

What do we learn from the Pilgrimage of Prophet Muhammad (PBUH)? BS Foad, MD 2018

(1)He showed us how to perform Hajj: He said: (Take your rites after me). He circled the Ka'Ba seven times (Towaf); then he walked between Safa & Marwa (Sa'Y); then on the 9th day of Zul-Hijja he entered Arafat, prayed Zuhr (Noon) & asr (Afternoon) prayers together, and sought Allah's forgiveness, mercy and guidance, and stayed there till sunset; then he left for Muzdalifa, where he prayed Maghrib (sunset) and Eisa'a (Night) prayers together; then after Fajr (Dawn) prayer he went to **Mena**, where he sacrificed the animals and shaved his head, then went to Macca to do Towaf Al-Ifada, then back to Mena to throw the stones after Zuhr prayer, then he stayed in Mena for 3 days and repeated stone throwing the second and third day.

(2)The Prophet's Khutba (sermon) in Hajj: He taught the Muslims what is important in their faith: "O Prophet We sent you as a witness, a bearer of glad tidings, and as a warner, and as one who invites to Allah, by His leave, and as a lamp spreading light" Al-Ahzab (Confederates) 33: 45 & 46; "We have sent down to you this message that you may explain clearly to the people what is sent to them, and that they may reflect" An-Nahl (The Bees) 16: 44; "Say: "This is my way, I invite to Allah, with conviction and clear insight" Youseff (Joseph) 12: 108

1-Do good for you are accountable to Allah, and your time on earth is limited: (O people listen to what I say: I do not know if I will see you again after this year in this place. You are going to meet your Lord, and He will ask you about your deeds) "Be aware of the Day when you will be brought back to Allah: then every soul shall be paid what it earned; and none shall be dealt with unjustly" Al-Baqara (The Cow) 2: 281. Only our good deeds will save us: "Let me not be in disgrace on the Day when they will be raised up. The Day when neither wealth nor sons will avail, but only he will prosper that comes to Allah with a sound heart" Ash-Shura'a (The Poets) 26: 87-89; "Indeed the righteous deeds cancel out the wrong deeds" Hud (Prophet Hud) 11: 114. The only currency on the Day of Judgment is our deeds. If we wronged someone we have to give him of our good deeds, and if we have no good deeds we will shoulder some of his bad deeds to the extent that we wronged him.

2-(Your souls & possessions are sacred as this day is sacred, in this sacred month, in this sacred place: it is unlawful for one to kill or take the possessions of another person): "Do not kill the soul that Allah has made sacred except through due process of law" Al-Isra'a (Night Journey) 17: 33. Prophet Muhammad (PBUH) said: (Everything that a Muslim holds dear to him: his life, possessions and family, is sacred and to be safeguarded; it is enough evil and sin that a Muslim humiliates his brother Muslim) Abou Dawood & Ibn Majja.

3-Be faithful to your trusts (Whoever was entrusted with something let him give it back to the one who trusted him with it) "Allah does command you to render back your trusts to those to whom they are due; and when you judge between people that you judge with justice" An-Nesa'a (The Women) 4: 58; "Those who faithfully observe their trusts and their covenants" Al-Mumenoun (The Believers) 23: 8.

4-(You have rights over your wives, and they have rights over you): "Live with them on a footing of kindness and equity" An-Nesa'a (The Women) 4: 19. The Prophet (PBUH) said: (Be good to your wives)

5-(Muslims are brothers, one to another): (A Muslim is the brother of another Muslim; he does not wrong him or leaves him unsupported; Taqwa (righteousness) is in your hearts (pointing to his chest).

6-Usury is forbidden: "O you who believe devour not usury, doubled and multiplied, but fear Allah that you may prosper" Al-Imran (The Family of Imran) 3: 130

7-Be careful of Satan and his influence: "Satan is an enemy to you, therefore treat him as an enemy" Fati: 6

8-Hold on to the Qur'an and Sunnah: (I have left with you two things, you will not become misguided as long as you hold on to them: The Book of Allah and my Sunnah (tradition). "Indeed this Qur'an guides to what is right" Al-Isra'a (Night Journey) 17: 9

What do we learn from the Hajj (Pilgrimage) of Prophet Muhammad (PBUH)?

