

Disseminating the Teachings of Islam

- ❖ There is no doubt that the most honorable mission in the world is the task of conveying the teachings of Islam (*tableegh*). This is because it is the mission of the prophets, peace be upon them, and the Almighty did not commission them – the most honorable in creation – with any other mission other than conveying the teachings of Islam. Thus, if one is able to convey Allah’s religion, this means one is following the footsteps of the prophets, peace be upon them.
- ❖ The brethren who take up *tableegh* should know that firstly their mission is the mission of the prophets who used to dedicate the utmost of their time for, and [secondly] by doing so, they reduce the burden of the collective obligation from others who did not get the opportunity to do *tableegh* outside the seminary.
- ❖ Today we are in most need for a scholarly mobilization to advance the learning and understanding of many of the Islamic rulings which we are confronted with and in need of, either those concerning our personal conducts or those in aid of facilitating guidance or teaching the rulings. The case of guiding those who have strayed, or those of false sects and religions, and of deviant thoughts is deemed part of every individual’s personal obligations (*wajib ‘ayni*).
- ❖ The brethren who embark on conveying the teachings of Islam by going to various villages, towns, cities, and countries, to provide guidance and directions to the masses, during the holy month of Ramadahn, or at other occasions, should know that the sacred aim and the supreme goal of their studies at the seminary is conveying the teachings of Islam.

- ❖ Disseminating the teachings of Ahl al Bayt is necessary, and one may need to address the intellectuals differently from the laymen. It is imperative that one does not limit his task to a particular group of people, while excluding others, rather he should target all groups of the community.
- ❖ As long as the preacher does not know which “plot of land” will the good word produce more fruits, he should try to sow the good word seed everywhere and with everyone.
- ❖ *Tableegh* or disseminating the teachings of Islam is of great importance and massive effect. Iran and Iraq, which today are amongst those following the Ahl al-Bayt, peace be upon them, with overwhelming majority, and did not used to be so in the past. They changed because of the preaching and dissemination of the teachings of Islam and Ahl al-Bayt embarked on by unique men who dedicated themselves for this task in a resolute manner.
- ❖ If you investigate history, biographies and the ancestors of many of the faithful you would find that many of their ancestors were not followers of Ahl al-Bayt, peace be upon them, but they changed [and became followers of Ahl al-Bayt] because of *tableegh*, and this transformation continued in their progeny until today.
- ❖ It is essential for the brethren who go for *tableegh* to prepare for various kinds of questions that may be thrown at them, and that they should not tire even from naïve questions they may be asked.
- ❖ It is essential that preachers open their hearts and mind to the people; for people are not all the same.

- ❖ The preacher's style and conduct has the greater effect in *tableegh*; it is natural that the impact on the people is related to our conduct, behavior, truthfulness, and that we practice what we preach.
- ❖ It is essential that the preacher is pleasant and cordial, but this does not mean he should be laughing out loud for trivial matters. Just as the preacher must not be frowning, he should also be dignified, and not tacky.
- ❖ The individual conveying and preaching the teachings of Islam should be aware that if one of the audience used unfitting terms in his expression, he should not frown, as this may cause him to leave. On the other hand, he should not go along with him laughing and thus changing the session into an inappropriate meeting.
- ❖ My preaching brethren should note that ... you might meet a person today who might not have the education or quality, whom Allah guides him through you. But there might come a day where you would see a mosque or a religious school or seminary that scholars graduate from, which was founded by that person you had met with, influenced and guided.
- ❖ If a person comes to you, whose father used to be a deviant individual or a tyrant during his lifetime; you should not refuse to meet him; perhaps he might be guided through you. It has never been reported that Allah's messenger, peace be upon him and his holy family, ever refused to meet anyone. Even Wahshi, the killer of Hamzah – the prophet's loyal and supportive uncle – was not refused by the prophet, except that he said to him, "Now, go away."¹

- ❖ Try to use the opportunity of *tableegh* through the best style and word, in order to achieve the best results.

