

Calling to the Knowledge

الثالثة: الدعوة إليه

The third is calling to it.⁹

[9]:

His saying, “Calling to it”: meaning, it is not sufficient that a person learns knowledge and acts himself and does not call to Allaah the Mighty and Majestic. Rather he must call and invite others so that he benefits himself and benefits others, and because this knowledge is something he is entrusted with, it is not your personal property which you can hoard away and withhold from the people, when the people are in need of it. So what is obligatory upon you is to convey it and to explain it and to call the people to good. This knowledge, which Allaah has given you the task of carrying, is not an endowment for your benefit alone, rather it is for you and for others besides you, so do not keep it to yourself and prevent the people from benefiting from it. Rather it is essential that you convey it and you must clarify it to the people. He the Most High said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ آل عمران: ١٨٧

And when Allaah took the solemn agreement from those who were given the scripture, you must make it clear to the people and not conceal it [3:187]

This is a solemn agreement which Allaah took from the *‘ulemaa* (people of knowledge) that they would make clear to the people that which Allaah has taught them, in order that the good should spread, and to bring the people out from the depths of darkness into light, and this was the work of the Messengers and of those who followed them. He the Most High said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ يوسف: ١٠٨

Say: “This is my way, I call to Allaah upon clear knowledge, I and those who follow me, and Perfect is Allaah and I am not from the people of *shirk* (those who associate others with Allaah).” [12:108]

This is the way of Messenger *sallallaahu’alaihiwasallam* and the way of his followers: knowledge, and action and calling to Allaah the Mighty and Majestic. So whoever does not call, and he has the ability to call, and he has knowledge and he conceals it, then he will be given a bridle of fire on the Day of Resurrection as occurs in the hadeeth.⁵

⁵ Reported by Aboo Daawood and At-Tirmidhee and Ibn Maajah from a hadeeth of Aboo Hurayrah who said: Allaah’s Messenger *sallallaahu’alaihiwasallam* said, “Whoever is asked about knowledge and he conceals

Having patience upon harm which is encountered whilst carrying this out.

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ

The fourth is having patience upon any harm encountered whilst carrying it out.¹⁰

[10]:

His saying, “Having patience upon any harm encountered whilst carrying it out”: it is known that whoever calls the people, and commands the good and forbids the evil, then he will be exposed to harm from the evil-doers, because many of the people do not want good, rather they want desires and forbidden things and false whims, so when someone comes who calls them to Allaah and who deters them away from their desires, then there will certainly be a reaction from them either in speech or in action. So what is obligatory upon whoever calls to Allaah and desires the Face of Allaah is that he should have patience upon the harm, and he should persist in calling to Allaah, and his example in that regard will be the Messengers *‘alaibimus-salaatuwassalaam*, and the best of them and their seal is Muhammad *sallallaahu‘alaibivasallam*.

What did he encounter from the people, how much harm did he suffer in sayings and actions? They said he was a sorcerer and a liar, and they said he was a madman. They said those sayings about him which Allaah the Mighty and Majestic has mentioned in the Qur’aan. And they harmed him with physical harm, they threw stones at him until his heels ran with blood *sallallaahu‘alaibivasallam* when he called them to Allaah the Mighty and Majestic. And they threw the after-birth of camels on his back whilst he was making prostration by the Ka’bah, and they threatened to kill him and they tried to intimidate him, and in the battle of Uhud, there occurred to him and to his Companions that which occurred *‘alaibis-salaatuwassalaam* – they broke his lateral incisor tooth and they wounded his head *sallallaahu‘alaibivasallam* and he fell into a ditch, and he was the Prophet of Allaah – all of this was harm in calling to Allaah the Mighty and Majestic. However he had patience and he bore it and he was the most excellent one of the creation *‘alaibis-salaatuwassalaam*. So therefore whoever carries out this call will certainly face harm in accordance with the level of his *eemaan* and his call, however it is upon him to have patience as long as he is upon the truth, then he should have patience and bear it, for he is in Allaah’s cause, and whatever harm befalls him then it will be reward from Allaah the Perfect and Most High, upon the scale of his good deeds.

it, then Allaah will give him a bridle of fire on the Day of Resurrection”. [Al-Albaanee declared this hadeeth hasan saheeh]. And Ibn Maajah reports a longer wording from Aboo Sa’eed Al-Khudree ... [declared very weak by Al-Albaanee].

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾ العصر: ١ - ٣

And the Proof is He the Most High's saying:

By Time. Mankind is certainly in loss. Except for those who have *eemaan* (those who truly believe) and perform righteous deeds, and enjoin one another with the truth and enjoin one another with patience. [103:1-3]¹¹

[11]:

It is obligatory that you learn these four matters in detail – is there any proof for what the Shaikh has said? That it is obligatory upon us to learn these four matters, and he has promised us that he will not say anything except with a proof, so where is the proof? The proof upon that is His saying, He the Most High, *Bismillaahirrahmaanirraheem*.

