

STUDY GUIDE

A man with a long, full beard and hair, wearing a white shirt, is shown from the chest up, looking slightly to the right and gesturing with his right hand. The background features a large, golden dome of a mosque under a dramatic, cloudy sky. The title 'CHARACTERISTICS OF THE CALLER' is overlaid in large, white, bold, sans-serif capital letters.

CHARACTERISTICS OF THE CALLER

ABDUR RAHEEM GREEN



AL HIDAAYAH

The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith

From the series : Characteristics of the Caller

COURSE OUTLINE



COURSE TOPICS

1. Characteristics of the Da'ee
2. Quranic verses giving guidance on the characteristics of a Da'ee
3. When deeds do not match words
4. Perfection before propagation
5. Jihad-based Da'wah
6. Good manners elevate one in Paradise
7. Difference between Akhlaaq and Adab
8. Ikhlaas and Niyyah in Da'wah
9. How to change our character
10. Taqwa the most required characteristic
11. Benefits of Taqwa

COURSE OUTLINE



COURSE OBJECTIVES:

1. To be able to embody the characteristics of a Da'ee
2. To be able to enumerate the benefits of Taqwa
3. To seek to change our character to the better as per Islamic standards

QUESTION AND ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE OUTLINE



COURSE DURATION

Video – 2 hours 30 min

Study Guide – 30 min

Assessment – 15 min

Total Duration – 3 hours 15 min



LESSON 1



CHARACTERISTICS OF THE CALLER

PART 1



1

CHARACTERISTICS OF THE DA'EE

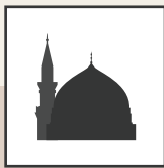


This is a series of talks dedicated specifically to the characteristics, the morals and the manners of the caller (Da'ee) to Islam. This doesn't mean that if you're not a Da'ee, that these lectures won't apply to you.

But also it should be remembered that every single one of you also needs to be a caller to Islam, every Muslim within their capacity.



Who you are, where you live, how many non-Muslims you meet, all these are factors delineating your range of Da'wah activity.



The Prophet (pbuh) said,

"Convey for me, even if it is one Ayah", i.e., meaning an Ayah that you have understood.





2

QURANIC VERSES GIVING GUIDANCE ON THE CHARACTERISTICS OF A DA'EE



i

Allah tells us *"Invite to the way of your Lord Bil Hikmati (with wisdom) and good admonition"*. Wisdom is to say the right thing in the right place in the right way, at the right time. Wisdom means getting all of these component parts together.

The verse goes on, *"and discuss with them in ways that are best"*. So in order to be able to discuss in the best way again, one needs to have within oneself certain types of characteristics.



ii

When Allah sent Musa to go and give Da'wah to Fir'awn, He told Musa to speak to him gently so that perhaps he may accept the reminder. So now you have a prophet of Allah, going with miracles and signs to this tyrant Fir'awn. Yet still Allah tells Musa Alayhis Salam to speak to him gently.

iii

Allah also said, *"By time, everyone", all of the human beings "are in a state of loss except those who believe, do righteous actions and join together to teach the truth",*





3

WHEN DEEDS DO NOT MATCH WORDS



The Prophet (pbuh) mentioned that there will be a man in the Hellfire. And he will be going around the Hellfire like a donkey goes around the mill and he will be trailing his insides around Fire and even the people in Hellfire will feel sorry for him. And they will go to him and they will say, didn't you use to tell us to do good and keep away from evil?

He will reply, I used to do it. But I didn't practise it myself. I used to warn you against it, but I didn't use to keep away from it myself.



