




THE PROBLEMS OF THE DA'WAH [CALL]  
AND  
THE DU'AAT [CALLERS] IN THE PRESENT ERA


LECTURED BY  
THE PROMINENT SHEIKH, THE EMINENT SCHOLAR 

MUHAMMAD AMAANA IBN ALI AL-JAAMI

THE CHIEF OF THE COLLAGE OF HADITH, AND THE EX-HEAD OF THE HIGHER  
EDUCATION IN THE ISLAMIC UNIVERSITY OF AL-MEDINA. IN THE DEPARTMENT  
OF AL-AQEEDAH [THE CREED]

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**The Problems of The Daw'ah and The Du'aat in the Present Era**

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## Publisher's Notes

Surely! All the praise is due to Allâh we praise Him we seek His assistance, we seek His forgiveness, we seek refuge in Allâh from the evil of ourselves and the evil of our actions.

Whomsoever Allâh guides, then none can misguide and whomsoever Allâh misguides then none can guide. I bear witness that there is no God except Allâh Alone without any partners and I bear witness that Muhammad is His slave and messenger, may the peace and blessings be upon him, his family and his companions and whoever follows them with sincerity to the Day of Judgment, and much peace and salutations.

As to what follows:

Dear noble reader, this book before you entitled "The Problems of The Daw'ah and The Du'aat in the Present Era" was a lecture given by the Noble Shaikh Muhammad Amaana Al-Jaamee [May Allâh have mercy on him], which was transcribed into the Arabic language and now has been translated into the English language for the noble brothers and sisters who dare to partake or would like to have a true understanding in the method of giving Daw'ah the way that the **Salaf** [i.e., pious processors] did base off the understanding from the Book and the Sunnah; by means of calling to the Tawheed of Allâh in His Uniqueness and Oneness in worship.

This lecture by the Noble Shaikh shows many pitfalls that the Daw'ah and its Du'aats has fallen into due to a lack of sound knowledge and true understanding of its source [i.e., the Book and the Sunnah]; as well as confronting the enemies of the Da'wah and bringing light to it where they went astray.

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This is a small book, but yet has great principles that should be observed by the one who is or is planning to set his foot in the field of Daw'ah. May Allâh grant the Du'aats success and rectify their affairs in working together for this blessed Call without any egotistical or animosity towards one another; as well as patience in our dealings with calling and setting examples to be followed by ourselves first and foremost, and then to our families and may He bestow upon us Al-Basir in this path of decimating the true knowledge of Al-Islâm without any distortion, similitude, or theoretical rhetoric when it comes to the Names and Attributes of Allâh the Mighty and Majestic.

We ask Allâh to forgive us for our shortcomings, and to bless those who assisted in this publication ameen. There is neither power, nor might, except by the Will of Allâh!

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## Biography

The Prominent Sheikh, the Eminent Sheikh Muhammad Amaana Ibn Ali Al-Jaamee the Chief of the Collage of Hadith, and the Ex-Head of the Higher Education in the Islâmic University of Al-Medina, in the Department of Al-Aqeedah [i.e., The Creed]. He was born in 1349 A.H / 1927C.E. as indicated in his official papers.

The Sheikh was raised in a village by the name of Tughaa Taab in Habashah where he studied the Noble Qur'ân. After he completed this, he began studying the books of Fiqh of the Shafi'ee Madhhab. He also studied Arabic in the village with Sheikh Muhammad Ameen Al-Huraree.

He then left the village for another, where he met with another student, Sheikh 'Abdul-Kareem, with whom he later made Hijrah to Saudi Arabia. They both then proceeded to Sheikh Mûsa and studied under him [[Nuthum Az-Zuhd]] of Ibn Raslaan. They then studied [[Matan Al-Manhaj]] under Sheikh Abaadir, inclusive of many other fields of knowledge.

He then had a desire to travel to the Holy Land of Makkah to seek knowledge and perform hajj. So the two of them left Al-Habashah [i.e., Ethiopia/Eritrea], and travelled to Somalia from where they boarded a ship heading for Aden, Yemen. There they faced much danger and difficulties both on land and at sea. So they travelled by foot, and fasted the month of Ramadhaan in this state until they reached Saudi Arabia.



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They passed Saamitah and Subyaa and Abee Areesh, until they were granted permission to enter Makkah, and all this whilst travelling on foot.

After the Sheikh performed Hajj in 1369 A.H, he began seeking knowledge in the knowledge circles in Al-Masjid Al-Haram, amongst them the circles of Sheikh 'Abdur-Razzaaq Hamzah [May Allâh have mercy on him], and Sheikh 'Abdul-Haqq Al-Haashimee [May Allâh have mercy on him], and Sheikh Muhammad Abdullah As-Somali and other than them.

Whilst in Makkah, he came to know his Excellency Sheikh Abdul-'Azeez Ibn Baaz, whereupon he accompanied him on his journey to Riyadh when the Educational Institute was opened. This was in the early 1970's C.E. / 1370 A.H.

Amongst those who befriended him through his secondary education at the Educational Institute was the Noble Sheikh Abdul-Muhsin Ibn Al-Abbaad Al-Badr and the Noble Sheikh Alee Ibn Mahnaa who later became a judge at the major Sharee'ah Court at Madeenah.

The Sheikh also attended the many circles of knowledge in Riyadh. He benefited and was affected by his Excellency, the Mufti, the Faqeeh Sheikh Muhammad ibn Ibrâhîm Aali-Ash-Sheikh [May Allâh have mercy on him].

He also adhered to being in the company of the Noble Sheikh Abdur-Rahmaan Al-Afeefee [May Allâh have mercy on him], just as he did so with his Excellency Sheikh Abdul-Azeez Ibn Baaz; whereby he benefited immensely from the Sheikh's vast knowledge and his Noble manners and characteristics.

Likewise, whilst in Riyadh, he sought knowledge under the Noble Sheikh Muhammad Al-Ameen Al-Jaknee Ash-Shinqitee [May Allâh have mercy on him], and the Noble Sheikh and Muhaddith Hammaad Al-Ansaari [May Allâh have mercy on him], and the Noble Sheikh Abdur-Razzaaq Afeefee [May Allâh have mercy on him], under whom he was influenced by his teaching methods. As he was influenced by the Noble Sheikh Abdur-Rahmaan As-Sa'dee [May Allâh have mercy on him], whom he did not study under, however they wrote to each other. He also studied under the Noble Sheikh Muhammad Khalil Harraas [May Allâh have mercy on him], and the Noble Sheikh Abdullah Al-Qar'aawee [May Allâh have mercy on him].

Having graduated from his secondary studies at the Educational Institute, he proceeded to the faculty of Sharee'ah from where he graduated in 1380 A.H. He then obtained a Masters in Sharee'ah from the University of Punjab in 1974 C.E and a doctorate from Daar Al-Uloom in Cairo.

The Sheikh had attained a high regard amongst the people of knowledge: whereby he was well-spoken of and very trustworthy, such that Sheikh Ibn Baaz interceded on his behalf to Sheikh Muhammad Ibrâhîm to appoint him as a teacher at the Educational Institute in Saamitah in the region of Jaazaan.

Additionally, from that which bares evidence to his thorough knowledge and Aqeedah and respect amongst the people of knowledge is that when the Islâmic University of Madeenah was established he transferred there to teach after Sheikh Ibn Baaz selected him.

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And it is known that the Islâmic University of Madeenah was set up to propagate the pure and correct Aqeedah of the **Salafa As Saalih** [i.e., Pious Predecessors], and the University appointed him in charge of Aqeedah at the Faculty of Secondary Education and then, later, at the Faculty of Sharee'ah because of his strong knowledge of Aqeedah. Upon the death of the Sheikh, Sheikh Ibn Baaz wrote of him:

*"He was known to me for his sound knowledge and correct Aqeedah, and his activeness in the field of Daw'ah to Allâh ﷻ and warning against the innovations and deviation. May Allâh forgive him and grant him an abode in Paradise and make Noble his offspring and join us all in His Noble House [Paradise]. Indeed, He is the All-Hearing and Near [with His Knowledge]."*

[9/I/1418 A.H.]

And Sheikh 'Abdul-Muhsin al-Abbaad al-Badr, a teacher at the Prophet's Masjid, said:

*"I came to know Sheikh Muhammad Amana Ibn 'Alee al-Jaamee as a student at the Educational Institute in Riyadh and then at the faculty of Sharee'ah in Riyadh and then as a teacher at the Islâmic University of Madeenah in the Faculty of Secondary Education and then in the faculty of Sharee'ah. I knew him to have correct Aqeedah and sound foresight and he strove in inviting to the Aqeedah of the Pious Predecessors and warning*

*against innovation and this was via his lessons and circles [of knowledge] and his books against innovation. May Allâh forgive him and have mercy upon him and reward him well.*

Sheikh Saalih Ibn Fawzan wrote:

*"Sheikh Muhammad Amana as I knew him:*

*Indeed the teachers who possess certificates of higher education are many; however, there are very few amongst them from whom benefit [knowledge] can be sought.*

*Sheikh Muhammad Amana al-Jaamee, he is from amongst those few scholars who have striven hard with their knowledge for the benefit of the Muslims and their guidance in Daw'ah [calling] to Allâh upon [correct] knowledge by way of his teaching in al-Jaami'ah al-Islaamiyyah and al-Masjid an-Nabawee and by way of his travels inside and outside the Kingdom, giving lessons and lectures, calling to Tawheed and propagating the sound Aqeedah, guiding the youth of the Ummah to the Manhaj of the Pious Predecessors and warning against innovations and misguidance.*

*And whoever does not personally know him, then will come to know him by way of his beneficial books and many [audio] cassettes which incorporate an abundance of knowledge and immense benefit.*

*He was consistent in his good actions until he died. And he has left knowledge with which benefit is sought, from his students and books.*

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*May Allâh have mercy upon him and forgive him and reward him for that which he knew and acted upon with much good. And may Allâh send prayers and salutations upon our Prophet Muhammad and his family and his companions."*

From amongst his many students were:

The Noble Sheikh Rabeë' Ibn Haadee 'Umayr Al-Madkhalee;  
The Noble Sheikh Zayd Ibn Haadee Madkhalee;  
The Noble Sheikh 'Alee Ibn Naasir Faqeehee;  
The Noble Sheikh Muhammad Ibn Hamood Al-Waa.ilee;  
The Noble Sheikh 'Abdul-Qaadir Ibn Habeebillah As-Sindee;  
The Noble Sheikh Saalih Ibn Sa'd As-Suhaymee;  
The Noble Sheikh Faalih Ibn Naafi' Al-Harbee;  
The Noble Sheikh Saalih Ar-Rifaa'ee;  
The Noble Sheikh Falaah Ismâ'il;  
The Noble Sheikh Falaah Ibn Thaanee;  
The Noble Sheikh Ibrâhîm Ibn 'Aamir Ar-Ruhaylee, and many others.