BS Foad, MD 2018

The Prophet (PBUH) showed us how to perform Hajj

He said: **(Take your rites after me)**

He also said: **(Pray as you see me pray)**

The Prophet (PBUH) performed Hajj only once in the 10th year after immigration to Madinah. His intention was to do both Hajj and Umra (lesser pilgrimage).

Towaf (Circling the Ka'Ba)

He circled the Ka'Ba seven times, seeking Allah's forgiveness and mercy and saying Dua'a. Towaf is a form of prayer

Sa'y (Walking between Safa & Marwa)

Walking between the hills of Safa and Marwa, paying homage to Hajir, the wife of Prophet Ibrahim (Abraham) and the mother of Prophet Isma'il (Ishma'il). She walked between these two hills seeking water for herself and her infant son

Arafat

On the 9th day of Zul-Hijja, the Prophet (PBUH) entered Arafat, a valley close to Macca, and stayed there till sunset. He prayed Zuhr (Noon) prayer and Asr (afternoon) prayer together.

In Arafat the Prophet (PBUH) prayed for Allah's forgiveness, mercy and guidance

Muzdalefa

After sunset the Prophet (PBUH) went to Muzdalefa, where he prayed both Maghrib (sunset) and Eisa'a (night) prayers together. He also prayed Fajr (Dawn_ prayer there

Mena

After Fajr prayer he went to Mena, where he sacrificed the animals (Hady), and shaved his head

Then he went to Macca to do Towaf Al-Ifada (ciecling the Ka'Ba)

Then he returned to Madinah where he threw the stones (Ramy Al-Jamarat) after Zuhr prayer

He stayed in Mena 3 days, and repeated throwing the stones in the second and third day.

The Prophet's Khutba in Hajj

(1)(O people listen to what I say. I do not know if I will see you again after this year in this place)

After Surat Al-Nasr (The Victory) was revealed the Prophet (PBUH) knew that his time on earth is limited. He wanted to complete his mission and stress the Muslims the basic principles of faith, and explain the rituals of worship.

He stated that people should listen carefully to what he says. We should listen, learn and apply what the Prophet (PBUH) says to us. He was sent as a witness, a warner and a bearer of glad news, and as someone who invites to Allah, and as beacon of light and guidance. The Qur'an states:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Prophet We sent you as a witness, a warner and as a bearer of glad news
Al-Ahzab (Confederates) 33: 45

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

And as one inviting to Allah, with His leave, and as a lamp spreading light

Al-Ahzab (Confederates) 33: 46

The Prophet (PBUH) explained the Qur'an, inspired to him, and applied the teachings of the Qur'an in his character & behavior, and became an example to follow. The Qur'an states:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

You have indeed in the messenger of Allah a beautiful example of conduct to those who hope to meet Allah and believe in the Last Day and remember Allah often

Al-Ahzab (Confederates) 33: 21

As Muslims, we need to deliver and explain the message of Islam, in a clear way, as did Allah's messenger, complying with the Qur'anic order:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say: “This is my way, I do invite to Allah, with clear conviction and insight, I and those who follow me

Youseff (Joseph) 12: 108

(2) You are accountable to Allah, use your time on earth wisely and do good

(You are going to meet your Lord and He will ask you about your deeds)

Every human being will live his life for a certain number of years then will die.

The Qur’an states:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

“You are going to die, and they are going to die, then on the Day of Judgment you will dispute in the presence of your lord”

Az-Zumar (The Groups) 39: 30 & 31

He can waste his life chasing his vain desires, or he can do something useful, and help those who need his help. Whatever we do in our life is duly recorded and we will face judgment before Allah. Prophet Muhammad (PBUH) said:

(Every human being will be asked on the Day of Judgment to account for four areas: His life, what did he do with it? And his youth: did he use it wisely or abuse it? And his money: how did he earn it and how did he spend it? And his knowledge (and wisdom) what did he do with it?) Termedhi.

