and compassion for him and that you feel the human brotherhood between you both, which is why you want him to be guided, and to walk on the straight path that leads him to Allah. He should feel the eagerness of a rescuer and not the power of the commander. He should feel that your motive for calling him is love and compassion, and not merely seeking his following. So if Allah opens one of their hearts through your hands and he converts



to Islam, then he should feel your joy, and the Muslims with you should make him feel their joy too, that he has joined a vast Muslim family., He should feel cared for and connected with so that he also feels these emotions in response to your affection for him. Just as the Prophet, peace and blessings of God be upon him, was saddened at those that rejected the message, he rejoiced at the guidance of those that accepted it. He, peace and blessings of Allah be upon him, visited a sick Jewish boy who was serving him and found him on the verge of death. He offered him Islam. The boy converted to Islam, then he died, and the Prophet, peace and blessings of Allah be upon him, came out joyful, saying: “Praise be to Allah who saved him from hell through me.”

This boy converted to Islam and then immediately passed away, meaning that, the Prophet, may God bless him and grant him peace, did not take any personal benefit from the boy, nor did Muslims as a whole but the Prophet, may God bless him and



grant him peace, still rejoiced in his guidance and being saved from the fate of misguidance.

The call is all profit and spoils, and its greatest spoils are for Allah to guide one person through you, even if you think that he will not benefit anyone else. The salvation of someone, in and of itself, is a benefit for you, and it is an achievement that you have the right to rejoice in and thank Allah for His bounty upon you, as He conducted His guidance through your hands.



Start from a Point of Agreement

There are different types of non-Muslims, and each type has something that suits him when being called to Islam. It is not correct for me to call an atheist as I call a Christian who believes in his Christianity. The Christian believer has come part of the way, but the distance between you and the atheist is far, and talking to him is not about the issue of Islam, but rather about the issue of the existence of Allah. The atheist requires a type of discourse that should be given to someone who specialises in it, and someone who is not specialised in it should not be preoccupied with it, because it may take you into a complicated maze of rational disputation that you are not prepared for, so make your dialogue with those with whom there is common ground, which is faith in Allah and faith in the messengers and messages. Then



you progress with him from there, as the Prophet, peace and blessings be upon him, advised Muadh bin Jabal: “You are approaching a people from the People of the Book, so let the first thing you call them to, be oneness of Allah Almighty.” If he believes in the existence of Allah, start with him with the issue of the monotheism of Allah Almighty, and then move on to what follows it.

Starting from the point of agreement is the Qur’anic guidance. God Almighty commands His Prophet to address the polytheists with this logic, saying: “Say, ‘Who will provide for you from the heavens and the earth?’ Say, ‘Allah.’” [Saba: 24]. Muslims and polytheists agree that the Provider is Allah, and the polytheists do not disagree that the provision is from Allah, but rather they disagree about something else, which is that Allah has partners, who are also worshipped with Him. So the verse began with the agreed upon fact: “Say, ‘Who provides for you from the heavens and the earth? Say, “Allah.” [Saba: 24]. This is agreed upon, but



we still have something that we disagree about, which is whether the Lord who provides from the heavens and the earth has any partners in this provision or are there partners who are worshipped even though they do not provide? Let us have a dialogue then: “And indeed we or you are upon guidance or in clear error” [Saba: 24].

This Quranic guidance, is the Prophet’s guidance in calling to Islam, as the Prophet, peace and blessings be upon him, said to Husayn bin Ubaid, the father of Imran bin Husayn: “O Husayn, how many gods do you worship today?”

He said: “Seven on earth and a god in the Sky.”

He said: “If harm befalls you, who will you call?”

He said: He who is in the Sky.

He said: “If the money is lost, who will you call?” He said: He who is in the Sky.

The Prophet, peace and blessings be upon him, then said “So He will respond to you alone, and you will join them with Him as partners!?”



This is a rational engagement of the mind and a dialogue without confrontation. If the One in the Sky is the One you call upon when harm befalls you, and He removes it, and if money is lost, He replaces it, then how can you make partners with Him and direct your worship to other than Him?!