The Sheikh was known to mix very little with the people, except in that which was good. So most of his time and days was allocated for, and his way in this was well known.

If he left the house to go to work to the University, he would return straight back and then later proceed to Al-Masjid An-Nabawee to teach after Asr, and then after Maghrib and then after Isha, and then after Fajr. And like this he would continue until he was bed-ridden due to the severity of his illness. The Sheikh was also very careful with his tongue and never backbit nor slandered nor talked evil about anyone.

Rather, he did not permit anyone in his company to speak ill of another and further, did not permit the spreading of false speech, and people's defects to him.

If any of his students fell into error, he would request the audio cassette or book [e.g., within which the error had been recorded], and would either listen or read. If it became apparent that an error had been made, he would approach the one who had erred in the most befitting manner and advise him. There were amongst the people few who would curse him and speak ill of him, and he would simply forgive them and say: "*I hope Allâh does not enter anyone into the Fire [of Hell] because of me.*"

He used to mention in his gatherings and circles [of knowledge] that he had forgiven everyone and requested those in his gatherings to spread this of him.

The Sheikh was also one who was concerned about his students, not just during the lessons; rather he used to attend their gatherings and used to ask about the state of their affairs and used to assist them in either terms of advice or finance.

During the final stages of his life, the Sheikh became gravely ill and was confined to his bed for approximately one year, patient at what had befallen him. On the morning of Wednesday 26 Sha'baan 1416 A.H, the Sheikh passed away.

The funeral prayer was performed over him after Salât Adh-Dhuhr on the same day and he was buried in the graveyard of Al-Baqee Al-Gharqad in Madeenah.

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Many attended his funeral, amongst them the scholars, the judges from the Sharee'ah courts, the students of knowledge and other than them. With his death, the Ummah was at a loss of the likes of those scholars who acted upon their sound knowledge.

So we ask Allâh to forgive him and have mercy upon him and bring forth for the Ummah more scholars who act upon their sound knowledge, ameen.

## Introduction

All the praises and thanks are due to Allâh, the Bestower of favor and blessings; the One who has blessed us with Islâm and blessed us with calling to it. And may the peace and blessings of Allâh be upon His chosen Messenger and delighted Prophet, our Prophet Muhammad, his family members, his companions the leaders of guidance and the Du'aats to the truth and those who follow their footsteps on their methodology of calling to Allâh the Most High .

And to proceed:

Verily, knowing the situation of the scholars and how Allâh the Almighty tested the messengers and their followers is indeed the way of Allâh with the former Du'aats of truth and the latter. That is because knowing what they have undergone is one of the things that makes it easy upon the Du'aats to bear the agonies and pains whenever they are hurt in this path and it is a must that they will be hurt.

Also from what Waraqah Ibn Nawfal said to the Prophet ﷺ, when he visited him with the companionship of his wife Khadijah, the Mother of the Believers to inform him with what happened to him in the Cave of Hera with the Angel Jibraîl عليه السلام, was as follows:

مَا جَاءَ أَحَدٌ بِمِثْلِ مَا جِئْتُ بِهِ إِلَّا عُوْدِيَّ وَأُوذِيَّ

*“No one has ever come with the like of that which you came with except that he is harmed”*



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That is the way of Allâh with those who call to the truth, and you will never find any changes in Allâh's way of dealing, and you will never find any turning off in Allâh's way of dealing.

If we take a tour of how the first message to the people of the earth which is the message of Nûh عليه السلام, survived we will see that, the messenger Nûh عليه السلام, had undergone all kinds of problems at the hands of his own people. For instance, the mocking of the idiots and the rejections of the rejecters, but even with all this we see him [i.e., Nûh عليه السلام], withstanding ignorance and challenging it and proclaiming the truth with his saying:

﴿ أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونَ <sup>1</sup> ﴾

“That you should worship Allâh [Alone], be dutiful to Him, and obey me”.

Nevertheless, with all these admonition, they flamed up with rage, increased in their ignorance, rejected the truth, and persisted in their arrogance. So, at the end Nûh عليه السلام, invoked his Lord against them with the final invocation when he said:

﴿ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا <sup>2</sup> إِنَّكَ  
إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا <sup>2</sup> ﴾

“And Nûh [Noah], said: "My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers”.

<sup>1</sup> Nûh:3

<sup>2</sup> Nûh:26-27

And if we left Nûh عليه السلام, and the rebellion of the ignorant which led to the invocation of Nûh عليه السلام, against them with destruction, you will find Khalil Ar-Rahman Ibrâhîm underwent the same trial when he came to his people with a method which has never popped up in their minds.

He carried out the method of demolishing disbelief and building Islâm on its foundations. Islâm the only chosen religion of Allâh, Allâh the Almighty said:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٣﴾

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers”.

He spoke aloud with the true voice saying:

﴿ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا

يَضُرُّكُمْ ﴿١١﴾ أَفَلَا تَعْقِلُونَ ﴿١٢﴾

﴿٤﴾

“[Ibrâhîm [Abraham]], said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you? Fie

<sup>3</sup> Al-I-'Imran: 85

<sup>4</sup> Al-Anbiyaa: 66-67

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upon you, and upon that which you worship besides Allâh!  
Have you then no sense?

Due to this statement, their ignorance flamed up with rage, and they went out of their minds; so they decided at the end to get rid of the messenger ﷺ, and his message. And they made their decision which says:

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ﴾<sup>5</sup>

“They said: "Burn him and help your âlihah [gods], if you will be doing.”

However, a decision came down from the heaven, from Allâh the Almighty saying:

﴿قُلْنَا يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾<sup>6</sup> وَأَرَادُوا بِهِ كَيْدًا

﴿فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾<sup>6</sup>

“We [Allâh], said: "O fire! Be you coolness and safety for Ibrâhîm [Abraham]!" And they wanted to harm him, but We made them the worst losers.”

Thus, the decision of Allâh nullified the decision of the disbelievers, and Allâh is the Owner of Bounty and Favor. This is how these two honorable messengers were tested, but the end result is always for the pious.

<sup>5</sup> Al-Anbiyaa: 68

<sup>6</sup> Al-Anbiyaa: 69-70

## The Story of the Prophet Mûsa عليه السلام

But as for Mûsa عليه السلام, he faced a variety of problems and was accompanied by turmoil and grief while he was an infant, until his youth; whereas the arrogant Pharaoh tried to get rid of him when he was an infant. And then the fools from amongst his folk started to harm him from another direction. However, he endured with patience, till he conveyed the message of his Lord within these waves that are mixed up with all kinds of chaos.

Let us leave the Holy Qur'ân to narrate to us the ending of Mûsa عليه السلام, and Pharaoh's story:

﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿١١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا

فَأَخَذْنَا مِنْهُمُ أَخْذًا عَزِيزًا مُّقْتَدِرٍ ﴿٧﴾

“And indeed, warnings came to the people of Fir'aun [Pharaoh] [through Mûsa [Moses] and Hârûn [Aaron]] [They] belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable [Omnipotent].”

<sup>7</sup> Al-Qamar: 41-42

## The Story of the Prophet Isâ ﷺ [i.e., Jesus the Son of Mari'yam]

And if Mûsa ﷺ, was accompanied by trails since he was an infant in a cradle, as we have mentioned, then Isâ ﷺ, has also faced different kinds of accusations that are directed towards him and his mother immediately as he came into existence in this world. So he suffered all kinds of allegations; due to the disagreement of the people in his matter.

From among them it is he who says: “*He is a son of Allâh or he is Allâh*” and others say: “*He is a son of a prostitute*”. So Isâ ﷺ, defined himself to the people with the Will of Allâh saying, as Allâh the Almighty stated in His Glorious Book:

﴿ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي ۖ  
مُبَارَكًا أَيَّنَّ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا  
﴿٣٠﴾ وَرَبًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ ﴿٣١﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ  
وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ ﴿٣٢﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ  
قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۗ ﴿٣٣﴾ ۝

“He [Isâ [Jesus]], said: Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet; And He has

made me blessed wheresoever I be, and has enjoined on me Salât [prayer], and Zakât, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salâm [peace] be upon me the day I was born, and the day I die, and the day I shall be raised alive! Such is 'Isâ [Jesus], son of Mari'yam [Mary]. [It is] a statement of truth, about which they doubt [or dispute].”

Though the people have witnessed the reality of his matter and this miracle which the Holy Qur'ân stated, even with all that; they persisted in their disobedience and naughtiness against him. But he has endured it all with a beautiful patience and forbearance. And he was encompassed by protection of Allâh the Almighty. They have plotted to kill him or crucify him, but Allâh the Almighty has ransomed him with that man who was guiding them to Isâ's ﷺ, shelter; so they crucified him and then killed him, an exact recompense according to his evil crime.