- ❖ It is imperative that the speakers and preachers do not forget sincerity. Satan might come to one and say: if you become a good preacher and succeed in your task, you will have devoted fans; kissing your hands and chant loud invocations when you arrive. That may be the case if you truly succeed, but it is imperative that you should not embark on *tableegh* for that reason; try to make sure this notion never crosses your mind, because Satan tries to induce this idea as an aim in your mind. Try to get rid of it... you will win.

- ❖ The speaker should look at his speech when he attracted the audience;
... did he strive, pay particular attention to phrases, and improve his style, all in order to be said about him that he is a good speaker, or was it all for Allah? Or was it partly for Allah and partly for himself? The same goes for the writer, teacher, preacher, and the *mojtahid*...

¹ In the course of the battle of Ohod, Wahshi was charged with one mission; to kill Hamza. After targeting and killing Hamza, Wahshi did not suffice by the murder of the Prophet's uncle, but went on to mutilate Hamza's body, cutting him open, taking out his liver, and offering it to Hindd – the mother of Mo'awiyah and the wife of Abu Sufian, some of the ringleaders waging war against the prophet. The killing and mutilation of Hamza caused much pain and heartache to the prophet, he did not set out to prosecute or punish Wahshi, or revenge his beloved uncle in anyway. After the battle, Wahshi came to the prophet to apologise. It is said that the prophet said the above to Wahshi in order to save him the feeling of guilt and embarrassment every time he sees the prophet.

- ❖ Self-discipline is one of the most important individual-obligations (*wajib 'ayni*) for every Muslim individual. This is especially so for us – the speakers, preachers, and religious scholars. This is because many people would learn from us, and they would be influenced by our words, deeds and any other conduct.
- ❖ Even though you the speaker are a single individual, you are not so in the case of your role. This is because many find you to be their guide and mentor, and follow your conduct, whether you are a speaker or a scholar.
- ❖ We are not ordinary individuals as far as our role is concerned. But every one of us is a source of emulation to a certain degree – with no difference between seminary student, speaker, a scholar in a city or village, each act according to their level and ability.
- ❖ No matter how much knowledge we have, there are thousands of questions for which we know no answer, and it is necessary for us to prepare.
- ❖ There is no doubt that reading the Holy Qur'an is the first step to understand it, understanding it is a prelude to practicing it and teaching it, which is a gateway to guide and direct the people to the Qur'an.
- ❖ Guiding the people is currently one of the individual obligations (*wajib 'ayni*), and is inherently one of the collective obligations (*wajib kifa'ei*), because the Islamic scholars unanimously agree that the collective obligation becomes individual, if the collective is not sufficient, each person fulfilling it according to their ability.

Inspirational Quotes

- ❖ Thousands of grand scholars, and scholars from amongst the polytheists, Christians and Jews, were guided through Holy Qur'an's eloquent expression.
- ❖ Beauty is important and indeed required for the guidance of people. It is not sufficient that the subject matter is correct and beautiful, rather it is necessary that the style and expression is beautiful and eloquent too.
- ❖ Put the correct content in a beautiful container so that the people would readily accept it from you.
- ❖ If the Christians realize that Islam is right and true; it is not just abstract words, but it is deeds and functions too, just as was the case with the noble Prophet, peace be upon him and his holy family, and the Commander of the Faithful Imam Ali, peace be upon him, wouldn't they become Muslims? The same for the Jews, if they come to believe that that is the truth about Islam, wouldn't they end up becoming Muslims?
- ❖ There is no way out of the need for a continuous comprehensive and in- depth mobilization programs for understanding and dissemination the culture of the Holy Qur'an and the teachings of the holy Ahl al-Bayt, peace be upon them. These are the two grand and momentous entities that the greatest Messenger, peace be upon him and his holy family, left behind as his heritage in the Ummah, and he commanded all to follow and adhere to them two, and announced that adhering to them two is the only guarantee for guidance, and salvation from straying and deviation.