Beginning with the Fundamentals

When the Prophet Muhammad (peace be upon him) sent Mu'adh ibn Jabal (may Allah be pleased with him) to Yemen, he said to him: "You are going to a people from the People of the Book. Let the first thing to which you call them be the worship of Allah alone. Then inform them that Allah has enjoined upon them five prayers during their days and nights. And when they have prayed, inform them that Allah has enjoined upon them zakat from their wealth to be taken from the rich and given to their poor. And if they agree to that, then take it from them and avoid (the taking of) the best of people's property." This hadith presents a methodology in da'wah, wherein the beginning is made with the primary principles for the invitee, the most important of which is the worship of Allah alone, glorifying Him, and singling Him out in



intention and direction. If they respond to that, the focus shifts to the applications of this worship, most notably prayer. Note the Prophet's saying, "If they respond to that," which indicates the phased approach of da'wah, with the caller progressing from one injunction to another upon compliance and obedience. Therefore, it is imperative to nurture the new Muslims in a way that strengthens the certainty and faith in their hearts, teaching them the foundations of the religion and its practical application, especially the application from day one: what does one need from the religion in their day? Malik ibn al-Huwayrith said: "We came to the Prophet (peace be upon him) while we were young men of approximately the same age and we stayed with him for twenty nights. He thought that we desired our families and he asked us whom we had left behind to look after our families, and we informed him. He was merciful and kind, and said, 'Return to your families and teach them (religious knowledge) and order them (to do good deeds)



and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce the Adhan (call to prayer) and the eldest of you should lead the prayer.’” You may wonder what these young men learned and were ordered to teach during their twenty-day stay in Medina, being recent converts to Islam. They learned the fundamentals of the religion and the practical application for a Muslim, from daily worship to daily ethics in dealing with others. This is what should be emphasised when teaching new Muslims, without distracting them with issues they can learn later through continued companionship and the strengthening of faith in themselves.

When receiving a new Muslim, we must avoid involving them in peripheral matters that may cause confusion or alienation. Instead, we should focus on the foundational beliefs and ethical values, providing them with a compass for social interactions, ensuring that Islam does not sever their



relationships or pit them against their society, and that their lives do not turn upside down. There are social obligations and relationships they must maintain and nurture, adhering to good conduct within them. I have written a booklet titled “To My Brother and Sister,” which is a very concise booklet that highlights the most important values that a new Muslim should be directed to, regarding their relationship with their Lord, their interactions with people, dealing with their past sins and life mistakes, and how to strengthen their faith and deepen their values within themselves.

We must also be cautious about burdening them with secondary matters that can be postponed, where there is flexibility and choice, such as the issue of circumcision. They should not be surprised by it, but rather introduced to it after firmly establishing their faith, as dying as a Muslim without being circumcised is preferable to presenting it to them and risking their apostasy. Circumcision is not among the nullifiers of Islam but is a char-



acteristic of natural disposition.

Similarly, changing one's name, attire, or removing tattoos should not be sources of confusion for people. The default is for every individual to retain their name unless it carries a forbidden meaning, such as 'Abd al-Masih (Servant of Christ) and the like. The companions did not change their names upon embracing Islam except for those names that were disliked, nor did they change their attire. The attire worn by the Prophet (peace be upon him) was also worn by Abu Jahl, so it is not correct for us to impose the wearing of a specific head covering on every Muslim, as this is not from the symbols of Islam.

What matters is that we care for what is in their hearts, and as for attire, they should wear the attire of their people unless there is something forbidden in it. Today, clothing has become universalised, similar in form and appearance.



Life is Da'wa, and Da'wa is life.

When we look at the last moments of the Prophet Muhammad's (peace be upon him) life, moments of severe illness and agony, we find that he spent his last breaths overcoming the pangs of death to deliver a message to his nation. Among his last words was a call to his nation: "Prayer, prayer, and what your right hands possess." He continued to repeat it until his breath ceased. If the Prophet did not neglect his nation's call and advice in such extreme distress, then how was he in times of ease and abundance?

He lived in a state of constant readiness for da'wah, where his life was a call, and his call was a way of life. Hence, you find him inviting in his gatherings, on his pulpit, on the roads he walked, in the markets he visited, and even at the meals he shared. Anas ibn Malik narrated: "We sat with



the Prophet (peace be upon him) at a meal, and the shoulder (of lamb) was presented to him, which he loved. He took a bite, then said, ‘I am the leader of the people on the Day of Resurrection.’ We remained silent. Then he took another bite and said, ‘I am the leader of the people on the Day of Resurrection.’ When he saw that his companions did not ask him about it, he said, ‘Do you not wonder why?’ They said, ‘Why, O Messenger of Allah?’ He said, ‘God will gather the earlier and later generations in one plain, and the caller will make them hear, and the eyesight will penetrate through them...’” He then went on to narrate the lengthy hadith about intercession. Where did he narrate this hadith? At the dining table, after he began eating. It seems that the Prophet deliberately chose to speak about this in this gathering because there were individuals present who needed to hear it. Otherwise, he could have delivered it in a Friday sermon or another setting. Notice how he presented it in an engaging manner, asking: “Do



you not wonder why?”