However, they spread rumors that they crucified Isâ ﷺ, and killed him. Thereupon, the Holy Qur'ân clarifies the reality of the matter, and states that these rumors that they spread about Isâ ﷺ, are not base on any authentic source. Allâh the Most High stated in His Book:

﴿ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ

وَلَكِنْ شُبِّهَ هُمْ وَإِنَّ الَّذِينَ آخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ  
بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿٩﴾

“And because of their [Jews] disbelief and uttering against Mari'yam [Mary [peace be upon her]] a grave false charge [that she has committed illegal sexual intercourse]; And because of their saying [in boast], "We killed Messiah 'Isâ [Jesus], son of Mari'yam [Mary], the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Isâ [Jesus] was put over another man [and they killed that man], and those who differ therein are full of doubts. They have no [certain] knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ [Jesus], son of Mari'yam [Mary] [peace be upon them]]”

# The Story of the Prophet Muhammad

## The Messenger of Allâh ﷺ

### And those who Believed in Him and Followed Him

Days after days, Months after months and ages have ages have come to pass from the ascendance of Isâ (عليه السلام), to the heaven, until the arising of light of Islâm once again from a uncultivated valley by the Sacred House of Allâh in Mecca; where Muhammad ﷺ, was born and raised. He is known to his people since his childhood with truthfulness and trust. He had a great personality and he achieved charisma because of his gracious character. Allâh the Almighty has purified him with His saying:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿١٠﴾ ﴾

“And verily, you [O Muhammad [peace be upon him]], are on an exalted standard of character.”

And when his Lord commanded him to convey the message and proclaim the truth with His saying the Almighty:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١١﴾ ﴾

“Therefore proclaim openly [Allâh's Message - Islâmic Monotheism] that which you are commanded, and turn away from Al-Mushrikûn [polytheists, idolaters, and disbelievers - see V.2:105].”

<sup>10</sup> Al-Qalam: 4

<sup>11</sup> Al-Hijr: 94



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Thereupon, he called them to Islâm, but his people have alienated this Daw'ah [i.e., call], and estranged this new way which they have never heard of, while the Messenger ﷺ, calls them to the path saying:

قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

“Say! *La Ilâha Illa Allâh* [i.e., There is no deity worthy to be worshipped, but Allâh] *and you will be successful*”

However, the people understood the meaning of the phrase, and that it means getting rid of all of their gods, and that getting rid of them is getting rid of their mass opportunity and tyrannical power.

Due to the respect that they had for the owner of the call within themselves before the beginning of his call, they did not dare to kill him or kill his call as it was still new in a cradle. Rather, they have tried different ways of getting rid of his call before taking the decision of assassinating him; the matter which we will soon be talking about Insha'Allâh.

They tried to persuade him by offering him wealth, position and leadership, but these offers did not succeed. So, when they saw that he doesn't have a least interest in these worldly glitters which they consider valuable, they resorted to a sarcastic method and intended by that to destroy the nerves of the Prophet ﷺ, just to mock at him. The Holy Qur'ân narrates to us some of what they are saying.

﴿ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾ أَوْ  
تَكُونَ لَكَ جَنَّةٌ مِّن مَّحْيِلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا  
﴿٩٢﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ  
وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٣﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرَفٍ أَوْ تَرْقَىٰ فِي  
السَّمَاءِ وَلَنْ نُؤْمِنَ بِرُفْقِكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ﴿٩٤﴾ قُلْ  
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٥﴾ ۝١٢﴾

“And they say: "We shall not believe in you [O Muhammad [peace be upon him]], until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before [us] face to face; Or you have a house of Zukhruf [like silver and pure gold], or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say [O Muhammad [peace be upon him]] "Glorified [and Exalted] is my Lord [Allâh] above all that evil they [polytheists] associate with Him! Am I anything but a man, sent as a Messenger?"

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And when they failed in these ways they started to fabricate lies against the one whom they have named from before **Alamîn** [i.e., the trust worthy]. They attributed to him all kinds of fabricated titles and spread rumors about his call which they themselves would believe in their falsehood before others.

They did not spare any door of plots and deceptions without knocking on it. Here is the Holy Qur'ân narrating to us some of their plots:

﴿ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ

مَكْرُهُمْ لِيُرْوَلَ مِنْهُ الْجِبَالُ ﴾<sup>13</sup>

“Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains [real mountains or the Islâmîc law] from their places [as it is of no importance] [Tafsir Ibn Kathir].”

And when they failed in all these plots which we have mentioned [i.e., offering wealth and leadership, mockery, spreading rumors and false allegations about the Prophet ﷺ, and his call], which they called the spiritual battle; they resorted to physical battle, through which they harmed the bearer of the message and his companions.

Their fury had burst open and they held a serious meeting with the leaders of the Quraish in their chambers. They brought up the issue, analyzed it and counted what the Prophet ﷺ, did and said in their right and the right of their

gods, then said: “*We have never seen the like of this patience which we have with this man’s affair*”. He belittled our minds, disunited us, insulted our gods and our forefathers, and criticized our religion, and so on to the end of what they had counted.

So while they were discussing this matter, the Prophet ﷺ, came and was passing by; all of a sudden they seized him with a seizure of a single man, encompassed him and yelled at him saying: “*Are you the one saying such and such?*” Without a blink of an eye hesitation, and with all confidence and firmness in faith he answered them: “*Yes! I am the one saying such and such*” as a result they wanted to kill him; but fortunately Abu Bakr ؓ, passed by and found them; so he started to defend the Prophet ﷺ, with his strength by pushing them away from him and pulling them off him, while saying:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

“*Would you kill a man because he said Allâh is my Lord?*”

When they failed in their plots they held a fatal conference, according to their thoughts, during the days in which the Muslims were migrating to Al-Medina and thought that it was a golden opportunity that should be taken hold of. And among the suggestions which they threw on the table of discussion regarding how they can get rid of the Prophet ﷺ, and his call were as follows:

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- ✓ He should be imprisoned for the rest of his life.
- ✓ He should be killed at the hands of the youth of the Quraish by involving all the tribes in his death.
- ✓ He should be exiled out of the country.

When they laid down their plans and assemble their affairs, Allâh the All-Hearer the All-Nearer exposed the secrets of their gathering in His statements the Most High:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ  
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾<sup>14</sup>

“And [remember] when the disbelievers plotted against you [O Muhammad [peace be upon him]] to imprison you, or to kill you, or to get you out [from your home, i.e. Makkah]; they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.”

Such was the situation they had undergone, even though the trail was very severe and harsh it did not increase the Prophet ﷺ, and his companions رَضِيَ اللَّهُ عَنْهُمْ, in anything, but firmness upon the truth and strong determination in continuing their mission no matter what the sacrifice maybe.

Nevertheless, during the time in which they were harming the Prophet ﷺ, with these harms, they were harming those who believed in him; as well and were torturing them with all kinds of punishments. History has recorded what Umayyah Ibn Khalaf did to the Abyssinian Bilâl رَضِيَ اللَّهُ عَنْهُ, in the hot

desert of Mecca in order for him to disbelieve in Muhammad ﷺ, and worship Al-Laat and Al-Uzzaa [i.e., the two major idols of the Quraish ], but Bilâl ﷺ, only continued to say:

“*Ahadun! Ahadun!*” [i.e., “It is Only One Deity! It is Only One Deity!”] While he was under that big rock, but his faith was greater and firmer than the torture. And this word [e.g., *Ahadun*], from Bilâl ﷺ, expresses the call to Lâ Ilâha Ill Allâh [i.e., There is no true Deity worthy of worship, but Allâh], and it also expresses this phrase “*Say! He is Allâh the One*”. And at another side of Mecca again, we see the Family of Yâsîr ﷺ, being tortured and tempted in order to reject Islâm and worship Al-Laat and Al-Uzzaa.

Their father the old man, died while he was being punished as some historians narrations have stated. But as for his courageous mother, she said a stern word against Abu Jahl; as a result he killed her by poking her with his arrow due to his violent ignorance. She is the first martyr in Islâm. The Prophet ﷺ, used to pass by the Family of Yâsîr, while they were being punished and then say to them:

صَبْرًا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ

“*Be patient O Yâsîr’s Family! For indeed your abode is Paradise*”

The days of the Prophethood have witnessed heroes whom the history kept in memory of their heroism, their bravery and their firmness upon their creed no matter what that cost them, even if the price was to give up their precious souls.

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Let us mention Khubaib Ibn Adiy ؓ, as an example in order to understand the effect of the creed in their souls. The scholars of history said that: "Khubaib ؓ, was one of those whom the Prophet ﷺ, sent to some of the tribes that lived between Mecca and Medina. They were the tribe of Udal and the neighboring tribes around it.

While he was on his way, he was captured by the criminals, and taken to Mecca and sold to Bani Al-Harith Ibn Aamir Ibn Nawfal; in order for them to kill him as retaliation for the death of Harith Ibn Aamir who was killed by Khubaib ؓ, in the battle of Badr. When the day was fixed for his killing reached; they took him out of Mecca and brought him to At-Tan'eem in order to legalize his murder, as it is not permissible for them to do that in Mecca.