4

PERFECTION BEFORE PROPAGATION

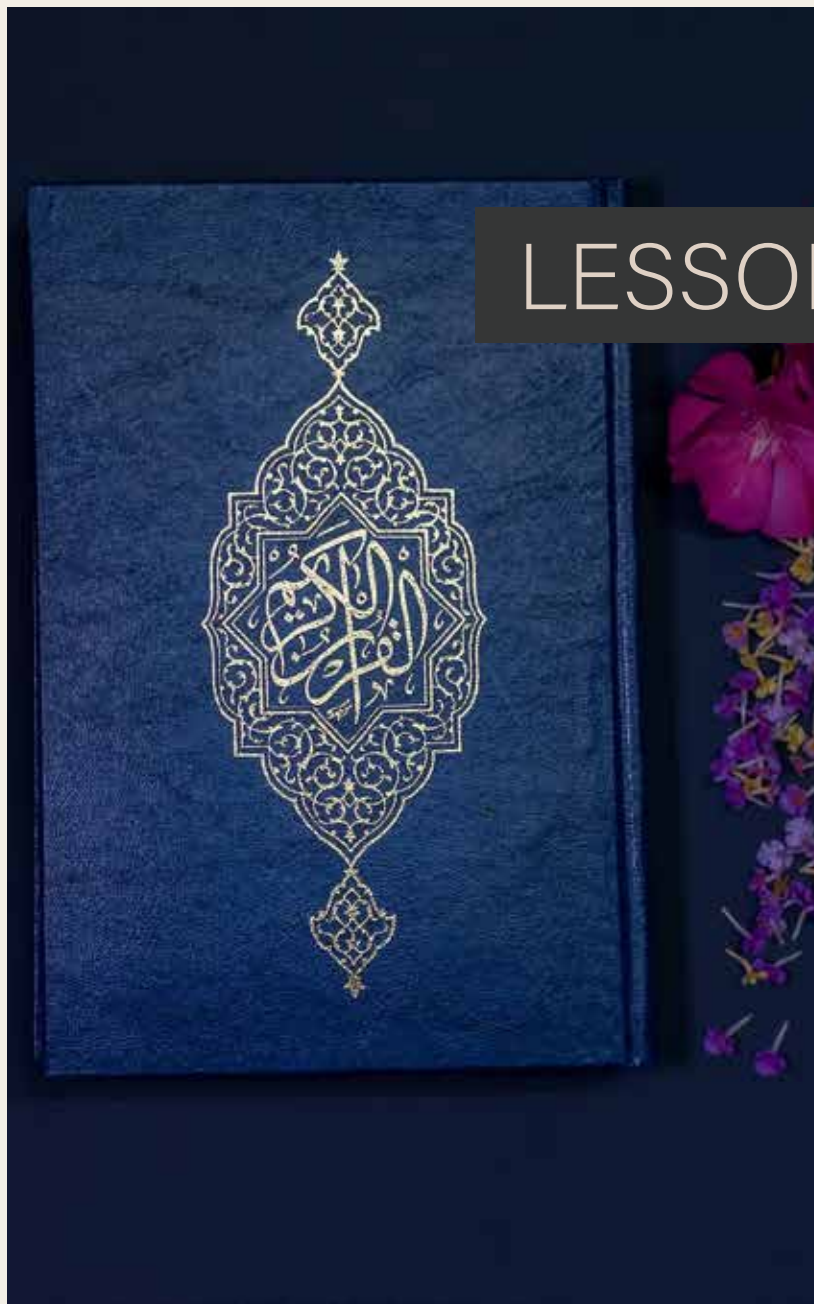


There is a misconception with some people that before they can start giving Da'wah, they imagine that they have to have themselves the most excellent, amazing noble characteristics.

This is not the case. Many of the most righteous generation recognised their sins and considered themselves to be sinful.



LESSON 2



CHARACTERISTICS OF THE CALLER

PART 2



5

JIHAD-BASED DA'WAH

Da'wah demands great sacrifice. It needs commitment. Often you may have to travel great distances and expend one's time and wealth and health and even one's life. This is what Da'wah takes, but sometimes the hardest sacrifice and the hardest changes that you need to make are the ones within yourself. That is the inner struggle what is called the Jihaadun Nafs the struggle against one's own self.



Points to consider

While trying to improve our character, we should consider the following:

- i We should not imagine that we cannot change. Think how fasting brings change.
- ii Change should practically be attempted; it should not be limited to sharing information.
- iii Part of the key to success is creating that culture; creating that environment where you can change.