The Prophet rode on a donkey with Mu’adh behind him, yet he did not let the journey end without teaching and inviting. He said to Mu’adh, “O Mu’adh, do you know the right of Allah upon His servants, and the right of His servants upon Allah?” Mu’adh said, “Allah and His Messenger know best.” The Prophet said, “The right of Allah upon His servants is that they worship Him and do not associate anything with Him, and the right of His servants upon Allah is that He does not punish one who does not associate anything with Him.” Notice that even on the road, he seized the opportunity for teaching and da’wah.

Therefore, the da’ee (caller to Islam) strives not to let any opportunity for da’wah slip away. Whether sitting next to you on a plane, someone you visit at their workplace or who visits you at your home, or someone you meet in a public place or private gathering, each encounter is an opportu-



nity that should be seized. You don't have to open the entire da'wah project from start to finish with them, but the important thing is to plant a seed, give them a pamphlet, pose a question, and say, "This topic interests me, and I believe it might interest you too." Or invite them to visit the mosque or attend your da'wah meetings, and so on.

You try to make everyone you meet a part of your project, and you seize every opportunity to say something good or invite them to goodness, so the chance does not slip away from you. Indeed, the Prophet who spent his last breaths for us, taught us, by example, to make our breaths and moments of life, a platform for our da'wah and message.



Do not Dwell on the Past

Aisha asked the Prophet Muhammad (peace be upon him), “Has there been a day more difficult on you than the Day of Uhud?” He informed her of a day even more challenging for him, which was the day he returned from Ta’if to Mecca. He faced rejection from the people of Ta’if and expected ridicule and mockery from the people of Mecca. His distress on that day surpassed even the pain he felt on the Day of Uhud. What’s notable in this narration is that the Prophet Muhammad (peace be upon him) only mentioned this story after Aisha asked him about it, and we don’t find mention of this incident in any other narration. Perhaps if Aisha hadn’t asked him, we wouldn’t have known about this event, which deeply affected the Prophet Muhammad (peace be upon him). This indicates that the Prophet Muhammad (peace be upon him) did not dwell on the past nor worry about previ-



ous events; rather, he was focused on the future and its opportunities. That's why you won't find, in the Prophet's life in Medina, conversations about Mecca or reminiscing about it. You won't find the companions with him in Medina preoccupied with discussing their lives in Mecca either. Their focus was on their future project, not dwelling on the past or yearning for what had gone by. The migrants from Mecca to Medina were prohibited from returning to Mecca after its conquest. None of them returned to reside there, so their project was future-oriented, not dwelling on the past. After the Prophet Muhammad's (peace be upon him) death, the companions dispersed in various directions; none of them returned to their hometowns. This is a profound lesson for every migrant calling to Allah: look to your future project and don't stumble over memories of the past or longing for what's gone. The future is the project they committed themselves to, upon which they spent the rest of their lives. How quickly one's life unfolds,



only to find the outcome of their project waiting for them. As for those who are preoccupied with looking back, they will not advance but rather their resolve will falter, and their journey will be hindered:

**“The scattered resolve consumes his life,
Confused, with neither victory nor defeat.”**



Satan's Incitement

After the Prophet (peace be upon him) completed his mission and Allah perfected His favour, completed the religion, and the message was delivered, the Prophet (peace be upon him) bid farewell to the people during his Farewell Pilgrimage. One of the greatest warnings he gave to his Ummah during the Farewell Sermon was about the incitement of Satan among them. He said, "Indeed, Satan has despaired that the worshippers will worship him, but [he is pleased] in sowing discord among them." One of Satan's greatest plots is to sow discord among the callers and workers for Allah, creating conflicts between them, disguising them in the garb of religion. The most severe enmities are those that Satan succeeds in inciting among Muslims under the guise of religion. Therefore, those engaged in calling to Allah must be fully cautious of the whispers of the devils, which



manifest in various forms of disagreement that turn into conflict, then into enmity. Among them are competitions and conflicts within the field of dawah, as if a brother seeks to nullify the work of his fellow and monopolise success and achievement for himself alone. Even though the field is vast enough to accommodate all these efforts, it cannot withstand such crowding and competition.