After hanging him up on the cross, he asked for permission from them to pray two rak'âhs in order to communicate with his Lord in prostration. However, they allowed him and he prayed two beautiful rak'âhs for his Lord. Upon finishing his prayers, he turned to them and said:

*"By Allâh If not because you would think that I am afraid of death, I would have prolonged my prayers."*

They raised him up on the cross and said to him:

*"Give up your religion and we will set you free"* he said to them: *"No! By Allâh I will never give up Islâm for this world and everything in it".*

Khubaib ؓ, had an answerable invocation against the disbelievers that is mentioned in the books of history on this occasion, and to avoid prolonging we will not mention it<sup>15</sup>. From among the statements made by Khubaib ؓ, while he was hanged and crucified were as follows:

*“O Allâh! I can only see the faces of the enemies, O Allâh! There is no one here to extend my salutation to your Messenger ؓ, therefore I am asking you to extend my salutation to him”.*

Immediately Jibraîl ؑ, sent his salutation to the Prophet ؓ, and he the Prophet ؓ, informed his companions. They began to tear up his skin with their arrows while he continues to say his famous poetry; some of which are as follows:

*“The people have gathered their confederate around me, and have provoked their tribes against me, with all allegations. . .*

*To Allâh Alone I complain my strangeness after my sorrow... And to Him alone I complain what the people did at my death. . .*

*And that is just for the sake of Allâh and if He wills...*

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<sup>15</sup> T.N. the invocation which he invoked against them which is not mentioned in the text is as follows:

”اللهم أحصهم عدداً، و اقتلهم بدداً، و لا تبق منهم أحداً“

“O Allah! Count every one of them, and exterminate them one by one, and do not spare any one of them”



*. . . He will bless in my body that is chopped up into  
pieces. . .*

*And I would not mind as long as I am killed Muslim...  
because my death is only for the sake of Allâh”*

In the middle of these sorrowful problems and chaos, Allâh the Most High has made His religion victorious, fortified it and elevated its followers; till the Islâmic state was established in Tiba [i.e., one of the names of Al-Medina], which means good. So, it was good for the companions ﷺ, and pleasant for their position and people started to enter the Religion of Allâh in troops, and ask questions about its knowledge. At that same time he sent troops to the country side to convey Islâm and call to Allâh in a good affair. Whoever, rejected the truth after it has been clarified to him must be fought with the sword.

Thus Allâh the Almighty exalted His religion, and exalted its followers though the disbelievers hated it. Allâh the Most High said:

﴿ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ ﴾

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا

يَعْلَمُونَ ﴿١٦﴾

“They [hypocrites] say: "If we return to Al-Madinah, indeed the more honorable [‘Abdûllah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah] will expel there from the meaner

[i.e. Allâh's Messenger [peace be upon him]]" But honor, power and glory belong to Allâh, His Messenger [Muhammad [peace be upon him]] and to the believers, but the hypocrites know not."

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ

الْكَافِرُونَ ﴿١٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٧﴾﴾

“They intend to put out the Light of Allâh [i.e. the religion of Islâm, this Qur'ân, and Prophet Muhammad [peace be upon him]] with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate [it]. He it is Who has sent His Messenger [Muhammad [peace be upon him]] with guidance and the religion of truth [Islâmic Monotheism] to make it victorious over all [other] religions even though the Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad [peace be upon him]] hate [it].”

The Prophet ﷺ, handed the steer to men who are trustworthy. They acknowledge the call and followed its path according to how they received it from the first place; without changing it or turning it out. So they began to open the heart before they open the lands. And the people accepted Islâm out of love and respect for its bearers; when they observed them with the

<sup>17</sup> As-Saff: 8-9

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qualities of mercy, steadfastness, justice and lack of contradiction. These are the qualities that make the people enter the Religion of Allâh in troops. Like this the companions ﷺ, of the Prophet ﷺ, implemented Islâm and made it beloved to the people. However, the period of the generation which the Prophet ﷺ, described as the best generation in his ﷺ, statement:

خَيْرُ الْقُرُونِ قُرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

***“The best generation is my generation and then those who follow them, and then those who follow them, and then...” came to an end<sup>18</sup>.***

And then there came after them some folk who had neglected the call and gave Islâm a bad reputation and added to Islâm that which is not from it. So consequently, the strangeness of the religion had increase once again, and the Du'aat [i.e., the Du'aats to Islâm] fell into trails and chaos, which they had never expected. That is because the call had experienced various kinds of pressure and difficulties from those people who claim to be Muslims outwardly.

Rather, they consider themselves as the followers of the owner of the message and his love ones; they are as the Arabs say: ***“The oppression of the kinsfolk is worst in pain upon a man than the stroking of a sharp sword”***

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<sup>18</sup> T.N. It means when the generation of the companions ﷺ which is the best generation as mentioned in the Hadith, and the generation of the Taabi'ees, those who conveyed the message with their actions, and good manners came to an end. There came after them some folk . . .

## The Problems of the Daw'ah [i.e., Call], Between Now & Then

We have made a quick presentation of the problems of the Daw'ah throughout the history of the Daw'ah, beginning from Nûh عليه السلام, to this present era trying to connect between the former call and the present in order to compare between the problems and trails faced by the Daw'ah and the Du'aats [i.e., Du'aats] within those eras.

It has become clear to us from this presentation that, the source of these trails faced by the Daw'ah was the disbelievers whose enmity was obvious. Those who oppose the Daw'ah openly in a way which makes the Du'aats cautious of them and well prepared to face their plots. It was never a sudden event to them; rather they confront it with all confidence and firmness in faith without any hesitation or anxiety.

Unlike the present era, in which the Islâmic Daw'ah and its Du'aats confront a lot of tribulations and chaos which they cannot withstand, from those folks who attribute themselves to Islâm; as a matter of fact they sometimes associate themselves to the call itself we shall soon clarify.

## The Nature of the Problems in the Past

But as for the kinds of problems faced by the Daw'ah and the Du'aats in the early and the latter past, they are obvious from the following:

- ✓ Harming the Du'aats themselves and their followers and torturing them in order to stop the Daw'ah.
- ✓ Offering them some beguiling materials like wealth, position, leadership and more in order to persuade them, but it was to no avail.
- ✓ They tried to get rid of the call while it was still fresh in its cradle by killing the owner of the call or imprisoning him or exiling him out of his own country, and keeping him far away from its horizons as we have come across its details already. Like this was the problem of the call in the immemorial past; but all these plots were rendered in vain as we have seen.

Allâh the Most High made the good end for the messengers and their followers and helped them against their enemies, Allâh the Almighty stated:

﴿ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾<sup>19</sup>

“And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise”.

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴾<sup>20</sup> إِنَّهُمْ لَهُمُ

الْمَنْصُورُونَ ﴿ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴾<sup>20</sup>

“And, verily, Our Word has gone forth of old for Our slaves, the Messengers, That they verily would be made triumphant, And that Our hosts! They verily would be the victors.”

<sup>19</sup> Al-Anfal: 10

<sup>20</sup> As-Saffat: 171-173

## The Nature of the Problem in the Present Era

The Islâmic Daw'ah is living in this present era a lifestyle, the likes of which was never found in the previous era. The problems are so many and numerous that, they made the Du'aats of truth occupied with the issue of the Daw'ah and its various problems and how to overcome these problems to the point; that it has become their major concern.

It is possible for us to summarize the most serious ones of those problems in the following:

1. Ignorance and that is a lack of understanding Islâm in its correct manner.
2. The contradictions that befall some Du'aats sometimes.
3. Alienation and lack of unity between those who associate themselves to this Daw'ah.
4. The existence of some deviated sects that work in some countries while bearing the slogan of Islâm, for example the Qaadiyans.
5. The fruitless curriculum that are being taught in most of our universities.
6. The remnant traces of colonization that are still found in most Islâmic countries

## The Details of the Six Problems

I-IGNORANCE: Indeed ignorance is a disease, therefore it is upon the Daa'iyah [i.e., the Caller], to formulate himself with a sound knowledge and treat it from this disease before stepping his foot in the field of Daw'ah.

He should direct his concern to taking this knowledge from its original source [e.g., the Qur'ân and Sunnah], that is because they are the source of the fundamentals of this religion and its branches. By studying them [e.g., one would acquire a beneficial knowledge, guidance and leadership in this world], and success in the Hereafter.

Allâh the Almighty said:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾<sup>21</sup>

“Verily, this Qur'ân guides to that which is most just”

And the Messenger ﷺ, said:

أُوتِيْتُ الْقُرْآنَ وَ مِثْلَهُ مَعَهُ

“Verily, I was given the Qur'ân and the likes of it with it”

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<sup>21</sup> Al-Israa: 9



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Also, it is upon him to study the biography of the Prophet ﷺ, and there will be no blame on him to read some of the precious books that are available in the modern Islâmic libraries, and are base on the Holy Qur'ân and the purify Sunnah in their research and in their treatment of scientific events.

By doing this, the student will have a sound understanding of the religion in its rules, legislation, creed, worship and morals. With that, he would have knowledge of the religion, and that is [e.g., having the correct concept of Islâm], as we have stated earlier. He would understand the actual meaning of the Oneness of Allâh in His Godhood, likewise the meaning of **worship** and the meaning of **ignorance** with a delicate **understanding**. And how truthful is the statement of Umar Ibn Al-Khattaab رضي الله عنه, when he said:

إِنَّمَا تَنْقُضُ عُرَى الْإِسْلَامِ عُرْوَةً إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَمْ  
يَعْرِفِ الْجَاهِلِيَّةَ

*“The bond of Islâm would only get weaker and weaker when a time comes in which the people will grow up in Islâm without knowing the Pre-Islâmic Era”*

It is the understanding which the Prophet ﷺ, meant in his statement:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

*“Whoever Allâh loves good for, He gives him the understanding of the religion”*

Lacking this understanding is what makes the philosophers call their philosophies Tawheed [i.e., Islâmîc Monotheism], and consider their negation of the attributes of Allâh, as glorification and consider the affirmation of others as resembling Allâh with His creatures.

