

# Characteristics of the Caller Part 2

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# Course Outline

## Course topics:

1. Controlling Our Anger I
2. Prophet's Control of Anger
3. Controlling Our Anger II
4. The Test of Da'wah
5. Naseehah I
6. Concept of Naseehah
7. Naseehah and Da'wah
8. Naseehah II
9. Mercy and Forgiveness
10. Reward and Status of Forgiveness
11. Patience and Perseverance
12. Rationale behind Trials

## Course objectives:

1. To enable the learner to embody the characteristics that befit the Da'ee and get rid of the characteristics that do not befit the Da'ee
2. To learn the factors for successful Da'wah
3. To enable the learner to do Da'wah while ready to undergo the hardest experiences for it

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

### COURSE DURATION

Video	–	2 hours 5 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	2 hours 50 mins

# Lesson 1: Characteristics of the caller Part 7

## 1. Controlling Our Anger I

All characteristics, even the ones that we usually associate with negative things have an important positive dimension, and indeed, are important as part of our makeup in order to help us survive and thrive as human beings. Therefore, what is required of a believer is to control rather than eliminate such characteristics.

### **Prophet's Warning of Anger**

As a Caller to Islam, controlling our anger is even more important. Abu Hurayrah narrated that a man came to the Prophet Sallallahu Alaihi Wa Salam, and asked for advice. And the Prophet said to him, "Don't get angry". The man repeated the same request three times for advice, and every time the prophet repeated the same "Don't get angry".

This is because many forbidden things originate from anger, such as murder, violence, tyranny, wrongdoing, aggression, and many types of speech that are forbidden, like slander, cursing, obscenity, oaths, and things such as divorce, and other things that a person will say and do that causes much regret.

More dangerously, Anger can even lead to disbelief, as was the case with Jibillah Bin Al Ayham. Jibillah Bin Al Ayham was a king. And this king was one day making Tawaf around the Ka'bah, and a man stepped on his robe. So, this king Jibillah slapped the man. Now this man came and complained to Omar ibn Al Khattab. And Omar gave this man who had been slapped the choice of either forgiving or taking revenge. So, the man chose to retaliate. So, Omar allowed the man to slap the king back. So, Jibillah, **protested** that he was a king. And Omar said: You are the same in Islam. So, when this king Jibillah heard this, he became enraged, and left Islam, due to his anger.

Sometimes, when angry, a person may even make Dua against themselves or against their children or property. The best thing is to keep silent when angry. Ataa', who was a student of Abdullah ibn Abbas. And he said, "Nothing makes people of knowledge weep at the end of their lives more than a fit of anger, which takes one of them and ruins the work of 50, 60 or 70 years,

### **Prophet's tolerance of mistakes**

Ayeshah has mentioned that Prophet Sallallahu Alaihi Wa Salam never struck a servant or a woman. He never hit a slave. And there was a young boy who served him called Anas. He said that he served the Prophet Sallallahu Alaihi Wa Salam for 10 years, but he never even said to him any word of contempt or displeasure with him.

The Prophet, Sallallahu Alaihi Wa Salam, sometimes got angry as humans do. But he would get angry only for the sake of Allah, when any of Allah's limits are transgressed.

## 2. Prophet's Control of Anger

However, he did not allow his anger to make him depart from sound judgment, or right conduct. And he never allowed his anger to make him depart from treating people in the right way. He would not complain directly when someone offended him personally. For example, there is an incident when Abdullah Bin Mas'ood told him about a man who said that the Prophet Sallallahu Alaihi Wa Salam's division of spoils was not a division by which the pleasure of Allah was intended. So, when the Prophet Sallallahu Alaihi Wa Salam heard this, His face changed but did not react wrongly. He only said, "Moses was caused more trouble than this, and he was patient".

This person was accusing the prophet of not maintaining Allah's command in the way that he was dividing the spoils of war.