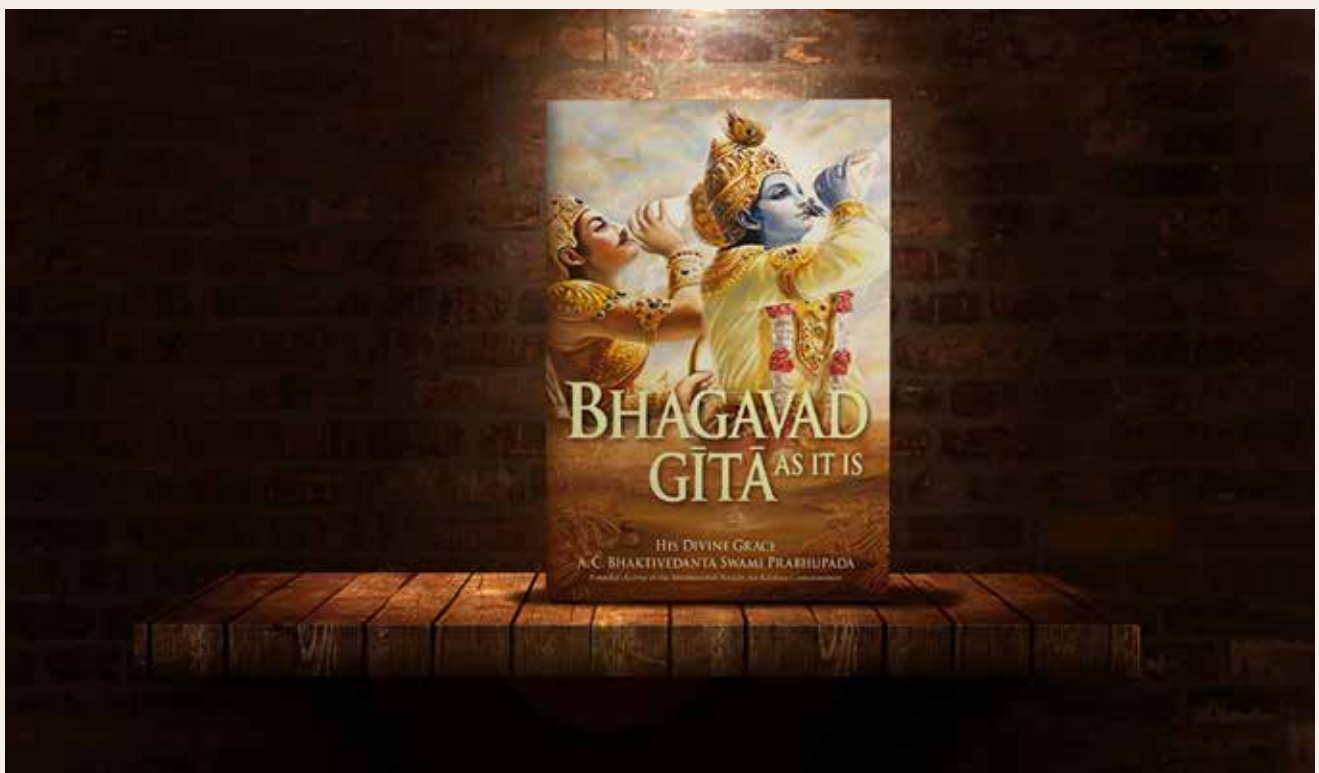


iv

Promoting good character is part of the teachings in the ancient Greek philosophies and ancient religions such as Hinduism, Buddhism, Christianity and the like.

v

Even Bhagavad Gita contains the directive: (Let the Scriptures be your authority in determining what ought to be done, and what ought not to be done. Knowing what has been declared by the ordinances of the scriptures, thou ought to work in this world).





vi

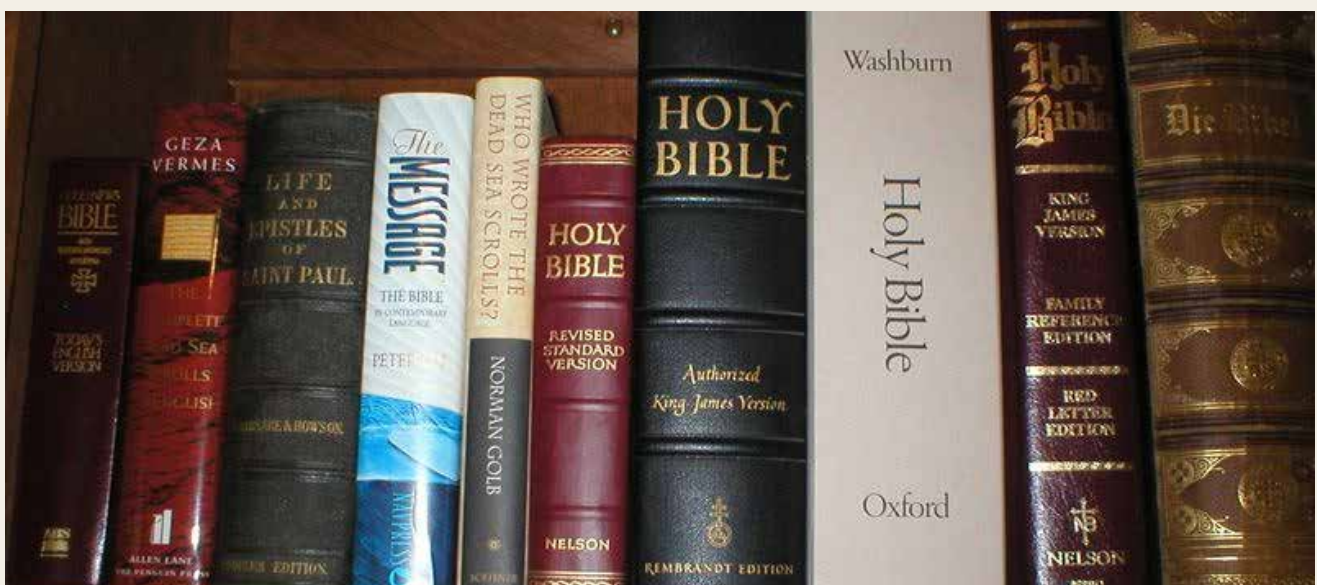
Humanity is in need of divine guidance, because it does change. Values and virtues do not change in religious scriptures. It is the values in secular ideologies that keep changing over time.