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

By Time. Mankind is certainly in loss. Except for those who have *eemaan* (those who truly believe) and perform righteous deeds, and enjoin one another with the truth and enjoin one another with patience. [103:1-3]

“Except for those who have *eemaan*”, **this is the first matter:** knowledge, because *eemaan* cannot be except through knowledge, which is awareness of Allaah the Mighty and Majestic, awareness of His Prophet and awareness of the religion of Islaam with the proofs.

The second matter: “And they perform the righteous deeds”, this is action upon the knowledge.

The third matter: “And they enjoin each other with the truth”, this is calling to the knowledge and action.

The fourth matter: “And they enjoin each other with patience”, upon harm in the path of calling to knowledge and action.

So His saying, He the One free of all imperfections:

﴿وَالْعَصْرِ ۝١﴾ العصر: ١

By Time. [103:1]

The, “*Waw*”, is the *waw-ul-qasm* (the ‘*waw*’ of an oath). And *Al-‘Ayr* is a noun upon which an oath is sworn and it is *majroor*, and the sign that it is *majroor* is that it has a *kasrah* upon it. And what is meant is Time and a time period.

Allaah the Most High swears by a time period and by Time, and it is something created. And Allaah the Majestic and Most High swears by whatever He wishes from the creation, but the creation may not swear an oath except by Allaah. And Allaah does not swear an oath except by something which has importance, and which contains a Sign from His Signs, He the Perfect and Most High. So this Time, contains a lesson and has importance, and therefore Allaah swore an oath by Time, and He swore by the night when it covers, and He swore an oath by the daytime brightness.

But as for the creation, then he may not swear an oath except by Allaah. And it is not permissible for us to swear an oath by other than Allaah. He *sallallaahu‘alaihwasallam* said:

من حلف بغير الله فقد كفر أو أشرك

“Whoever swears an oath by other than Allaah, then he has committed unbelief or he has committed *shirk*.”⁶

And he said:

من كان حالفاً فليحلف بالله أو ليصمت

“Whoever is going to swear an oath, then let him swear by Allaah or let him keep silent.”⁷

So Allaah swears by whatever he wishes and he does not swear except by something which has importance and which contains a lesson, so what is the lesson here in this Time? The lessons are tremendous, the succession of the night and the day, and how they interchange and take from each other, this one taking from that one, and that one taking from this one, and they succeed each other in this amazing ordered manner which does not vary or alter.

This is a proof for the Ability of Allaah the Perfect and Most High. And then, whatever occurs within this Time from events and catastrophies and calamities and from favours and blessings and good things, and whatever occurs within this Time, this is from the lessons. And likewise because night and day are an arena for righteous action to be performed in. He the Most High said:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً﴾

⁶ Reported by Aboo Daawood and At-Tirmidhee from a hadeeth of Ibn ‘Umar *radiyallaahu‘anbumaa* [Al-Albaanee – *saheeh*].

⁷ Reported by al Bukhaaree as hadeeth 6108 and by Muslim as hadeeth 1646/3 as a hadeeth also of Ibn ‘Umar *radiyallaahu‘anbumaa*.

And He (Allaah) is the One who made the night and the day to follow each other in succession ...

Meaning they follow each other in succession, this one follows on from this one.

﴿لِمَنْ أَرَادَ أَنْ يَذْكَرَ أَوْ أَرَادَ شُكُورًا﴾ الفرقان: ٦٢

... for whoever wants to be reminded of Allaah or whoever wants to give thanks for Allaah's favours. [25:62]

And in some of the recitations of this *ayah*:

﴿لِمَنْ أَرَادَ أَنْ يَذْكَرَ﴾

... for the one who wants to remember Allaah ... [25:62]

So the night and the day are a tremendous bounty to be earned for a person who utilizes them in obedience to Allaah the Mighty and Majestic, and the arena for action is the night and the day, you have nothing else besides the night and the day, they are the arena for action and for good and pure earning for this world and the hereafter. So in the night and the day there are lessons and there are benefits, so therefore Allaah swore an oath by Time.

What is this oath sworn upon? It is His saying:

﴿إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ﴾ العصر: ٢

Mankind is certainly in loss. [103:2]

It means all of the descendents of Aadam, He did not exclude anyone, neither the kings nor the leaders, nor the rich people nor the poor people, nor the free people nor the slaves, nor the males nor the females. So, “Al”, in, “Al-Insaan”, is for *istigbraaq* – to make the word all-inclusive. All of the descendents of Aadam are in loss, meaning they will be in loss and destruction if they waste this precious Time, and they utilize it in disobedience to Allaah and in doing that which will harm them.

And this Time which is very cheap with many people, time seems prolonged for them, they become weary and bored, and they say, “We want to kill some time”. So they bring amusements, or they travel abroad to spend a holiday and just to spend some time somewhere, or they laugh and joke to use up time. So those people, they use it up and waste it – then it will be loss and regret upon them on the Day of Resurrection. And it could be the source of their true happiness, if only they took care of it.

So all of the descendents of Aadam are in loss and destruction, except for those who have the four qualities which are: knowledge and action and calling to Allaah and having patience upon any harm which the person meets.