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Whiteboard 1 Whiteboard 2

-The introduction is imperative in reminding us of the status of the messenger(s) so that we can increase our love for him, hence learning about him will become easier.

**Let us look at how Allah does the same in the Qur'an:**

- When Allah begins the fatiha with "الحمد" we fall in love with him.
- الحمد: Refers to praise that is coupled with love and exaltation. All the forms of the noblest praises belong to Allah, something which nobody else can deserve besides Allah.
- الرحمن الرحيم: The most encompassing in mercy. This increases your love for Allah.
- ملك يوم الدين: The "King" of kings, in front of whom nobody has any authority. This increases us in awe.
- إنيك تعيدواياك نستعين: Allah doesn't, like in other parts of the Qur'an, tell us to "Say" the following. He just spells it out, because once we love Allah, we are ready to follow his guidance.

**A lesson for us:** We must be the same, in that we beautify ourselves inwardly and outwardly to such an extent that we become lovable to others. By default, people will incline toward you and listen to you.

- When Allah introduces the Qur'an, He mentions it to be the "Guidance for those who have Taqwa", which makes you love its message and want to read it.
- The point is not to be a different person in front of others and a different one at home, it is to initiate a transformation within yourself that makes you loveable in all spheres of life.
- "When Allaah loves a slave, He says to Jibreel, 'I love so-and-so, so love him,' so Jibreel loves him and then calls out to the people of heaven, 'Allaah loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him."** [Bukhari]
- ﴿يَمَّا رَحِمَهُمُ اللَّهُ لَبِثَ لَيْسًا وَلَوْ كُنْتَ فَخًا غَلِيظًا لَتَنفَسُوا مِنْ حَزَاكِ﴾
- "And with Allah's mercy, you were soft towards them, and if you were harsh hearted, they would have flocked form around you." [Al 'Imran: 159]

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{وَكُنَّا لَكُمْ لَبِثًا فَغُرِّبُوا} "And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion" [Al An'am: 112]

{الظلم ظلمات يوم القيامة}

"Oppression [is in the form of] darkneses on the day of judgement."

- People may fall into the error of oppression because they interpret the laws of the Shari'ah contradictory to the intent of the sacred texts.
- They may use general aayaat in light of specific aayat, and vice-versa. This lackluster methodology without any academic rigour leads to assumptions, incorrect conclusions, and mostly; oppression.

**May Allah protect our ummah.**

- The internet has brought the distant close to us, and a gap has been filled to allow more people access. This has lead to people misguiding others online and through the media. Like the fitnah of ISIS.
- If we think about this in a da'wah sense, some people may first hear of Islam as a result of something on the news that is a misrepresentation. This is what happens when we don't understand the Qur'an and the sunnah with a rigorous, academic methodology.
- This is especially the time when we should make du'a for Allah to protect us from fitnah.
- ﴿خَيْرُ الْقُرُونِ قُرْنِي ثُمَّ الَّذِينَ بَلَّغُوا بَلَّغَهُمْ ثُمَّ الَّذِينَ بَلَّغُوا بَلَّغَهُمْ﴾
- "The best of generations is mine, then those that come after them, then those that come after them." [Bukhari and Muslim] So our methodology should be according to what our predecessors did.
- When Shaytan has lost keeping people off worship, he gives them misguidance with regard to how they worship Allah.
- That's why Allah mentions "Not those who have angered you." and "Those who are misguided.", Allah has cited them as astray because they are both on extreme sides of the path.

**CERTAIN FATAWA IN THIS DAY AND AGE SHOULD NOT BE FOLLOWED IRRESPECTIVE OF WHO SAYS IT UNLESS IT COMES FROM A REPUTABLE FIQH COUNCIL.**

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{تركت فيكم شينين ان تضلوا بعدهما ما تمسكتم بهما، كتاب الله وسنتي}

"I have left amongst you two things, you will not be misguided as long as you hold on to them. Allah's book and my sunnah." [Narrated by Al Hakim and Malik in his Muwatta']

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- Allah created the trees and the animals, all of it is part of Allah's creation. We respect those things that surround us because Allah created it, and has honoured the children of Adam.
- So, although we must not be apologetic about our religion, our confidence should not lead us to deride other non-Muslims or those that are misguided.
- Halimah al-Sa'diyyah nursed the Prophet(s) and Abu Sufyan. This teaches us that guidance is not hereditary.
- The brothers who threw Yusuf in a well were sons of a Prophet! This teaches us the same ^.
- Umm Ayman Barakah Al-Habashiyyah (Someone who brought up the Prophet(s) after his(s) mother died) was the one who cried after the death of the Prophet(s). When some sahabah came to console her, asking her why she was upset as Allah has chosen the best for the messenger(s), She said:

**"I am not crying at the Prophet's death. He has gone to a better place. I cry because Revelations have ceased coming."**

This statement shook Abu Bakr and Umar.

[You have permission to facebook, tweet, broadcast, email, and announce this to all corners of the earth]

- What was the first revelation?
- Aisha(r) – the first revelation was "Iqra' "
- Jabir(r) – first revelation was the first few ayat of surah al-Muddathir.
- The Prophet(s) became a prophet with "Iqra' " and a messenger with "Stand up and warn" from surah Muddathir.

Benefit: Knowledge ("Read") comes before action ("Stand up and warn")

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- Leaders of Da'wah organisations should be students of knowledge.
- Imam al-Shatibi, in his book "Al-Muwafaqaat", he lists five types of makruh, and one of them is to be in a position where others look up to you and act not upon knowledge.
- In da'wah organisations, we have to bounce our ideas off established students of knowledge, and validate our ideas.
- Ibn ul Qayyim said, "Someone who takes a fatwa from the middle-ages and passes it onto the current condition is worse than the doctor giving patients old medicine."
- Therefore, Studying fiqh is not the same as passing fatawa.
- Imam Ahmad refused to pass fatwa in the presence of Imam al-Shafi'i while al-Shafi'i was in Iraq.
- There are aadab related to being a person of knowledge, so our teachers are referred to as "Shaikh" out of respect. Still, it wasn't from the way of the scholars to call themselves "Shaikh" so and so. However, if there are du'aat currently doing this then we think best of them because there is a culture and the issue is complex.
- Imam al Qarafi said "The scholars of Usul al-Fiqh are generals that allow them to rule in light of today, whilst taking into consideration tomorrow."
- Imagine a world where we had Muslims representing the world in all spheres- in sport, academia, the media etc. True representatives of the Muslim ummah.
- Imagine a Muslim golfer, pharmacist etc. representing our religion on an international level.
- BE THE BEST. REPRESENT THE UMMAH.
- Allah revealed the best book, to the best prophet, in the best place. He then called us in the book, "The best of nations."
- We can and should be the best.
- The Prophet(s) was first told to "Warn those close to him.", then his people, then all of the Arabs, then all of mankind.
- The Qur'an mentions explicitly that Islam is a world religion, and he (s) sent messages to all the kings.

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