vii

The Prophet said that he did not come except to perfect good character. It's as if the whole purpose of His coming and teaching and being a prophet was to perfect the character and the morals and the manners of humanity.

vii

This entails that we study the character and the manners and the morals and the life of the messenger of Allah.





6

GOOD MANNERS ELEVATE THE MUSLIM IN PARADISE



i

The Prophet (pbuh) said, the good character will be the heaviest righteous deed to be placed on a person's scale of deeds on the Day of Judgment.

ii

The Prophet (pbuh) said that a person with good character will attain the rank of those with a good record of voluntary fasts and prayers

iii

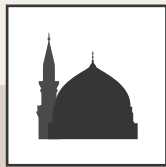
When the Prophet (pbuh) was asked about the good act that most leads people to enter Paradise. He replied, "Taqwa and Husnul Khuluq" (piety and good character).



vi

The Prophet (pbuh) said, "The dearest to me, among you, and the nearest to me on the day of judgment are those who have the best character

vii



The Prophet Sallallaahu Alaihi Wa Sallam said,

"I guarantee a house in the surroundings of Paradise for those who give up arguing, even if they are in the right."

vi

The Prophet guarantees a house in the middle of Paradise for those who abandon lying, even when joking.



LESSON 3



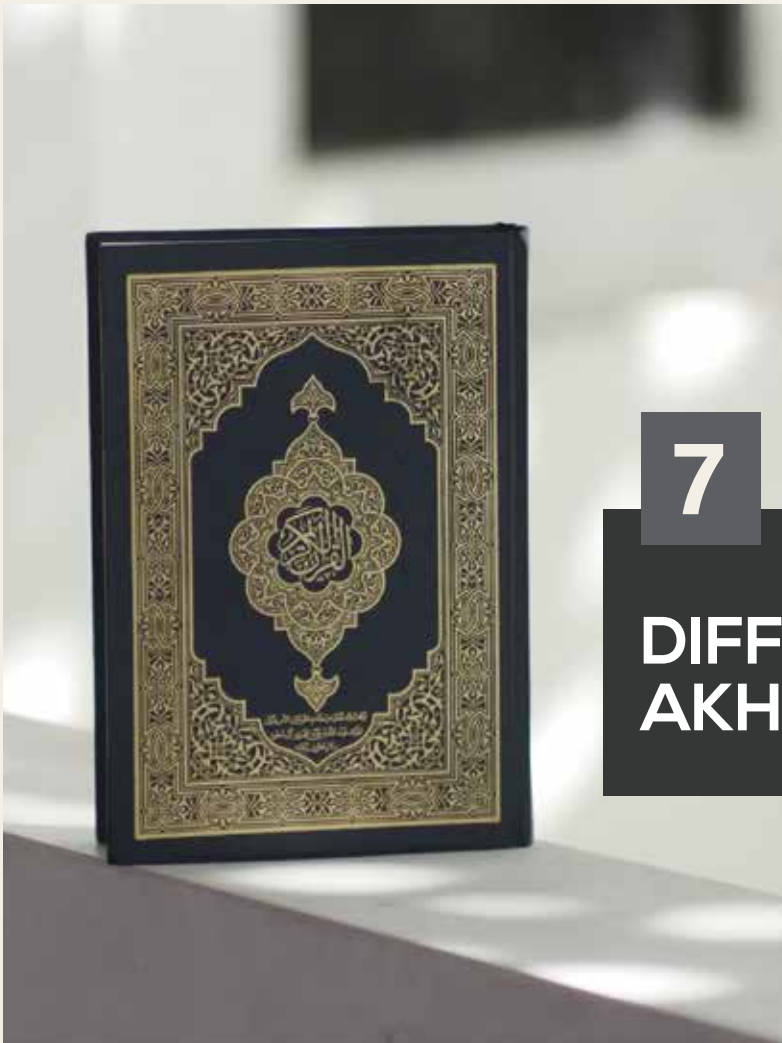
CHARACTERISTICS OF THE CALLER

PART 3



7

DIFFERENCE BETWEEN AKHLAAQ AND ADAB



In Arabic, the word Akhlaaq is referring to the practice of virtue, morality, and manners. It's most commonly translated into English as disposition, nature, temper, ethics, morals or manners of a person. So the word Akhlaaq is in fact, the plural of the word Khuluq, which means disposition. Akhlaaq is a Malakah disposition of the soul, which unconsciously inspires activities. So, this disposition comes into existence through repetitive practice, and it is not easily destroyed.



A particular characteristic or a particular disposition, or Malakah may appear because of one of the following reasons:

- i** Number one, it could be to do with the Fitrah Allah created everybody upon (Everybody is naturally inclined to worship Allah alone
- ii** The other thing that develops this disposition is habit.
- iii** The third thing is practice and conscious effort, which is really linked to the former; if one practises and makes a conscious effort to imbibe within oneself certain characteristics, then it will actually eventually become a disposition.

Muslims referred to Adab as good manners, courtesy, respect, appropriateness, and various acts such as entering the washroom, the posture when you are sitting, cleaning yourself and so on, and so forth. So all of this is covered in Adab; we find the Prophet (pbuh) refrained from bad language. He was neither a Faahish (one who talks evil), nor a Mutafahhish (one who conveys evil).



LESSON 4



CHARACTERISTICS OF THE CALLER

PART 4



8

IKHLAAS AND NIYYAH IN DA'WAH



Ikhlaas means sincerity. And Niyyah means intention. The messenger of Allah said, "*Innamal a'malu bin niyyaat*" (Every action will be judged by its intention, and everybody will get what they intended).

(So whoever made Hijrah to marry such and such a woman, then his Hijrah is to marry such and such a woman. But whoever's Hijrah was for Allah and His Messenger, then his Hijrah was for Allah and His messenger).



Riyaa' invalidates good deeds

Sincerity is the most important characteristic for the Da'ee and every Muslim to cultivate. Without the correct intention and without sincerity, everything you do, however great your Da'wah efforts are, they will all be useless.

Good Deeds

Riyaa' is a major sin

Thus the motive behind every action matters. If the intention is for the pleasure of Allah, that is fine; if not then it is to the disadvantage of the doer. It is Riyaa' which is also called as Shirk Asghar or small Shirk, the perpetrator of which will be among the first to burn in the Hellfire.