Allah says in the Qur'aan (5:2): Do not let your hatred of a people incite you to transgress. In another verse, Allah says: Do not let ill will towards any people incite you to be unjust. Be just that is nearest to Taqwa (God-consciousness). This is more direly required by a Da'ee (a person inviting people to Islam). This is because in many situations, a Da'ee meets people who insult Allah, the Prophet Sallallahu Alaihi Wa Salam, or Islam. If he lets anger overcome him, it will most certainly defeat the objective of Da'wah. His anger will frighten people away from him.

The Prophet Sallallahu Alaihi Wa Salam, said that the strong person is not the one who is able to wrestle another and beat them in a fight. But the strong person is the one who is able to control their anger.

Hasan Al Basri said, "Good character is nobility, unstinting generosity and enduring annoyance caused by others". And Ash-Sha'bi said "Good character is unstinting generosity, giving gifts and a cheerful expression". And Imam Ahmed ibn Hanbal said that "Good character is that you do not become angry or irritable". Another scholar said, No one swallows anything excellent in the sight of Allah than the anger he restrains, seeking to please Allah, the Most High.

## Lesson 2: Characteristics of the caller Part 8

### 3. Controlling Our Anger II

Trying to control our anger is difficult in the beginning, but the key is perseverance for long time. However, here are a few tips that help control anger:

- i. Respond when offended with patience and forgiveness.
- ii. Do not speak ill, even if someone irritating is addressing you. Allah says that Allah's faithful slaves are those who walk upon the earth modestly. And when the foolish ones address them, they say words of peace. This is very crucial for a Da'ee, who is keen to take people out of darkness of disbelief and ignorance to the light of Islamic knowledge.
- iii. Wearing a smile encourages others to listen to you. So it is very rare that you are going to earn a place with people by showing anger or an aggressive attitude.
- iv. The Prophet Sallallahu Alaihi Wasallam said that anger comes from the devil and the devil was created from fire. So, when one of you becomes angry, one should perform ablution.
- v. The prophet also commanded us to sit down if we are standing, and to lie down if we are sitting, to cool down anger.

### 4. The Test of Da'wah

After years of Da'wah to people of Makkah, prophet Muhammad went to Taif hoping to make them accept Islam. He was looking for someone to act as a protector and to help take up the responsibility of spreading the message of Islam. He spent long days in Taif, knocking on the door of every single house, to invite the people to Islam, and no one accepted Islam. Then, the leaders of Taif told the children and the street urchins to throw stones at the Messenger of Allah. So, these children began to throw stones at the Prophet Sallallahu Alaihi Wasallam, and he began to bleed to the extent that the blood was flowing down his body.

When he reaches the bottom of the mountain, he stops to rest. And at this time Gibreel comes and he says to him: O Muhammad, just give the order, and the angel of the mountain will crush this town and destroy it utterly.

Despite the anger of the Prophet Sallallahu Alaihi Wasallam he declined this offer, hoping to get their descendants accept Islam.

This is just one incident of the prophet's mercy, compassion and forgiveness. In the battle of Uhud, the prophet's molar teeth was broken but he never minded his personal hurt; rather, he started praying for the guidance of his oppressors. He never became furious over those people who harassed him. Rather he prayed for their guidance.

The responsibility of preaching is not a bed of roses, but it is a thorny path to tread on. So, a Da'ee should not always expect welcoming applause to be given for Da'wah efforts. But in fact, it is more likely that you should expect in the path of Da'wah people's reproaches and insults. These are things that are more often heaped upon the caller to Allah,, and therefore, as a consequence of that, controlling your anger, being merciful, patience, self-control and tolerance are vital to braving the trials and tribulations in the way of Allah Subhanahu Wa Ta'aala.

## Lesson 3: Characteristics of the caller Part 9

### 5. Naseehah I

The Prophet Sallallahu Alaihi Wa Sallam said, in a very well-known Hadith, “Ad Deen (the Islamic way of life is) an Naseehah”. So, the Companions asked, “To whom, O messenger of Allah?” He replied, “To Allah, His messenger, His book and to the leaders of the Muslims and to the general public.