One of the most important means of prevention is to close the door to existing disputes among Muslims in their countries, so they don't carry them wherever they migrate. It is one of the greatest crimes against new Muslims to introduce them to the disputes between groups, parties, and sects existing among Muslims in Islamic countries. New Muslims should be left in their default state of blamelessness and these conflicts and disputes should be kept far away from them. We should present Islam to them as if the Prophet (peace be upon him) had just passed away, and the religion is still as it was revealed, and the message is pure



as he delivered it.

When the Prophet (peace be upon him) sent Mu'adh and Abu Musa to Yemen as callers and judges, he advised them saying, “Facilitate things and do not make things complicated. Give glad tidings and do not repel people. Cooperate and do not be divided.” This prophetic advice should be a constitution and a work program for all migrant callers. They should ensure their speech is one of glad tidings that soften hearts, make things easy, not complicated, and they should consider the nature of the society they have entered. The gentler approach is better, and new Muslims should not be burdened with obligations. Instead, they should be facilitated as much as possible.

The crucial point is in his statement, “Cooperate and do not be divided.” Differences are expected in any human gathering, and likewise, there will be differences among the callers in their interpretations, but what really matters is the nature of this difference and that it should lead to cooper-



ation and not conflict. It's essential that one party compromises for the other, and that the callers agree on something preferable for them rather than quarrelling over a superior matter in one's opinion. The call to Islam in its early stages cannot tolerate such disputes, which may escalate to become a reason for turning people away from the religion of Allah. Therefore, all callers should remember this prophetic advice and strive to implement it well.

We must strive for unity among Muslims, especially among those engaged in calling to Allah, and refrain from deepening sectarian and partisan differences. Let the motto be: "And indeed this, your religion, is one religion." Interactions and cooperation should focus on common ground, and the more common ground is activated, the less room there is for differences.

In many countries, there are individuals with difficult and conflict-prone dispositions who are fond of igniting discord and love confrontation. It



is advisable not to interact with or be preoccupied with these individuals. Instead, efforts should be made to neutralise them as much as possible, if it is not feasible to win them over and contain them.



Increase of Tazkiya

The Prophet (peace be upon him) received this divine call at the beginning of his mission: “O you who wraps himself [in clothing], arise [to pray] the night, except for a little - Half of it - or subtract from it a little, Or add to it, and recite the Qur’an with measured recitation. Indeed, We will cast upon you a heavy word.” (Surah Al-Muzzammil: 1-5). The directive from Allah to His Prophet was to receive a heavy word and then bear the responsibility of conveying it. The guidance from Allah was to prepare for it through an act of worship, which is standing in prayer at night. Therefore, one of the greatest aids for a caller in his mission is the purification of the soul, through persistence in remembrance, maintaining daily supplications, good companionship with the Qur’an, devotion in prayers, especially the night prayer. As the soul becomes purified and strengthens its connection



with Allah, giving increases, blessings are bestowed upon deeds, and divine help, assistance, and success descend from Allah.

Those who conduct themselves with Allah according to His words, have a light in their speech, an impact in their actions, and radiance in their personalities. As much as a person occupies themselves with a good relationship with Allah, the greater the impact of their words and their influence becomes. This is something we should remind ourselves of and commit to maintaining. “So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing.” (Surah Ash-Sharh: 7-8). Calling is a transaction with Allah and worship of Him. Assistance in good worship is only obtained through the provisions and help of Allah. The Prophet (peace be upon him) said to Mu’adh, “O Mu’adh, by Allah, I love you, so do not forget to say in every prayer: O Allah, help me in remembering You, in thanking You, and in worshipping You well.” Taking care of



the heart through submission and supplication, and taking care of purification and behaviour are among the greatest things that purify and elevate the heart. Reading books on spiritual purification such as “Mukhtasar Minhaj Al-Qasidin,” “Mukhtasar Ihya’ ‘Ulum Ad-Din,” and “Risalat Al-‘Ubudiyyah” by Ibn Taymiyyah, and “Al-Aqida wal-Suluk” by Al-Nadwi, and similar books of spiritual reflections, helps in purifying the heart and soul.

Committing to the heart’s purification and taking care of oneself will immunise against the whispers of Satan and his hidden traps that he lays in the hearts during moments of negligence. It is these traps in the negligence of a person’s commitment to their heart, that lead to pride, competition, and discord. The Prophet (peace be upon him) said, “Indeed, there is a cloudiness over my heart until I seek forgiveness from Allah one hundred times a day.” The “cloudiness” refers to what overshadows the heart as clouds overshadow the sky.