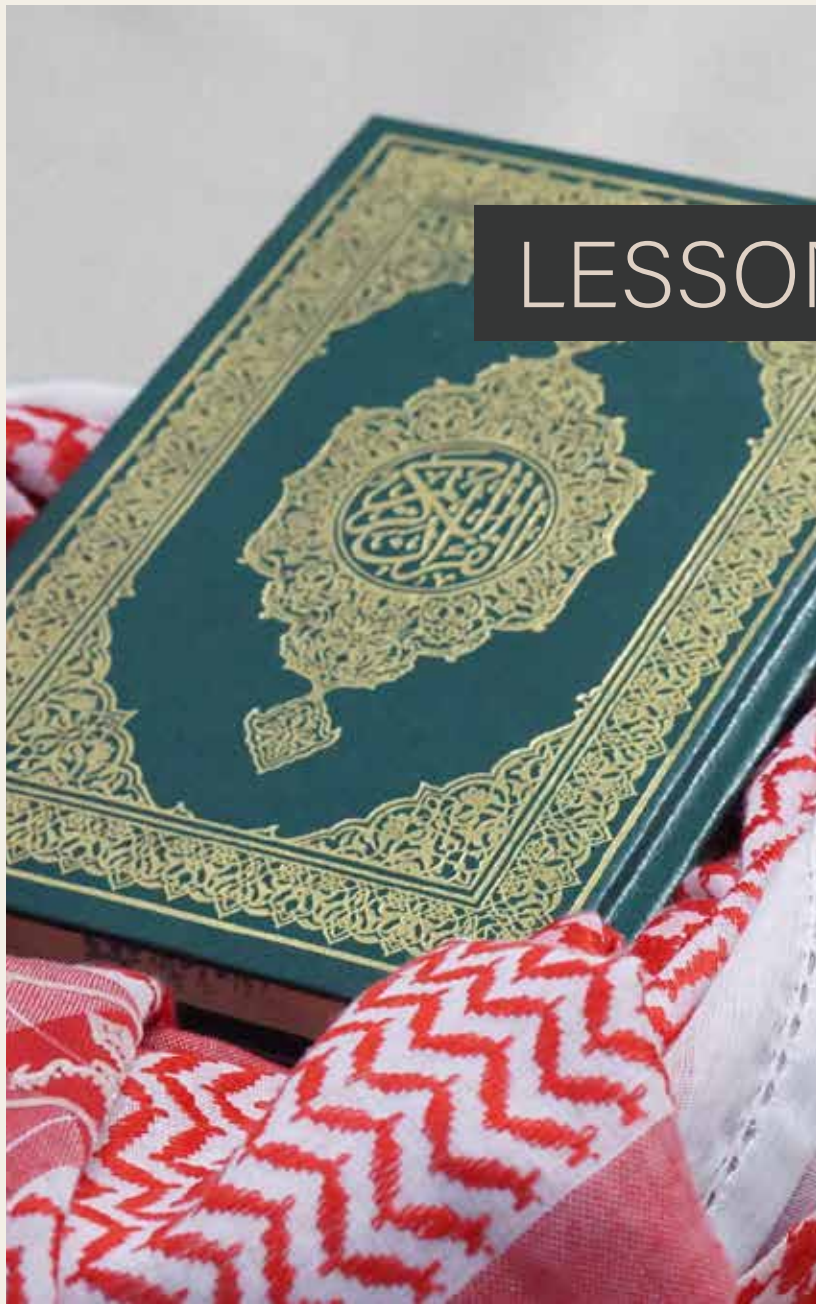
Such urge to show off mostly creeps into the heart at the time of debating, where the one debating to defend Islam from the attacks of the non-Muslims, many times one's ego gets there, and becomes obviously present. It is here that jihaadun Nafs (striving against one's internal evils) become more pressing.

We should not make victory our main concern in debates with the non-Muslims or seek through Da'wah to become celebrities.