The Qur’an states:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا

يُظْلَمُونَ

“And fear the Day when you will be brought back to Allah, then every soul will be requited what it had earned, and none will be treated unjustly”

Al-Baqara (The Cow) 2: 281

And

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ
زُحِرَاحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ
الْعُزُورِ

“Every soul shall have a taste of death, and only on the Day of Judgment will you be given your full dues; those distanced from Hell and admitted to the Garden have indeed succeeded; the life of this world is nothing but chattels of decetion”

Al-Imran (The Family of Imran) 3: 185

Those who fear Allah and understand their accountability hasten in all good deeds, and are foremost in doing good:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ
أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ ۚ وَهُمْ لَهَا سَابِقُونَ

“Those who approach everything they do with the understanding that they will be brought back to their Lord, they hasten in all good deeds, and are foremost in them”

Al-Mumenoun (The Believers) 23: 60 & 61

(3)The sanctity of human life

(Your souls and possessions are sacred, and it is unlawful for one to shed the blood of another, or to take another person’s possessions. They are sacred, as this day is sacred, in this sacred month, and in this sacred place).

The Qur’an stresses that human life is a gift from God. Therefore, it is sacred, and it is not allowed to take the life of another human being except through due process of law:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

“Do not kill the soul that Allah has made sacred, except through due process of law

Al-Isra’a (Night Journey) 17: 33

Killing even one soul is forbidden and amounts to the killing of all mankind. Similarly, saving one soul is like saving all humanity:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ

فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا

النَّاسَ جَمِيعًا

“Because of this We ordained on the Children of Israel that killing one soul, unless it be for murder or spreading mischief on earth, is considered like the killing of all mankind, and that saving one soul is like saving all of mankind

Al-Ma’ida (The Table) 5: 32

Prophet Muhammad (PBUH) said: (The life of a Muslim, who bears witness that there is no god but Allah and that I am Allah’s messenger, cannot be taken except by one of three (sins): Committing adultery when he is married, or murdering another soul, or leaving his religion and leaving the group of Muslims) Narrated by Ahmad, Bokhari & Muslim.

The Prophet (PBUH) was emphasizing the rights and civil liberties of Muslims: his life, possessions and family. He said: (Everything that a Muslim holds dear to him: his life, possessions and family, is sacred and to be safeguarded; it is enough evil and sin that a Muslim humiliates his brother Muslim) Abou Dawood & Ibn Majjah

Instead of killing or wasting human life we are charged with safeguarding human life, and providing work and education for mankind and respecting the rights and liberties of all human beings and their dignity.

(4) Be faithful to your trusts

(Whoever was entrusted with something let him give it back to the one who trusted him with it)

Being trustworthy and faithful to our trusts and covenants is part of faith. Prophet Muhammad (PBUH) was known as the Al-Ameen (The one to be trusted) and as Al-Sadiq (The one who tells the truth).

The Qur'an orders us to be faithful to our trusts and covenants:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

“O you who believe fulfill all obligations lawful unto you”

Al-Ma'ida (The Table) 5: 1

And

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ

أَنْ تَحْكُمُوا بِالْعَدْلِ

“Allah does command you to render back your trusts to those to whom they are due; and when you judge between people that you judge with justice”

An-Nesa'a (The Women) 4: 58

Being faithful to our trusts is a characteristic of Allah's righteous servants who will succeed. The Qur'an states:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

“Those who faithfully observe their trusts and their covenants”

Al-Mumenoun (The Believers) 23: 8

Betraying our trusts is a sign of hypocrisy. Prophet Muhammad (PBUH) said: (The Sign of a hypocrite are three: When he talks, he lies; and when he promises, he does not keep his promise; and when he is entrusted, he betrays his trust)

Bokhari & Muslim.