‘Dean’ encompasses our whole way of living. And despite its vast comprehensiveness, the Prophet Sallallahu Alaihi Wa Sallam says that it consists in ‘Naseehah’.

### 6. Concept of Naseehah

Naseeha itself is something much more than just sincere advice. The basis of Naseeha is Ikhlāas (sincerity). It can be translated as wishing the good welfare of another person. So that's why it's often translated as advice or sincere advice because when you wish the welfare of another person, one of the things you're naturally going to do is advise them sincerely. It is the desire for every good for the one to whom it is directed.

Originally, it refers to the process of purifying the honey and filtering out the beeswax.

#### **Naseehah to Allah and His Book**

Naseehah to Allah means to single Allah out for worship, and to worship Allah alone without making any partners and without making any rivals to Him. This is both in the major aspects of Tawheed, and in respect to sincerity and having Ikhlāas in one's intentions. And having Naseehah towards the book of Allah means that you respect it, and memorise it, and you recite it as it should be recited and you act upon it.

#### **Naseehah to the Prophet**

Naseehah to the Prophet Sallallahu Alaihi Wa Sallam is to love him, venerate his guidance, believe that we should follow his Sunnah, learn it and teach it to the other people. We should defend the Sunnah from being marginalised and neglected.

#### **Naseehah to Muslims**

Jaabir Ibn Abdullah said: I gave an oath of allegiance to the Prophet Sallallahu Alaihi Wa Sallam based upon establishing the prayer, giving Zakaah, and selfless sincerity (Naseehah) towards every Muslim. So, the point of this is that it shows that the Prophet Sallallahu Alaihi Wa Sallam used to take an oath of allegiance from some people, based upon their agreement, to have Naseehah towards every Muslim.

The Prophet Sallallahu Alaihi Wa Sallam told us that every Muslim has six rights over his fellow Muslim, one of which is to give sincere advice when he/she seeks it.

The Prophet Sallallahu Alaihi Wasallam, said, "None of you truly believes until he loves for his brother (i.e., his fellow Muslim), what he loves for himself. Another narration collected by Imam Ahmed gives a more general meaning including also the non-Muslims according to Imam An Nawawi.

This is a type of Naseehah which means sincere wishing goodness for everybody. And the greatest goodness is of course, is the goodness of Al Islam.

### **Naseehah to leaders of the Muslims**

Today, the people who have authority over the Muslims are actually in many different countries. Does it mean that because those rulers are not Muslim that they also do not deserve Naseehah? No, they most certainly do. So, the Prophet Sallallahu Alaihi Wa Sallam, said that verily, Allah is pleased with three things from you:

- i. He is pleased that you worship Him and not associate anything with Him
- ii. That you hold fast to the rope of Allah all together and you do not become divided
- iii. And that you deliver Naseehah to those whom Allah has placed in charge of your affairs.

## **7. Naseehah and Da'wah**

Naseehah and Da'wah, in many ways, are actually one and the same thing. And maybe we should think about our Da'wah and Naseehah are more than preaching and inviting people to Islaam. If we adopt as callers to Islam, the attitude and the characteristic of Naseehah people will most probably feel our love and concern for them.

Naseehah includes whoever is placed over you, such as, authorities, teachers, parents and bosses, which means guiding them and advising them and helping them to achieve the best that they can in terms of their Deen. And in terms of their Dunya as well.

The Prophet Sallallahu Alaihi Wa Sallam said that every person is a shepherd and they will be asked about their flock. So, everybody has some level of responsibility over someone or something. And whatever Allah has given you responsibility of, Allah is going to ask you about that.