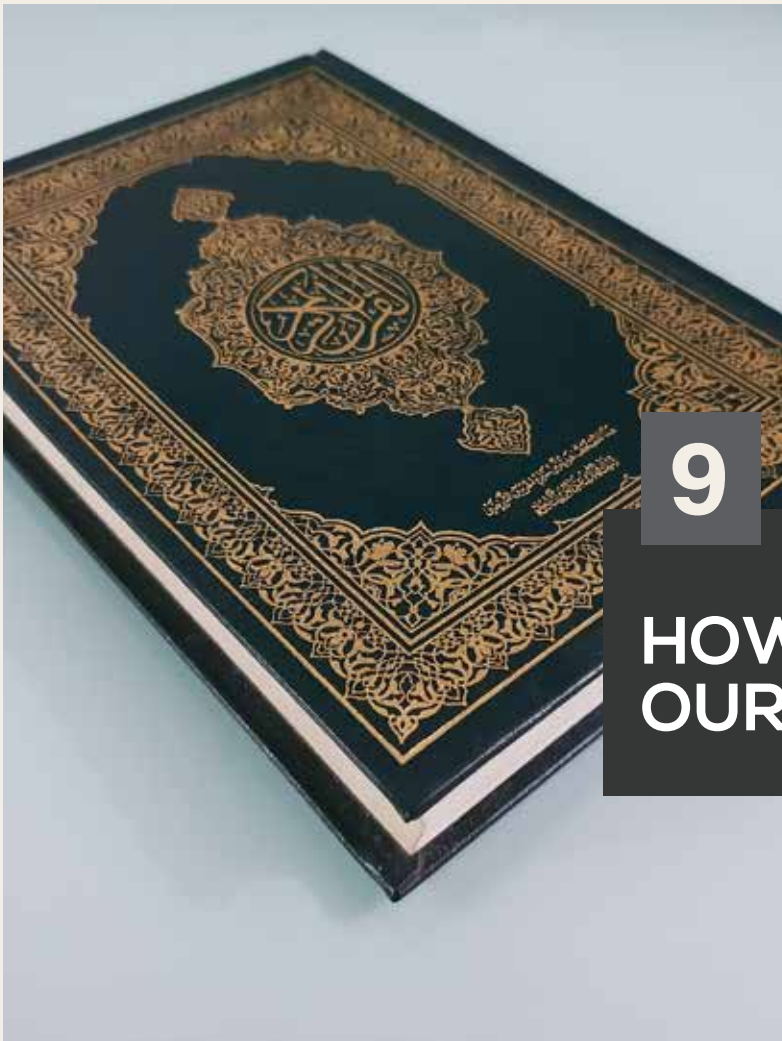


LESSON 5



CHARACTERISTICS OF THE CALLER

PART 5



9

HOW TO CHANGE OUR CHARACTER?

The following points would be of help:

i

Knowledge should be acquired in order for us to act upon it.

ii

Change is not easy. It involves serious effort.

iii

You should not be controlled by your emotions, feelings, past, culture or community; you are in control with the help of Allah Subhanahu Wa Ta'aala.



- iv The key is to be decisive and committed to make the change.
- v Define what you need to change and why.
- vi Check your intention constantly and think of the possible ways as how your intention might get corrupted.
- vii Be sure that you will fail. But failure is a chance of learning. So it should not weaken your determination.