(5) All Reba (usury) is null and void

(All the usury is null and void. You have the capital of your money, and thus you do not wrong anyone, and no one is to wrong you. Allah willed that there shall be no Reba. The usury of my uncle Al-Abbas is all cancelled)

There is a difference between commerce (selling and buying) and usury. Reba or usury is lending money at exuberant rates, and using your power over those you lend money to. Buying and selling is lawful as long as one is honest and does not cheat others, but Reba is forbidden in the Qur'an:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

“Allah has permitted trade and forbidden usury”

Al-Baqara (The Cow) 2: 275

And

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

“Allah will deprive usury of all blessing, but will give increase for deeds of charity, for He loves not any ungrateful sinner”

Al-Baqara (The Cow) 2: 276

And

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُفْلِحُونَ

“O you who believe do not devour usury doubled and multiplied, and fear Allah that you may prosper”

Al-Imran (The Family of Imran) 3: 130

Usury had bad effects on society. It increases the gap between the poor and wealthy, and it allows the wealthy to exert pressure and enslave the poor. It is getting money without exerting much effort. It encourages laziness and increase unemployment and causes economic stagnation. That is why Reba or usury is condemned and forbidden in Islam.

(6) Be good to your wives

(You have rights over your wives and they have rights over you. Your rights is that they allow no one you dislike to enter your homes and that they do not commit a shameful deed. If they commit a shameful deed, then you are allowed to distance yourselves and not share their beds, and to beat them lightly. You are obligated to provide for them and clothe them according to what is acceptable. Fear Allah concerning women, for they are helpless and under your protection, and they possess or own nothing. You have taken them and made their persons lawful for you by the word of Allah)

The relationship between man and his wife is something to be cherished and safeguarded, for it is a blessing and a sign of Allah. This intimate relationship is

based on kindness, love and mercy. It grows solid and deeper with time, and with every test and trial. The Qur'an states:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among His signs is that He created for you spouses from among yourselves that you may find peace and happiness with them, and He established your relationship on kindness, love and mercy. Indeed in this are signs for those who reflect”

Ar-Rum (The Romans) 30: 21

This relationship is very intimate, and the Qur'an described it as an inner garment, implying that it protects and beautifies us. It completes and complements us:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ

لِبَاسٌ لَهُنَّ

“They are your inner garments, and you are their inner garments”

Al-Baqara (The Cow) 2:

We should work to improve and strengthen this relationship. This requires proper understanding, sacrifice, patience, tolerance and commitment. It also requires respect and acknowledgment of the role and effort of each of the spouses. It requires open communication and listening carefully to the needs and concerns of each party, and a willingness to learn and change our behavior.

There is no place in a Western society for wife-beating. The Prophet's comments regarding wife-beating may have been applicable at his time, but are not proper or applicable in our time or society. If a husband resorts to violence it is the right of the wife to call the police and he will be imprisoned.

Differences of opinion and arguments can be settled with patience and kindness, respect and sacrifice. There is no need for violence or for one to dominate the other party or force his/ her own opinion.

(7) Be careful of Satan and his evil influence, and do not obey him

(O people Satan has despaired of being worshipped in your land, but if you obey him in anything else he will accept that; so be careful of the influence of Shaytan (Satan or the Devil) on your religion)

Satan is an avowed enemy to man. He vowed to mislead mankind from the path of God, and he uses every means at his disposal to deceive us and to ruin us.