They authored books on this subject matter that are being taught in our institutes and universities this day with the name of Tawheed [i.e., Islâmîc Monotheism] when there is no taste of Tawheed or its spirit in it. They are far away from the pasture; they are as the poet says:

*“They arrived at Mecca in the tribes of Haashim and I arrived at the farthest house in the valleys”.*

These people are in a valley, while Tawheed and Aqeedah are in another valley. How many barriers do those books set between our youth and understanding of the Islâmîc Creed according to how it was brought to us by the Book and the Sunnah; as a result of wrong understanding of Islâm and its Creed. He has indeed done well, the one who said:

*“Knowledge is what Allâh and His Messenger said, likewise what the Companions said, not distortions ... Knowledge is not your establishment of silly argument between the Messenger and the opinion of a jurist... Nay, it is neither your rejection of the attributes and Negating them, in order to avoid resembling and likening...”*

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Lack of a delicate understanding of the religion is what leads the slaves or those who attribute themselves to the worship of Allâh upon innovations that are far away from the essence of Islâm, and they gave these innovations titles from their own-selves on the account of Islâm and they separated with these innovations the unity of the Muslims, and divided them upon those innovation and announced about themselves that they are the special people of Allâh and His love ones.

And claimed that they have plenipotentiary, which the prophets and messengers do not have; because they can receive revelation from Allâh directly without the intermediation of the Angel Jibraîl ﷺ, and without the need of Muhammad ﷺ, the Messenger of Allâh. Like this, the ignorant Sufis call to apostate from a direction that they don't perceive, or they do perceive with regards to their leaders. And here are some names of the invented ways:

1. At-Tijaaniyyah
2. Al-Qadiyaaniyyah
3. As-Sanuusiyyah
4. Al-Murghaniyyah

To the end of these names which split the Muslims into different ways. And those who have no understanding of the religion consider them along with the groups of Muslims; rather, some of them consider the founders of these ways among the Du'aats of Islâm and that Islâm got spread all over the world; as a result of their call. What a fabrication! How horrible it is! What ignorance! How ugly it is?

They are no other than [e.g., innovations that are named with other than their names], if they but understood.

And it is not hard upon these Sufi Sheikhs to bring all kinds of innovations, and to say all kinds of statements that are far away from the propriety, because they are vessels of ignorance, if this expression is correct and perhaps it will not be a burden on you if I quote a poem of the Sufis which consists of an admonition and a guidance in Sufism. Here is the text of the poem:

*“Commit as much sin as you can...  
As long as your arrival is to the Most Bounteous”<sup>22</sup>*

And I would leave it like that without any comment in order for you to have your freedom in commenting on it.

And their ignorance is compounded, and it is the worst of the two types of ignorance as it is not hidden. But what is embarrassing and puzzling is to build the call on these deviated paths, and consider their founders among the Islâmic Du'aats and its major scholars; even if this consideration is within the common people or the respected doctors in religion.

How come that they don't know that these ways are one of the obstacles which the true Du'aats complain about everywhere? There is not any relationship between these ways and Islâm, because they contradict the teachings of Islâm, its fundamentals and its branches. And their claim is that it is from the good innovations is a claim that is devoid of proof.

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<sup>22</sup> Tayseer al-Azeez al-Hameed: page 67

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And there is no such thing called a good innovation in Islâm. May Allâh have mercy on Imam Malik the Imam of Daar-ul-Hijrah [ i.e., Al-Medina] when he said: *“Whoever innovated in Islâm an innovation and considered it to be good, has indeed accused Muhammad with deceitfulness, and lack of conveying the message”* or as the Imam said: May Allâh have mercy on him. *“It is the truth that whatever was not our religion during the Prophetic era will not be our religion today.”*

And by my life! The catastrophe was great upon the Islâmîc nation in the present era because of these two innovations [e.g., the innovation of **Ilmul-Kalaam** [i.e., the study of the religion based on opinions]], and the innovation of the Sufism. But, as for the innovation of **Ilmul-Kalaam**, it has indeed turned a lot of youths in the universities and some students of knowledge in the mosques in a lot of Islâmîc countries away from studying the Islâmîc creed; which the predecessors of this Ummah were upon [e.g., the one which is announced in the Book and is clarified in the Sunnah].

Most of our youths who are deceived by that blameworthy philosophy which the Muslim leaders blamed and warned against have no knowledge of this creed. From among fatal mistakes is considering the creed of the **Ahlul-Kalaam** [i.e., the theologians whose argument about Allâh is based on their opinion], as the same with the creed of **Ahlus-Sunnah wal-Jamâ'ah** when in reality they are far away from the Sunnah and from what the Jamâ'ah are upon.

Also the statement of Allâh the Almighty in His saying:

﴿وَمِنَ النَّاسِ مَن تَجَدَّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا

﴿<sup>23</sup> كِتَابٍ مُّنِيرٍ ﴿٨﴾﴾

“And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light [from Allâh]”,

And His, saying:

﴿وَمِنَ النَّاسِ مَن تَجَدَّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ

مَّرِيدٍ ﴿٢٤﴾ كَتَبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَانَّهُ يُضِلُّهُ وَهَدِيهِ إِلَىٰ

﴿<sup>24</sup> عَذَابِ السَّعِيرِ ﴿٤﴾﴾

“And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious [disobedient to Allâh] Shaitân [devil] [devoid of each and every kind of good]. For him [the devil] it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire”. [Tafsir At-Tabarî]

These errors have occupied their hearts and taken control of their minds and have spared no space in their hearts and minds for the acceptance of the truth; except for those whom your Lord have favored and enshrouded them with His mercy.

<sup>23</sup> Al-Hajj: 8

<sup>24</sup> Al-Hajj: 3-4

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Ibn Qayyim the Prominent Scholar [May Allâh have mercy on him], said: ***“The acceptance of a place for whatever is placed in it; is based on the condition of emptying the place from its opposite”.***

Likewise, as this can be applied to things it can also be applied to creeds and wills. Therefore, if the heart is filled up with the love for falsehood there will be no spot in it for the love of the true creed.

Let's listen to what some of the leaders of guidance said in their censuring of **Ilmul-Kalaam** [i.e., the study of the religion based on opinions], and its creeds. Imam Abu Yusuf, the student of Abu Haneefah [May Allâh have mercy on them], and his companions said: ***“Whoever seeks knowledge with philosophy will become a hypocrite, and whoever seeks everything with wealth will be disappointed and whoever seeks for strange narrations will consequently lie”***

Imam Ash-Shafi'ee [May Allâh have mercy on him], said: ***“My decision on the philosophers is that they should be circumambulated around within the tribes and their kinfolks and be lashed with palm branches and struck with shoes and then said to them: “This is the recompense of whoever left the Book and the Sunnah and turned to philosophy. I have indeed seen from the Ahlul-Kalaam their rejection of an agreed upon issue in the religion. Would that one is tested with falling into all that Allâh the Almighty and His Messenger forbade other than Shirk, it would have been better for him than to be tested with philosophy”.***

And how excellent is the statement of Imam Mâlik [May Allâh have mercy on him], when he said: “*What is it that whenever a man comes to us we found him to be more argumentative than the other?! We left what Jibraîl ﷺ, brought to Muhammad ﷺ, for the argument of these philosophers*”.

What is amazing is how these philosophers are on the same path with these aforementioned Imams in juristic issues that are branches of the religion; but disagree with them in the fundamentals of the religion regarding their beliefs towards their Lord. So do these silly people believe that the four Imams, and other than them from among the Imams of the pious predecessors were upon misguidance in their creed and the fundamentals of their religion, but were upon the truth in its branches? This is what can be derived from their statements whether they accepted it or not. This matter of theirs indeed has not a good father for it! ... As the Arabs say. . .

But as for the innovation of the Sufis, it has veiled a lot of those who were deceived by it from understanding the reality of Islâm to the point that, all of them consider Sufism as the essence of worship in Islâm. Also it has changed their understanding of **Dhikr** [i.e., the remembrance of Allâh], to the point that most of them consider the remembrance of Allâh as the mere gathering; wherein the people sit in circles at a particular place and most of the time these gatherings take place at a grave of their sheikhs or their leaders. And they sit in circles which they call out of oppression and transgression [e.g., the circles of Dhikr].

They will then start to swing their body to the left and to the right, while saying; “**Allâh, Allâh**” and then proceed to saying; “**Huwa, Huwa**” and then they will flare up to saying



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“Hu, Hu” or “H, H”. And sometimes they turn off the lights if the gathering took place in the night, so that the audience can have their freedom of doing whatever they want, and that the remembrance can reach the point of perfection; as they claim and then to a licentious act, [e.g., the men being with the women and the women being with the men]. O who is there for Islâm! How major is the turmoil of its followers!

But as for worship in the view point of the Sufis, it is an establishment of a seasonal ceremony, like the celebration of the birthday of the Prophet ﷺ, and celebrating the event of the journey of the Prophet ﷺ, to the Holy Mosque of Jerusalem and his ascension to the Heaven, also the feast of the first year of the Islâmic calendar, and the feast of the half month of Sha'ban. They have made these feasts and ceremonies seem to their deceived followers that this is Islâm and that they are the greatest thing a Muslim can do in order to get closer to his Lord [i.e., Allâh], and that they will be upon good; as long as they hold fast to these things and preserve them, and praise be to Allâh. They will be upon good whether they turn to the east or to the west, whether they apostatize or declare in the unity of Allâh. And this addicting expression cannot be separated from their tongues “*The Ummah of Muhammad is upon good*”.

There is no doubt that, the intelligent researcher who cares about the affair of the Islâmic Daw'ah sees that, the worst turmoil that befell the Islâmic call in this present era are the turmoil of the **Ahlul-Kalaam** [i.e., the theologians whose argument about Allâh is based on their opinion], and Sufism, and almost all the problems which we shall soon talk about,

erupted from these two innovations. Allâh is the One that is sought for help.