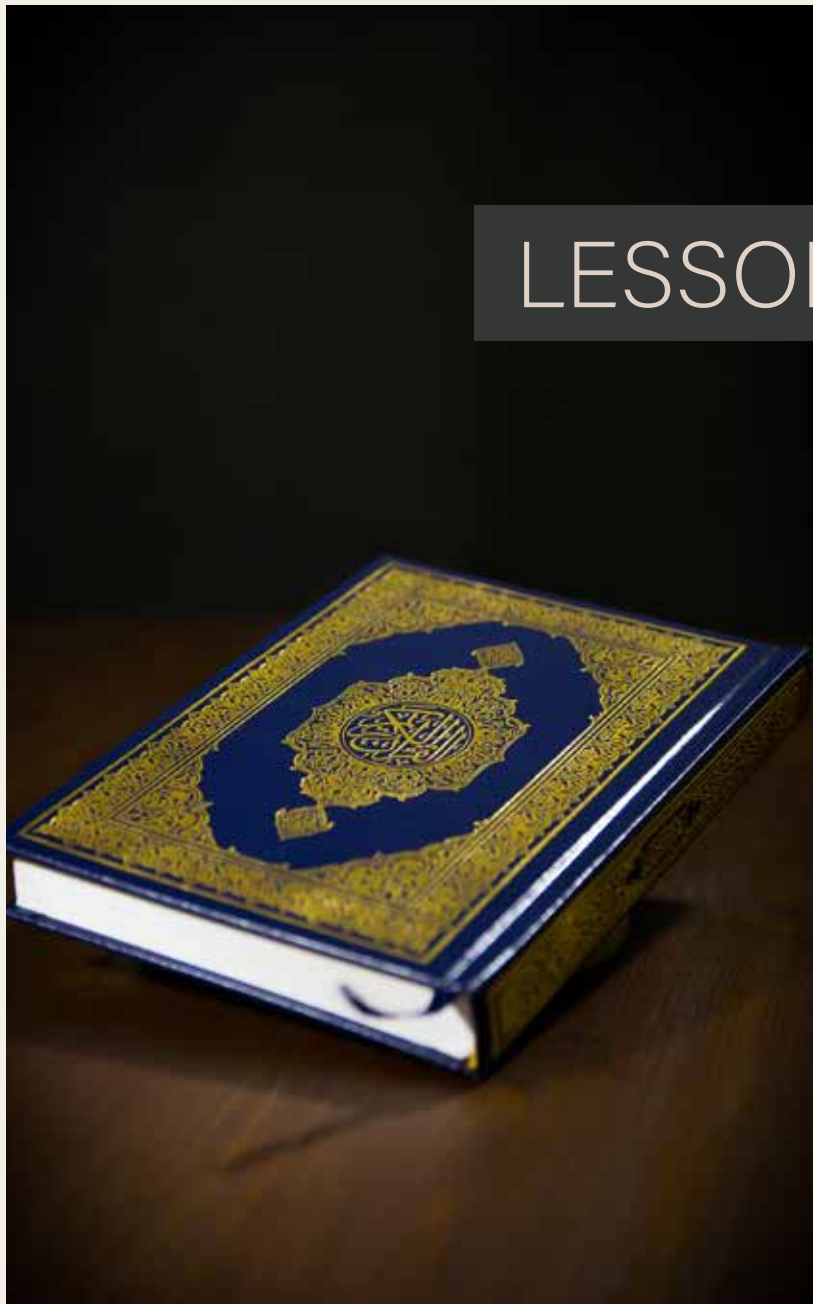


- viii You need to make an honest assessment of yourself. Do not have an overinflated opinion about yourself
- ix In every new situation, you have to ask about what the prophet would do if he were to be in it
- x Try to do the good characteristic even though it Initially might not be so genuine.





LESSON 6



CHARACTERISTICS OF THE CALLER

PART 6



TAQWA



10

TAQWA, THE MOST REQUIRED CHARACTERISTIC

Taqwa is something about which the Prophet (pbuh) said, have Taqwa of Allah, for it is that which gathers together every good thing.

The linguistic origin of Taqwa is that the slave should put a barrier (Wiqayah) between him and that which he fears.

Technically, to have Taqwa towards Allah means putting a barrier between himself and that which is displeasing to the Lord Allah and causes His anger and His punishment.



It is defined as "Obedience to Allah, based on guidance from Allah, hoping for the reward of Allah, and it is avoiding disobedience to Allah, based on guidance from Allah, fearing the punishment of Allah.

It is to give up something that is regarded Halal out of fear of falling into Haraam.





11

BENEFITS OF TAQWA

i

Number one, Taqwa is the cause for attaining guidance of the Quran. So if you are a person of Taqwa, the Quran is a book of guidance for you

ii

Taqwa is a cause for success in both worlds

iii

Taqwa is the cause for benefiting from admonitions (the lessons that can be derived from the punishment of earlier generations, from the reminder in the Qur'an and the Sunnah, etc.)



- iv** It is a cause for attaining rewards from Allah
- v** Taqwa is a special companionship and relationship between the person who has Taqwa and Allah.
- vi** Taqwa is a means of achieving security from the punishment of Allah Subhanahu Wa Ta'aala.
- vii** Taqwa is the best of provisions. All of us think about our provision. Where will my provision comes from? But the best provision is to equip yourself and to imbibe within yourself that quality and that characteristic of Taqwa.
- viii** Whoever has Taqwa of Allah, He will give him a way out.



Q&A



**QUESTION
AND ANSWER**
BUCKET



Q1

Is Da'wah mainly practical or verbal?

ANSWER

Da'wah is primarily verbal but everybody needs to be a good ambassador of Islam.