Therefore, the Prophet (peace be upon him) committed his heart to frequent repentance to keep his heart alert and illuminated. If the Messenger of Allah (peace be upon him), who had the most connected heart with Allah and was the most fearful of Him, committed his heart in this way, how much more do we need to purify our hearts and commit to keeping them free from the veils of negligence, and to purify them from the diseases of the heart and the desires of the self. O Allah, grant our souls righteousness and purify them, for You are the best of those who purify them.



Good Manners is also Da'wa

The Prophet (peace be upon him) advised Abu Dharr with three pieces of advice, which encompass the concept of purification. He said, “Fear Allah wherever you may be, follow up a bad deed with a good deed, it will erase it, and deal with people in a good manner.” (Muslim) Notice the emphasis on “deal with people,” indicating that good character should be extended to all people, regardless of their closeness, religion, or background. Everyone deserves a share of the good character of a Muslim.

The Prophet (peace be upon him) was the exemplar of excellent character, as described by Allah Almighty: “And indeed, you are of a great moral character.” (Surah Al-Qalam: 4). Anas (may Allah be pleased with him) said: “The Messenger of Allah (peace be upon him) had the best character among people.”

Good character is a form of worship through



which we serve Allah when interacting with others. There is nothing heavier on the scale of a servant's deeds than good character. It is a language that does not require translation, and people understand the difference between morals more than they do between ideas. The path of good character is the easiest and best way. A caller shortens a long way to the hearts and minds of others through good manners, much faster than through arguments and discussions. How many hearts have been won over by good character? How many have been introduced to Islam through the character of its adherents? Among the wise words of old is the saying, "Do not talk too much to me; your actions speak louder than your words."

It is important to focus on practical invitation through good interaction, whether individually or collectively. This includes establishing projects that address societal issues such as poverty, drug addiction, crime, illiteracy, and so on. Participating in finding solutions to these problems is a form of



invitation and charity for which we will be rewarded, whether it directly impacts people's response to the religion or not. It is an action through which we draw closer to Allah, while also introducing ourselves, our religion, and our message.



The Da'wa and Institutional Work

It is advisable for the brothers, the imams in every city, to institutionalise their work with its own systems and supervisory bodies. When work becomes institutionalised with a governance system and collective supervision, it becomes more capable of growth and development, and it becomes more influential, sustainable, and not solely dependent on the individuals involved. This type of work benefits people and its effects remain visible on the ground.

Preachers in their expatriate status should beware of institutional chaos, which leads to instability and fruitlessness. It is surprising to see expatriate preachers living in advanced countries in terms of transparency and institutional standards, without benefiting from this environment. It is unfortunate to witness many Islamic centres in the



diaspora turning into offices for individuals who do not part with them until death, and it is even more astonishing to see some, daringly, transferring the ownership of mosques to themselves and registering them in their names for personal inheritance and benefit. This is a blatant disgrace!

Such a discouraging environment does not produce positive outcomes, and only leads to exposure to calamities, descending into corruption, lack of responsibility and presenting Islam in an unsatisfactory manner. Does the non-Muslim see anything but the mosques and their owners?!

Today, expatriate preachers have no excuse for not benefiting from modern management standards, institutional work, transparency, and oversight, all of which are readily available and within reach.

Regardless of the circumstances, devotion to Allah, sincerity in invitation, self-restraint, humility, remembrance of the Hereafter, do not alone



preserve the work without combining it with the institutionalisation of projects, planning and benefiting from experts in every field.

O preachers, management today is an independent art and a diversified science that requires learning from its source. There is no fault or blame on the preacher if he does not have a share in it. However, the fault and blame arise when one claims knowledge, monopolises work, or prevents others from correcting, thus, turning into a dictator in religious attire! We ask Allah for safety and well-being.



Distinguishing Islam

When defining Islam, it is important to focus on its fundamental principles that distinguish it. Our presentation of Islam should be a presentation of its fundamental principles, which revolve around the glorification of Allah Almighty. The greatest aspect of this glorification is the affirmation of His Oneness and uniqueness in worship, direction, and intention. It also involves highlighting the values that Islam carries, values that are lacking in the Western world, which have turned life into a non-stop rat-race, where lives are gradually ground down attempting to get financially ahead, thus obliterating the wisdom of creation and the purpose of life.