2- CONTRADICTION: When we talk about the need of the call to a sound understanding of Islâm; and that lack of understanding Islâm in the correct manner is one of the obstacles of the Daw'ah, when we affirmed the need of the Du'aats to this understanding, then we must also affirm that their need for the implementation of this sound understanding and reacting with Islâm is more demanded from them. By doing that, their daily life would be a clear interpretation of the teachings of Islâm and a wonderful picture; which represents Islâm and makes it desirable to the people. Thereupon, the Islâmîc Daw'ah is in desperate need of Du'aats who would implement Islâm in their sayings and actions, in their special lives, within themselves, in their houses and in their general lives; so that they can be good examples to the society in which they live. The successful caller is the one who disciplines the people with his actions before disciplining them with his tongue, and calls them to Allâh with his good manners and behaviors before uttering a word with his tongue.

Many complaints were made by the Islâmîc Daw'ah; about the contradictions that occur from some Du'aats. It complains about those Du'aats who admonish, but are themselves not admonished. They say what they do not implement, they command others with good, but not themselves and they forbid others from evil, but not themselves, they are Du'aats whose actions belie their sayings most of the time.

We always hear strong pulpit speeches, ambitious reactions and long talks, but all to no avail "*Much ado about nothing*".

The matter has gotten worst with some of those who associate themselves to this call and reformation to the point that; some of them have abandoned the prayer totally, and others have abandoned the **As-Salât tul Jumuâ** [ i.e., Friday prayer], and if he is asked about a reason for that his answer is: it is a holiday. These categories of people are also considered among the Du'aats to Islâm. What is your opinion about this O honorable listener?!

3- ALIENATION AND LACK OF HARMONY: There are some sects in this modern time who are calling to Allâh, but most of the time you would find them wandering around in the darkness of ignorance without any insight. It is obligatory upon the Du'aats of truth to have knowledge and understanding of what they call to; while implementing it and believing in it. Allâh the Almighty said:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ ﴾

﴿ وَسُبِّحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

"Say [O Muhammad [peace be upon him]] "This is my way; I invite unto Allâh [i.e. to the Oneness of Allâh - Islâmic Monotheism] with sure knowledge, I and whosoever follows me [also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge]. And Glorified and Exalted be Allâh [above all that they associate as partners with Him]. And I am not of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh]."

These are the two characteristics of the followers of Muhammad ﷺ :

- ✓ Carrying out the responsibility of the Daw'ah
- ✓ Acquiring al-Baseerah [i.e., knowledge] before initiating their call

**Al-Baseerah:** Is the knowledge which source is from the revelation, and the delicate understanding which gives the Daa'iyah the wisdom and the good methodology by which he can win the hearts of the people and make them love him; without any flatter or hypocrisy involving. And by which he can create love amongst the Muslims in general and the Du'aats in particular. This matter is very necessary and incumbent in the life of the call. Rather it is the reason for attaining the pleasure of the Lord the Most High, and for entering the abode of bliss and honor. The Prophet ﷺ, stated:

”لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلَا

أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ“

*“You would not enter paradise until you believe, and you will not be true believers until you love one another; shall I not guide you to a matter which if you implement would create love amongst you? Spread the salaam amongst you”.*

From among the complaints of the Islâmic Daw'ah is alienation and lack of harmony and collaboration between the groups who work in the field of Daw'ah. In reality most of these

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groups are in desperate need of who will call them to Allâh and enlighten them in their religion, in order for them to be well equipped for this call first; in order for them to get rid of this alienation which they have against one another and in themselves, their methodologies and their Daw'ah programs.

I resemble these groups with those political groups who challenge against one another for their own personal interests and purposes. This is one of the main turmoil of both the Daw'ah and the Du'aats. If they persist on it and reflect not on their attitudes, their methodology of work, their agendas, their ways of calling to Allâh and their politics, then their risks will exceed all risks that jeopardizes the call from its external.

It is upon these groups to learn the history of the former Du'aats from among the Companions ﷺ, of the Prophet ﷺ, and the Taabi'ees who the Holy Qur'ân spoke with; and with it they spoke. Those with whose call to Islâm became widespread. Rather it is upon them to understand the religion, according to the understanding of those leaders, and walk on their paths; while considering the suitable ways that fits this modern time, the circumstances of the people, their conditions and their situations. And if they avoid this path, then no success or progress shall be written for the call because it is then an impure deed that lacks the required conditions. Perhaps, they might possibly influence the people with their slyness, their eloquence, their argument and their brainwashing.

Yes, they can befool some people with this method for some period of time and make the people think that they are truthful in their call because of the dazzling method. But they cannot deceive Allâh the Almighty the One in Whose Hand is the

success. Therefore, it is upon them to be aware of Allâh Alone, because He is the One to Whom belongs all the affairs and in Whose Hand is all good, there is no deity worthy to be worshiped, but Him Alone, and there is no Lord Who arranges the affairs, except Him and He is the One Who is Sought for help.

**4- THE EDUCATIONAL CURRICULUM:** From among the trials which the Daw'ah [i.e., Islâmic call] is tested within this era is that, most of those who carry out the responsibilities of the Daw'ah are those graduates of the universities that teach those barren and shabby curriculums that produce nothing but ignorance of the essence of Islâm, narrow mindedness and cold ambition. As a result; a student would graduate from these universities and all of his goals are to look for a source of **revenue** and nothing else. He would begin to knock on all doors that may possibly insure for him his source of revenue, and if he did not find a way out to what he wants to be employed as a Daa'iyah [e.g., he takes his decorated certificate in its length and width to the organizations that are legally in charge of the Daw'ah], and then he will be employed under the title "**Ad-Daa'iyah**".

So this so called Daa'iyah, will come to the field calling to Allâh without having any clue about the Daw'ah in its methodology, its policy, its etiquettes, and without studying the **conditions** of the people he is calling to. So as a result, you would find him wandering around randomly to the right and to the left on the account of the oppressed Daw'ah, which has become an asylum for the needy people, every needy person lives on it; but does he carry out the responsibility of the call or not? This is a question that is never mentioned....!

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**THE NATURE OF THE CURRICULUM:** It would be good for us to know the nature of the curriculum which we have spoken about and described it as a tainted and infertile curriculum [e.g., so that our speech will not be a mere claim without any proof for it]. We will mention three main subjects out of all the subjects of the curriculum to illustrate the entire curriculum from what we have talked about:

- ✓ The subject of “**At-Tawheed**” [ i.e., A subject that talks about the Oneness of Allâh in His Lordship, Godhood, and in His Names and Attributes]
- ✓ The subject of “**Fiqh**” [ i.e., A subject that talks about Islâmic jurisprudence in its three aspects]
- ✓ The subject of “**At-Taarikh**” [i.e., Which is the Islâmic history in general]

**Firstly:** At-Tawheed: This subject does not have a specific department for it, rather they teach this subject in the department of philosophy; and this means that, Tawheed according to them is one of the subjects of philosophy, when in reality Tawheed is one thing and philosophy is another thing, there is no relationship between the two. Tawheed is what the Book and the Sunnah spoke with, and there is not any relationship between the philosophies of Aristotle<sup>25</sup> and

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<sup>25</sup> E.N. Aristotle [Greek: Ἀριστοτέλης, *Aristotélēs*] [384 BC – 322 BC] was a Greek philosopher, a student of Plato and teacher of Alexander the Great. He wrote on many subjects, including physics, metaphysics, poetry, theater, music, logic, rhetoric, politics, government, ethics, biology, and zoology. Together with Plato and Socrates [Plato's teacher], Aristotle is one of the most important founding figures in Western philosophy. He was the first to create a

Aflaton with the Tawheed which is derived from the revelation, and “ثرى Tharaa is not like ثريا Tharyaa” [i.e., “dirt is not like a diamond”], this in Balaaghah is called “Jinaas” that is to mention two words in a sentence that are the same or almost the same in their points of articulation, in their vowels and the number of letters but differ in their meaning].

Here are some dangerous books that are being taught, in the subject of Tawheed:

- 1- Ummul-Baraaheen [i.e., The Mother of Proofs]
- 2- Haashiyatu Al-Baajuri Ala As-Sanusiyyah [i.e., The Margins of Al-Baajuri on Sanusiyyism.
- 3- Haashiyatu Al-Baajuri Ala Jawharati At-Tawheed [i.e., The Margins of Al-Baajuri on the Essence of Tawheed]

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comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.

Aristotle's views on the physical sciences profoundly shaped medieval scholarship, and their influence extended well into the Renaissance, although they were ultimately replaced by Newtonian physics. In the biological sciences, some of his observations were confirmed to be accurate only in the nineteenth century. His works contain the earliest known formal study of logic, which was incorporated in the late nineteenth century into modern formal logic. In metaphysics, Aristotelianism had a profound influence on philosophical and theological thinking in the Islâmic and Jewish traditions in the Middle Ages, and it continues to influence Christian theology, especially Eastern Orthodox theology, and the scholastic tradition of the Catholic Church. His ethics, though always influential, gained renewed interest with the modern advent of virtue ethics. All aspects of Aristotle's philosophy continue to be the object of active academic study today. Though Aristotle wrote many elegant treatises and dialogues [Cicero described his literary style as "a river of gold"], it is thought that the majority of his writings are now lost and only about one-third of the original works have survived. Taken from <http://en.wikipedia.org/wiki/Aristotle>



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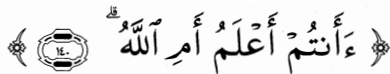
- 4- Haashiyatu Ad-Dusuqiy [i.e., The Margins of Ad-Dusuqiy]
- 5- Al-Hudhudiyu [i.e., The Hoopoe]
- 6- Ash-Sharqaawiy - and so on . . .

The subject matter of these books:

These books make researches on the following subject matters:

- ✓ The theme of the Rising of Allâh the Almighty over His Throne and His Loftiness.
- ✓ The theme of the Attribute of Love and Mercy.
- ✓ The theme of the Attribute of Anger
- ✓ The theme of the Attribute of Speech and so on.