Allah said,

"Who is better in speech than one who calls people to Allah, works righteousness and says, I am one of those who has submitted [to Allah]"

Da'wah is through speech; Qawl means speech.

And it happens many times, that there are people who are very persuasive in their speech, but they do not necessarily have good character.



Q2

In what way is Isam's ethical system distinguished from the other systems?

ANSWER

Morals tends to refer to the actual code that determines what is right and what is wrong, what is good, and what is evil, what should and what shouldn't be done. A person, for example, may be considered to have a noble characteristic, but they may not necessarily be moral.

We could describe a certain individual as having a certain noble characteristic, but that person may not be moral.

a person may be very brave, but that person is working or fighting for an ignoble and evil cause. So the characteristic of being brave is acknowledged as being a noble and good characteristic.



And that is one of the beautiful things about Islam is that the whole concept of Akhlaaq and Adab is holistic; the approach to it is holistic. We find for example, in some societies that the actual etiquettes, the actual little modes of behaviour such as eating with certain knives and forks one type of dish for another type of dish you have another fork; there are actually designed to cause division amongst people. It is designed to show someone from the lower class, and to expose them in the company of people who are from a higher class.

In the case of Islam, however, it teaches us to be humble and inclusive, and when it prescribes a particular type of conduct it is all to avoid evil not to set up barriers between people.



Q3

What is the difference between Adab and Khuluq?

ANSWER

Character (Khuluq) really is something that comes from within yourself; it's something that is so firmly rooted within you that what flows from it is certain behaviour patterns.

Adab is to do with behaviour, that in the case of Islam, it is the prescribed Islamic etiquette, what is the way that our religion has taught us to behave in any given situation.



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