The most important thing in this regard is the spiritual fulfilment and inner peace that a Muslim finds in Islam. The Quran is a guide for life, defining a person's position, outlining their path, clari-



fying their beginning and end, giving value to their existence, and leading them out of the maze of a nihilistic worldview to an outlook on life where humans find purpose and a noble objective.

In Islam, a person harmonises with the vast universe around them by submitting to Allah in worship and direction, having certainty in Allah’s greatness, knowledge, closeness, and His support for His servants. As the Prophet Muhammad (peace be upon him) said, “Excellence is to worship Allah as if you see Him, and even though you do not see Him, know that He sees you.” With this certainty of being seen by Allah, how will the person live? Their life will be peaceful and confident, recognizing the natural dimension of life while their vision extends to the eternal life to which they will transition.

Highlighting the merits of Islam, especially in the ethical aspect and in interactions and benevolence, is also important. When I met with a lady responsible for religions in the Ministry of the In-



terior in Colombia, I spoke to her about this aspect. I said, “There is no book or constitution that spoke about the rights of prisoners before the Quran. The Quran is the first book to speak about the rights of prisoners, as well as the rights of orphans, the poor, and the debtors.”

Islam’s merits, its clarity, and its doctrinal purity attract people to it, while avoiding confrontations with other religions present in each country and avoiding debates with other faiths. These debates inflame conflicts and competition, and may eliminate many available opportunities. What is required is good communication with religious leaders and introducing Islam to them through good interaction, without resorting to confrontation whenever possible.

Correcting the distortion that has affected the image of Islam in many countries, part of which was due to the actions of extremist groups and another part due to anti-Islamic media, requires clarifying the wonderful aspects in Islam of how



to deal with those who we disagree with. This can be done by explaining their rights and the aspects of righteousness and benevolence in dealing with them, which were rights that were established before the existence of international treaties and global organisations.

When presenting Islam, it should be presented in a way that does not give the impression of an attempt to contain or influence the person being addressed. Rather, it is a presentation of the teachings of the religion, and then it is the responsibility of the individual to choose and make decisions.



The Fatwa in Minority Countries

Muslims in minority countries face specific challenges and issues that require careful consideration and consultation with scholars knowledgeable about their circumstances. Therefore, it is essential for preachers in such countries to exercise caution and seek guidance from scholars who understand the unique challenges and constraints faced by Muslims in these regions. This may involve consulting Islamic jurisprudential assemblies that specialise in addressing the concerns of Islamic minorities.

Muslims in minority countries have their own circumstances and unique conditions, including challenges related to issues such as insurance and taking loans from banks for purchasing housing, among others. It is not appropriate to import fatwas for them from scholars residing in Mus-



lim-majority countries who may have strong academic backgrounds but lack an understanding of the realities faced by Muslims in these minority countries. Therefore, it is advisable to refer to jurisprudential assemblies that study these issues while considering the circumstances and conditions of these individuals.

Some of these authoritative references for issuing fatwas include:

1. The European Council for Fatwa and Research
2. The Assembly of Muslim Jurists of America (AMJA)
3. The Islamic Fiqh Council in Jeddah

These institutions have experience in understanding the situations of people in these countries, as well as the circumstances and factors influencing their fatwas. Therefore, their guidance should be sought when issuing fatwas in such contexts.



Forming the Muslim Community

We must strive to strengthen the relationship with new Muslims and maintain it, connecting them with the Muslim community in their country, strengthening their relationship with the mosque and creating a bond among Muslims in their homeland. This can be achieved by establishing an Islamic environment as much as possible, such as schools, associations, and links between different groups, including student associations, educational links, professional associations, and so on. Bringing them together in regular meetings, especially for Friday prayers and festivals, fosters a sense of communication among them and allows for mutual benefit. These associations and links make them feel united, support their existence through cooperation, interaction, and mutual advice. Gathering together acts as a protection for



them and strengthens the bonds between them, reinforcing the relationship of the new Muslim with their brothers and sisters. As it is said, ‘the wolf preys on the stray sheep.’

It is essential to focus on the youth and future generations, especially the children of new Muslims, by getting to know them, communicating with them, nurturing them, and supporting the talented among them.

Choosing effective and influential individuals to train them for preaching and nurturing preachers from each country among their people, as they are better able to influence and continue the work. Their lives should be an extension of your own, their deeds weighed alongside yours, and their impact a lasting part of your legacy.

**Alssalam Alaykum wa Rahmatullah w Barakatuh,
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