قَالَ فِيمَا أُغْوَيْتَنِي لَأَفْعِدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

ثُمَّ لَأَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا

تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

“

He can see us, while we cannot see him or his hosts, and he appeals to our vain desires and our human weakness

يَعِدُهُمْ وَيُمَنِّيهِمْ ۗ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

He makes them promises and creates in them false hopes, but all of Satan's promises are nothing but lies

An-Nesa'a (The Women) 4: 120

The only way to protect ourselves from the evil influence of Satan is to obey Allah and behave in a righteous way. God promised that Satan has no authority over God's righteous servants

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

“As for My servants you have no authority over them; enough is your Lord to depend on

Al-Isra'a (Night Journey) 17: 65

Allah's righteous servants are aware of Satan, and as they remember Allah they can see the attempts of Satan to misguide them, and are able to stand his assaults

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

As to those who are righteous, when they feel an assault from Satan, they bring Allah to remembrance, and lo they can see clearly

Al-Araf 7: 200

(8) Hold on to the Qur'an and Sunnah

(I have left you on a clear path: the Book of Allah and the Sunnah of His prophet; if you hold on to them you will never become misguided ever)

As long as we follow the Qur'an and the Sunnah of Prophet Muhammad (PBUH) we will not be misguided, and we will be guided to the straight path of Allah.

Prophet Muhammad (PBUH) said: (I have left among you two things, you will not become misguided after them: the book of Allah and my tradition; they will not separate till they come to me at the basin (in paradise) Hakim.

The Qur'an states:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ

يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

“How can you reject faith, while the signs of Allah are being recited to you, and amongst you lives His messenger?”

Al-Imran (The Family of Imran) 3: 101

The Prophet (PBUH) guides us to a straight path:

وَإِنَّكَ

لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

“You (O Muhammad) indeed guides to a straight path, the path of Allah”
Ashura’ (Consultation” 42: 52

If we follow our vain desires, and leave the Qur’an and Sunnah we will become misguided. The Qur’an states:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ

عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

“This is My way, leading straight, follow it, follow not other ways, for it will mislead you from the way of Allah”

Al-Ana’m (The Cattle) 6: 153

Prophet Muhammad (PBUH) drew a straight line and said: (This is the path of Allah leading straight). Then he drew lines on its right and on its left, and said: (These are other paths, on each path is a devil).

(9)The Prophet (PBUH) wanted to make sure that those listening to him understood what he said, and that they inform those who are absent:

(O people consider my words, for I have delivered the message. O people listen to what I have to say and consider it. O Allah have I delivered!) The people answered: “Yes”. The Prophet (PBUH) then said: (O Allah be a witness)

It is our duty as Muslims to keep alive the prophet’s mission of informing mankind about Islam, and to deliver God’s message in a way that is clear and logical.

Prophet Muhammad (PBUH) stressed the importance of relating his sayings. He said: (May Allah make the face of the person full of delights, who heard my saying, then deliver it as he heard it; for it is possible that a person may carry knowledge, and he himself is not a scholar, or he may carry knowledge to someone who is more knowledgeable than him) narrated by Ahmad.

It is important to deliver the sayings of the prophet with no mistakes and in a way that people can understand and relate to.

The Qur'an underscores the duty of Muslims to follow in the footsteps of the Prophet (PBUH) in inviting mankind to Islam, with conviction and clear concept:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say” This is my way, I invite to Allah, with clear vision and conviction, I and those who follow me”

Youseff (Joseph) 12: 108

Prophet Muhammad (PBUH) was sent as a messenger to all mankind, not just for Muslims. The Qur'an states:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say: “O people I have been sent as the messenger of Allah to you all”

Al-Araf 7:

And

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“We sent you but as a messenger to all mankind, giving them glad tidings, and warning them, but most know not”

Sa’Ba 34: 28

If we invite people to Islam in a wrong way, or in a rigid way, or in a way that is illogical or say things that does not make sense then we have betrayed Allah and his messenger. For surely people will look at our words and behavior as wrong and not truthful, and that will make them run away from Islam. This wrong behavior, particularly by rigid extremists has caused more damage to Islam and Muslims than wars carried out by Christian crusaders in times past.

Prophet Muhammad (PBUH) and his companions told us to talk to others in a way that they can understand, and not over their heads. The message of Islam, and the sayings of the Prophet and the Qur'an are clear, logical and effective when presented properly and correctly. People listening will be able to discern and realize the truth in divine revelation, both in the Qur'an and the divinely inspired sayings of Allah's prophet (PBUH).