But we have chosen these attributes in particular because of their importance. And it is unfortunate that all these attributes which we have mentioned, the student learns them not for the purpose of affirming them and believing in them according to what Allâh and His Messenger ﷺ, meant by them rather he studies them with the purpose of rejecting them denying them and negating them with the claim that [e.g., they are not suitable for the Majesty of Allâh], even though Allâh is the One Who affirmed them for His self.



“Do you know better or does Allâh” [knows better ... that they all were Muslims]?

Allâh the Majestic knows what is suitable for His Majesty, and then they called these rejections and negations interpretations and Glorifications. Does the ruling of alcohol change because of the change of its name to pure water, or pure milk palatable for drinkers?!

You would find a student studying what his free mind would have rejected if he was to be given his freedom to decide, but unfortunately he is obliged to study and accept everything from the Book, obliging your brother to do something does not make you a hero. For instance, the curriculum says: “It is not permissible for him to believe that Allâh the Almighty is above the Heaven”.

While the verses of the Glorious Book, the Purified Sunnah, the sound intellect and the untainted innate affirm the loftiness of Allâh above His slaves, and that there is nothing in His Essence that relate to the slaves, likewise there is nothing in His slaves that relate to His Essence. Though He is above the seventh Heavens, but the proof for His existence is crystal clear from His creatures; rather every one finds within his self what pushes him to believe in His Loftiness, lifting up the palms of humbleness to the Sublime, Most High before the Ahlul-Kalaam, even came up with the issue of whether it is befitted for His Majesty or not?

This is an innate issue which everyone believes in it by nature. No disagreement was transferred in this subject matter; except from Bishr Al-Muraisi one of the Jahmis the one who says in his prostration “*Subhânahu Rabbiyal Asfal*” [i.e., Glory is my Lord the most low], May Allâh disfigure his face and the faces of his followers.

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Consequently, the student lives all his life under this imposed mentality confused and puzzled not knowing what to do. Should he believe in this methodology upon its errors and fall in to blasphemy regarding the Attributes of Allâh and His Names, or dare to oppose the curriculum in order to follow what Jibraîl عليه السلام, brought to Muhammad ﷺ, from his Lord that contains his betterment and success? Let us then see some of the texts the curriculum considers their interpretation to be obligatory and that understanding it on its apparent meaning are not befitting His Majesty, Allâh the Most High:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

The Most Gracious [Allâh] Istawâ [rose over] the [Mighty] Throne [in a manner that suits His Majesty].

”إِنَّ اللَّهَ كَتَبَ كِتَابًا وَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي  
وَسِعَتْ غَضَبِي“

*”Allâh the Almighty has written a Book and the Book is with Him above the Throne saying: Verily My Mercy has overcome My Anger”<sup>26</sup>*

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ

﴿ اللَّهُ

<sup>26</sup> It has been collected by Bukhâri no. 7404, and Muslim no. 2751 from the narration of Abi Huravrah رضي الله عنه.

“And if anyone of the Mushrikûn [polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh] seeks your protection then grant him protection so that he may hear the Word of Allâh” [the Qur’ân],

“إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ”

”Be Merciful towards the inhabitants of the earth and the One Who is above the heaven will be merciful towards you”<sup>27</sup>

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

“And your Lord comes with the angels in rows”.

These texts and their likes were revealed to the Prophet ﷺ, and he taught them to his companions and they understood and believed in them and did not see the **interpretation** of their meanings to be **obligatory**; rather they kept quiet about them.

So did those who came after them from among the Taabi'ees, till the reign of Al-Ma'moon Al-Abbassi in the 2<sup>nd</sup> century of the Islâmic calendar. It was then that the turmoil of philosophy cropped up in the rows of the Muslims by means of the books of the Greeks that are translated into Arabic in philosophy and logics.

<sup>27</sup> It has been collected by Abi Dawud no.4941, and At-Timirthi no. 1924, from the narration of Abdillah Ibn Amr, and it is Sahih according to Al-Baani in Sahihul Jaami'a no. 3522.

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As a result; the issues of divinity was occupied by philosophy, and the people turned away from the texts in this subject matter, so the devil of philosophy and theology cried out with his voice saying: “the textual proofs do not indicate restriction on certainty and that they are hypothetical, and that the intellectual proofs are what indicate on certainty, therefore leave the hypothetical proofs to the certain proofs; except in case in which the hypothetical proofs agree with the certain proofs”. And since the beginning of this evil cry the methodology of Tawheed has suffered grave deviations.

The youths and the adults all together grew up upon these deviations, so as a result; they rejected the Rising of Allâh over His Throne in a manner that fit His Majesty as He the Almighty informed us about His Self. Just as they rejected the fact that the Qur'ân is the Speech of Allâh and that He Allâh loves His friends and they love Him. And that He has Mercy over His slaves according to what fits His Majesty, and that He will come to judge between His slaves on the Day of Judgment in a manner that fits His Majesty, Glory be to Him. And the student who studies this methodology learns the philosophy of negating the Attributes of Allâh and changing their meanings; so he will graduate as an **Al-Muwahhid** [i.e., Monotheist], which in reality means a contradictor and a deviant; so consequently, the word of Tawheed and the phrase “**Al-Muwahhid**”, will become antonyms.

**Secondly:** Al-Fiqh: As for their Fiqh subject, it is mere opinions that are far away and devoid of proofs. Rather they are either hypothetical issues; that has no relationship with realities or favorable personal ideas that have no taste or color in them.

And every student learns opinions that are related to a particular school of thought trying to affirm that the opinions and the measure of his school of thought is better than the measure and the opinions of the other school of thoughts. And the student never learns to extract rules from the Book and Sunnah [e.g., as they are the source of the “Sharee'ah” the Islâmic Legislation]. Despite that, he will graduate as a scholar from among the Muslim scholars and a Daa'iyah to Allâh the Almighty. In reality, the corruption of the educational curriculum is not a thing that is newly invented in this present era, rather it begun from the past generations.

Let us listen to the Great Scholar Ibn Al-Qayyim [May Allâh have mercy on him], talking about what happened to the Muslims; as a result of the corruption of their educational curriculum, and Ibn Qayyim [May Allâh have mercy on him], as we all know is one of the leading personalities of the 7<sup>th</sup> Century from the Hijrah of the Prophet ﷺ, he spoke about what happened to the Muslims regarding their turning away from the Book and the Sunnah in his saying: *“When the people turned away from judging with the Book and the Sunnah and turned away from being judged by them, and thought that they are not sufficient for them, and then turned to opinions, measure, discretion and the statements of their Sheikhs; they got infected by corruption in their innate, darkness in their hearts, shabbiness in their understanding and stupidity in their brains...till when he said: “they would replace Sunnah with innovations, souls with minds, guidance with desire, good with evil and ignorance with knowledge.”*

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Then he [May Allâh have mercy on him], said: *“When you see these things occurring in a nation while their banner is established and their army are fortified and ready to fight; then living in the belly of the earth is better for you than living on its back, and living on the peaks of the mountains is better than living in their bottom and mingling with wild beast is better than mingling with the people”* And Allâh is the One we ask for help.

**Thirdly:** Taarikh [i.e., History]; As for the subject of history, it is a mere enumeration of events that occurred in the past generations, the places of their occurrence, the time of their occurrence and a mere chronicles of when so and so was born, the date in which he died to the end of these tales. As a result; the student will end up not having any comprehension of the biography or taking any lessons from the history, likewise; he will not have any clue about the chronicles of the heroes of Islâm or the biographies of the Muslim leaders and their scholars. Like this [e.g., this curriculum produces argumentative graduates, tale tellers and followers of opinions]; those who master how to make up hypothetical issues that do not exist in this world of men.

These categories of people are filled up in our Institutes and our Daw'ah Centers without any benefit derived from them in the fields of Daw'ah. As a matter of fact; they have become a burden and an obstacle on the way of the pious Du'aats and the ambitious scholars. And Allâh is the One we ask for help.

**5- SOME OF THE DEVIATED SECTS THAT WORK WITH THE NAME OF ISLÂM:** Among the things the Islâmîc Daw'ah is tested with in this present era is the existence of some sects

that work in the field of the call with the slogan of Islâm. From among these sects is the Qaadiyanism which originated from the Asian Continent in India, and laid its eggs and hatched its chicks before the Muslim scholars who are in charge of the Islâmîc call could take any action towards it; rather they were not aware of it or aware of its deviation until after it became firm and stable throughout the continent in its length and breadth and until its affair became worst and serious to the point; that they authored books and distributed them, and built schools and spread their evil principles and started getting spread about all over the world.

But the amazing thing about the Muslim scholars who are in charge of the Islâmîc Daw'ah in this continent is that, they did not quiver their lips in refuting its principles, clarifying its falsehood and warning the people against it when it had first appeared, until the last minute after they had settled on the earth; as I have mentioned earlier, and despite the resolution which some Islâmîc Organizations have taken, regarding the fact that the Qaadiyans are the least percentage of Muslims in their country, despite all that the sect never ceases to run their activities in the country itself and some other countries where it has already been spread, for instance some African countries. This sect and its activities are considered as an obstacle in the way of the true Du'ats of Islâm in those countries. And they have indeed persuaded the hearts of the common people with those exorbitant expenses they spent on schools and the peerless generosity, which they have towards those who believe in them. Therefore, it is obligatory upon all the Daw'ah Organizations to strive hard in combating this devastating activity totally; as long as the proof for their blasphemy and apostasy has become clear. As they reject the texts of the Book



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and Sunnah that indicate upon Muhammad ﷺ, being the last of the prophets and that there is no prophet after him.

By doing this, we have done something to minimize many problems which set as a barrier on the path of the Daw'ah and occupied the minds of the Du'aats, bearing in mind that, combating their matter is not going to be an easy thing; rather the situation needs a long time with strong determination and honesty, because most common people from among the Muslims who do not differentiate between fat and tumor have accepted the principles of this sect from a long period of time and are tempted by it. So it has occupied their vacant minds with its poisonous principles and beguiled them with its persuasive method and taught them blasphemy and apostasy with the name of Islâm.