In the Hadeeth wherein Jibreel asked the prophet about Islam, Eman and Ihsan, he concluded by saying, "This is Jibreel; he came to teach you your Deen (religion). Therefore, Naseehah is incumbent upon every single aspect of this Deen, whether it is Imaan, Islam or Ihsaan.

## Lesson 4: Characteristics of the caller Part 10

### 8. Naseehah II

Naseehah is a very important characteristic, described by the Prophet Sallallahu Alaihi Wa Sallam, as Deen, by saying, “Ad Deen An Naseehah” as if the whole religion, the whole way of life of being a Muslim, is about this one characteristic.

#### **Naseehah to Allah**

Naseehah to Allah involves:

- i. Having Eman in Allah and the denial of any misinterpretation of his attributes, describing Him with the qualities of completeness, perfection and greatness, and that there is nothing like Him, while declaring him completely free from defects or deficiencies.
- ii. Absolute obedience to Him.
- iii. Loving and hating things or practices, etc., only for His sake.
- iv. Keeping good relations with those who obey Him, and disowning those who disobey Him.
- v. Recognising His favours, and giving thanks to Him for them.
- vi. Calling people to all that is good and beneficial in this world and Hereafter.

#### **Naseehah to the book of Allah**

Naseehah to the book of Allah involves:

- i. Giving it due respect. This due respect does not mean wrapping it up in many layers of cloth, and putting it high in the house, and then never touching it. Due respect is to recite it correctly, with the right pronunciation. And if you cannot do that, you exert yourself in the effort to do that.
- ii. Seeking to understand its meanings through serious study and contemplation.
- iii. Acting upon it, and fulfilling its commandments to the highest level.
- iv. Defending it from those who misinterprets it or attacks it.

### **Naseehah to the Prophet**

Naseehah to the Prophet involves:

- i. Testifying to the truth that he was sent with.
- ii. Obeying him in what he has ordered, and in what he has prohibited.
- iii. Aiding and assisting him in life and after death.
- iv. Being at enmity with those who are His enemies, and to align oneself with those who have made allegiance to him
- v. Respecting his rights and his honour to revive his way and his Sunnah to spread his Da'wah
- vi. Giving full respect and attention and importance to the science of Hadeeth and gaining understanding of its meanings.
- vii. Loving the family of the Prophet Sallallahu Alaihi Wa Sallam and the companions

### **Naseehah to leaders**

Naseehah to the leaders involves:

- i. Helping them follow the truth.
- ii. Obeying them in matters that do not go against the Sharia
- iii. Advising them
- iv. Ordering them to obey Allah Subhanahu Wa Ta'aala.
- v. Helping them to fulfil the rights of the Muslims, and not to rebel against them.
- vi. Fighting Jihad along with them
- vii. Showing no rebellion against them
- viii. Avoiding praising them with false praises.
- ix. And that Dua is made for the righteousness of them

## Lesson 5: Characteristics of the caller - Part 11

### 9. Mercy and Forgiveness

These two qualities are very essential for every single caller to Islam.

- i. Allah said in the Qur'aan (7:199), "Hold to forgiveness; command what is right; But turn away from the ignorant."
- ii. Allah said in the Qur'aan (15:85) "We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So, overlook (any human faults) with gracious forgiveness."
- iii. Allah said in the Qur'aan (24:22) "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful".
- iv. Mentioning the qualities of the people of Paradise, Allah said in the Qur'aan (3:134) "Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves the Muhsineen (those who do good, or do things perfectly)

This is the characteristic we need to develop within ourselves, not a characteristic of revenge, of violence, but a characteristic of concern of forgiveness, of overlooking of faults.

One of the shining examples of forgiveness is when prophet Muhammad captured Makkah, after suffering the persecution of the chieftains of Makkah for long years. When he conquered it, he forgave all of them. Similar is the case with Salahuddin Ayyubi, who, despite suffering very severely at the hands of the Crusaders, was very magnanimous and forgiving, when he eventually defeated them. And that is only because he himself was inspired and followed the example of our Prophet Muhammad Sallallahu Alaihi Wasallam.

So, when it comes to a time of dispute, or disagreement, struggles and fights, this is the time when we should especially adopt that characteristic of mercy and forgiveness and overlooking faults. And one should just imagine the level of moral excellence that one achieves when one does that. And this is especially the case when you have the power to retaliate at the time of provocation.

## 10. Reward and Status of Forgiveness

Allah describes the rewards in the Qur'aan (3:113), "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous".

The Qur'aan uses three types of words for this act of forgiveness, but each has a shade of meaning. That is slightly different from the other:

- i. The word Afa is normally translated as 'forgive', but it also means to forget and obliterate from one's mind. So, it's more than just forgiveness.
- ii. The other word that is used is Safaha. So, Safaha means 'to overlook', or 'to ignore', or 'to turn away from', or to treat the matter as if it did not affect one.
- iii. And then there is Kaffara, which means 'to cover something up', as Allah covers up our sins with His grace.

A Muslim is commanded to forgive the ignorant non-Muslims who cannot see the light of Islaam and are heedless to its teachings. Allah said in the Qur'aan (7:199), "Hold to forgiveness; command what is right; But turn away from the ignorant."

Remember, that our duty is just to convey the message in the best way possible. Sadly, it happens that many people do not stop and listen either because of hatred or envy. Regarding this type of people, Allah said in the Qur'aan (2:109), "Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things."

Yusuf, Alaihis salaam, is another example. His own brothers plotted to kill him, but eventually agreed to throw him a well, from which he happened to be taken by some people, who sold him for a small price as a slave. In the end, Allah gave him dominion. And at the peak of his power, he said to them, "No reproach will be cast on you this day. May Allah forgive you". He is the Most Merciful, the Most kind"

## Lesson 6: Characteristics of the caller Part 12

### 11. Patience and Perseverance

People exerting their efforts at calling others to Allah are bound to face many serious challenges. Even countries that claim to protect freedom of speech are now restricting the call to Allah and His Deen, under many different pretexts.

But we need to understand, and understanding this will give us a lot of patience, because this is absolutely essential for every caller to Islam. But first of all, let us remind ourselves of something that will really help us to have patience. And that is a promise from Allah of victory and success for this Deen.

#### **Enemies of Islam's desperate attempts to stop Islam**

Allah says in the Qur'aan (9:32) that the disbelievers want to extinguish the light of Allah with their mouths. But Allah will not allow except that his light should be perfected, even though the disbelievers hate it.

Non-Muslims make serious attempts at all level to strip Muslims of their identity, and put immense pressure on Muslims to adopt their culture and lifestyle. A Muslim may adopt certain elements in the other's culture, but beliefs, identity and lifestyle are lines that cannot be crossed.

Rather, we should remain be patient and steadfast enough to retain our way of life, Islaam because we have a promise from Allah, that He will make Islaam prevail.

The Reckoning for tyrants will definitely come and it will come soon enough. But it will not come by us imitating their evil ways. Rather, it will only come when we respond to them from a superior moral standing, when we are able to forgive and overlooked their offences.

#### **Loss and Success according to the Qur'aan**

Allah said in the Qur'aan (103:1-3), "By (the Token of) Time (through the ages) Verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Sabr (Patience and Constancy)".

So, this quality of patience is absolutely a key attribute to success in Da'wah. So, all of us need to cultivate this characteristic of Sabr. Many people want to see the change immediately, but success comes to those who show great patience and perseverance. Change takes time.

A group of companions came to Rasulullah Sallallahu Alaihi Wa Salam, and this is while they were suffering a great deal of persecution in Makkah. They addressed the messenger of Allah saying: look at this situation in which we find ourselves, will you not make Dua to Allah to lift this situation from us?

He said, I see you are an impatient people. He said, Verily, there were people who came before you, from whom a man would be taken and he would have his flesh combed off his bones with a metal comb, and he would still not renounce his religion. And another man from among them would be sawn in halves with a wooden saw, and he would still not renounce his religion. Verily a time will come when a woman will be able to travel from Sana'a to Hadramout and she will fear nothing except Allah and the wolf.

## 12. Rationale behind Trials

The wisdom behind the trials and tribulations the Muslims go through are:

- i. Life is a test. Allah created this world to be a test for us not to be a place of comfort and ease. If there was not difficulty and if there was not hardship, then where would the test be?
- ii. Part of what Allah's plan is to expose falsehood. There are people who claim freedom of speech, yet when push comes to shove, they are very happy and willing and quick to abandon freedom of speech. There are people who talk about human rights abuses, who condemn torture, but when it comes to them dealing with Muslims who have fallen prey to their persecution and transgression, all such principles are thrown out. They apply to the Muslims the same torture techniques that they used to outrightly condemn.
- iii. It is through this that Allah exposes their lies and hypocrisy. We are just a tool for Allah to do that, and that is all the more important for the sake of manifesting the truth of Islaam.

- iv. It is Allah's command that we be patient, that we persevere, that we forgive and overlook, because that is what our Deen teaches us and Allah wants the world to see that what his Deen gives the believer is far superior to what anybody else has.

## Question and Answer Bucket

### 1. How can Naseehah be understood with relation to the Deen?

**Ans.** Naseeha in respect to this Deen of ours entails performing acts of worship that are due to Allah Subhanahu Wa Ta'aala, that we perform them in the most perfect manner.

This characteristic of Naseehah cannot really be completed in respect to Allah Subhanahu Wa Ta'aala unless we truly love Allah Subhanahu Wa Ta'aala both in respect to the obligatory acts and in respect to the recommended acts of worship and this is a constant effort from us to get closer to Allah, through obedience and extra good deeds, along with purification of the heart, and the intention in keeping away from all that is forbidden and disliked.

Allah said in Surah Tawbah, verse 91, that there is no burden upon the weak, the sick or those who have nothing to give, once they have rendered Naseehah to Allah and His Messenger.

So, a Muslim should have this quality of Naseehah. As long as you have it, then you have fulfilled your duty whether you could do it or not. Allah is mentioning that people incapable of Jihaad, such as the poor, are not blameable, as long as they have that quality of Naseehah towards Allah Subhanahu Wa Ta'aala, which entails that the only factor that prevents them from fulfilling that duty is only their incapability.

### 2. How did the messenger of Allah deal with the leader of the hypocrites when he died?

The way the messenger Allah dealt with the leader of the hypocrites, Abdullaah bin Ubayy, is very inspiring and surprising. Everyone knows that the hypocrite can bring more harm to the Muslims than the clear disbeliever.

Yet, the prophet was insistent to pray and seek forgiveness for Abdullaah bin Ubayy, when he died.

And even Allah told the prophet that if you pray for him 70 times, we will not forgive him. And the Prophet Sallallahu Alaihi Wa Salam said to

Omar Ibn Al Khattaab if I thought that praying for him 71 times would help, I would have done it. So, this is the merciful and compassionate attitude of the Prophet Sallallahu Alaihi Wa Salam. That is the attitude of mercy and compassion and forgiveness and overlooking of faults that we should all try to display towards our fellow human beings.

### **3. What does Naseehah to common people entail?**

**Ans.** Naseehah to the common people entail that you:

- i. Keep harm away from them
- ii. Teach them what is beneficial to them especially in religion.
- iii. Help them in all possible ways.
- iv. Hide their faults, and to fulfil their needs and wants
- v. Remove that which is harmful to them.
- vi. Order them with good and to forbid them from evil, with gentleness, sincerity, compassion, and mercy for them
- vii. Have respect for the elderly, and to have mercy towards the young among them.
- viii. Protect their wealth, and their reputation, etc., in all possible ways
- ix. Encourage them to take on righteous character