It is true that the activities of this sect have started to get weaker and weaker in some countries in which it was well settled before. And that was due to the national and local activities carried out by the inhabitants of that region. As we have witnessed that in Nigeria in these recent days. I have indeed found out on my last visit to Nigeria in some occasions, which the activities of the Qaadiyans have decreased nowadays to the extent that it is restricted in high schools only.

As a matter of fact; some of the local Qaadiyans started to go over the teachings of Islâm once again after being sincere Du'aats of Qaadiyanism. This is a glad tiding, but that should not make us lay back and leave work in combating this activity from all the stages of education in our schools and organizations. And Allâh is the Granter of Tawfeeq [i.e., success]. And if we have neglected this activity when it had first

appeared we should not neglect it once again, while it is turning its back away [e.g., that is because the believer will not get bitten twice from the same hole]. And Allâh's help is sought

6- THE WESTERN COLONIZATION: The talk about Qaadiyaaniyyah reminds me of the mother of the problems which is the Western Colonization. That is because Qaadiyanism; rather I will say, almost all the deviated sects that plot against Islâm and the Muslims with the name of Islâm are from the productions of the colonization or the friends of colonization. As a matter of fact; some of the Sufi sects used to have a strong and friendly relationship with the colonists, during the days when the colonists were corrupting these Islâmîc regions, for example the sect of Al-Murghaniyyah and this is the truth whether the people are aware of it or not. Verily! The plan of the Western Colonization; which took control of most of the Islâmîc States was not only to take advantage of their treasure and **enslave** their inhabitants, as some people think; rather **fighting** against Islâm and making the Muslims **ignorant** about their religion with all means possibly hidden or open [e.g., was one of their greatest plots]

## Ways Adopted by the Colonists in Fighting against Islâm

1- Spreading out the western culture in a massive way and at the same time striving hard in lessening the Arabian Islâmîc culture or getting rid of it totally if possible, even if that will take them some time.

2- Supporting the schools of the **Christian** missionaries and improving their curriculum in order to attract the Muslim children to leave their Islâmîc Schools and come to them. And they have indeed succeeded in that.

3- Supporting the deviated sects who work with the name of Islâm in the field of Daw'ah for instance, the **Qaadiyans** and some of the **Sufi** sects. In that way they can fight Islâm and its call from within the Muslims. They will be able to fight Islâm with the hands of those who claim to be followers of Islâm and speak constantly of it. And this is the **most dangerous weapon** used by the colonists against Islâm and its call.

4- Considering **English language** as the official language in many Arabian and Islâmîc countries which made our youths turning towards learning this language at a time in which they ignore their own language. Rather, the colonists have succeeded in making our naïve youths hate Islâm and its bearers with the claim that Islâm is an opinionated religion and a deteriorated religion. And this false claim has found its way to our youth and misled them, due to their ignorance about the essence of Islâm.

Like this, colonization and those who believe in it have stood up like a big rock on the path of the Islâmic Daw'ah. But at the end they left our countries and our homes after leaving behind for their heritage, sincere **inheritors** to preserve their heritage because they will be able to work for their betterments more than they the colonist can.

So, this means that the colonists are still in some Islâmic countries. What I have said regarding how the English language continues to be the **official language** in some Islâmic Countries, and that those who use it as an official language are from among the Muslims though they have their own language and culture, is a clear indication that they are sincere inheritors who honor the language of their testators; just as they honor the testators. And these inheritors are the worst enemies of the Daw'ah and the Du'aats.

## The Eastern Colonization

At the same time as the Muslims are facing these problems from the Western Colonization and its sincere inheritors, suddenly; they were overtaken by colonization once again, but in a different manner which is more in **severity** and **worst** in **rancor** against the Islâmic Daw'ah and its bearers. And that is the infidel Eastern Colonization. It was a **crafty** way that shows mercy towards the riffraff in a lovable and beguiling manner by which they persuade the simple minded ones.

It has indeed deceived the low class people in the society and promised them with approaching riches that will come to them overnight, if only they would believe in it and be sincere. It does that in order to inflame them against the rich and wealthy people. It was befooling the naivety of the poor. It says to them: *“As long as these wealthy people oppress you, we will stand for you against them because we want to favor you and save you from poverty and need, and elevate you to a standard that is suitable for you, in order to accomplish social justice; so that you can live equally with these wealthy people”*.

It is from here that the poor people burst out with happiness and clap for them, until their palms gets tired, and cry out for them with existence saying; *“It will survive. . . It will survive”* until their throats get dehydrated. So the poor people went on waiting for the approaching riches they were promised with by their leaders, the Colonists and the Socialists, but did not see anything; rather the situation gets worst and worst.

These Socialists' leaders attack the wealth of the rich people with the name of the poor, but nothing was transferred to the reserves of the poor as they were expecting it to be. Rather, they transferred this money to their special reserve [e.g., in order to use it to buy the contemptible hearts and the tarnished hands and **empower** them over the Islâmic Du'aats and the Muslim scholars to punish, torture and **persecute** them in order to get rid of the call and its bearers thinking that the call will die by the death of the Du'aats and the scholars]; they have indeed failed and are unsuccessful.

It is true that the call is infected with a fatal relapse by the death of the responsible leaders, but it is still alive and it will remain alive forever by the Will of Allâh; rather it will remain alive, as long as the predecessors remain under the earth and it will continue its journey ahead, even though the criminal colonists and those who believe in them will hate it.

From among the plot of the Eastern Colonization is that; it has entered the country and called out with the citizens of the country saying: "*Colonization will fall. . . Colonization will fall... Colonization is an enemy of humanity*". . . and so on, to the end of these beguiling cries; so the simpleminded people felt tranquil about this and cried out for the survival of their sincere companion, but unfortunately; it did not accompany them or sympathize for them. So it continues to appear in each country with a different manifestation and different heart based on the circumstance of the country.

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Sometimes they call out to Communism, Leftism<sup>28</sup>, Socialism, or the Arab Socialism, the Islâmic Socialism, or the local socialism and so on.

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<sup>28</sup> E.N. The term was applied to a number of revolutionary movements in Europe, especially socialism, anarchism and communism. The term is also used to describe social democracy and social liberalism. Roderick Long, an anarcho-capitalist professor, summaries left-wing politics as "concerns for worker empowerment, worry about plutocracy, concerns about feminism and various kinds of social equality".

In politics the term *left wing* derives from the French Revolution, as radical Montagnard and Jacobin deputies from the Third Estate generally sat to the left of the president's chair, a habit which began in the Estates General of 1789. Throughout the 19<sup>th</sup> century, the main line dividing Left and Right in France was between supporters of the Republic and those of the Monarchy. The June Days Uprising during the Second Republic was an attempt by the left to assert itself after the 1848 Revolution, but few of the [still predominantly rural] population supported them.

After Napoleon III's 1851 coup and the subsequent establishment of the Second Empire, Marxism began to rival Radical Republicanism and the "Utopian socialism" of Auguste Comte and Charles Fourier. Particularly influential in this regard was the publication of the Communist Manifesto by Karl Marx and Friedrich Engels in 1848, which asserted that the history of all hitherto existing human society is the history of class struggle. They predicted that a proletarian revolution would eventually overthrow bourgeois society, and by abolishing private property create a classless, stateless, and post-monetary society.

In the mid 19<sup>th</sup> century, nationalism, socialism, agitation in favor of greater democracy, and anti-clericalism [opposition to the role of the church in controlling French social and cultural life] all became features of the French Left. In the United States many leftists, social liberals, progressives and trade unionists were influenced by the works of Thomas Paine, who introduced the concept of Asset-based egalitarianism, which theories that social equality is possible by a redistribution of resources, usually in the form of a capital grant provided at the age of majority.

The International Workingmen's Association [1864-76], sometimes called the First International, brought together delegates, from many different countries, with many different views about how to reach a classless and stateless society. Following a split with supporters of Marx and Mikhail Bakūnin at the

Like this, they continue to cause mischief on the earth, shed blood, and destroy the harvest and progeny. And they make friends with people who are from us, speak our language and associate themselves to our religion, our Islâm as they make it seem to the people. But even with all that, only the naives from amongst the Muslims befriend the Eastern Colonialism; because they provide us with the weapons by which the colonists fight with. This indeed is among the wonders of the era! Is there any colonialism that is worst in oppression than this colonialism which leaves for us neither the world nor the religion?

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First International, the anarchists formed the International Workers Association. The Second International [1888-1916] divided over the issue of the First World War. Those who opposed the war, such as Vladimir Lenin and Rosa Luxemburg, saw themselves as further to the left [see Zimmerwald Left].

In the United States after Reconstruction, the phrase "the Left" was used to describe those who supported labor unions, the civil rights movements, and anti-war demonstrations. In more recent times, in the United States, *left-wing* and *right-wing* have often been used as synonyms for Democrat and Republican, or as synonyms for liberalism and conservatism. In the United States the Democratic Party is seen as a center-left coalition, but outside the USA many on the left view it as comparatively right-wing.

Karl Marx described the working class as the revolutionary class. What became known as the New Left however sought to de-emphasize the economic determinism arguments outlined in *Das Capital*, and shift the focus instead to the humanist Marx of *The Economic and Philosophical Manuscripts* [1844]. The New Left came to prominence in the West after the [essentially middle class] student revolts of 1968.



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﴿ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾



“Verily, it is not the eyes that grow blind, but it is the hearts  
which are in the breasts that grow blind”.

What is the value of the weapon which our religion and our  
creed pay for its price? Do they then have no sense?

## The Call of Muhammad Ibn Abdul-Wahhab

In this 20<sup>th</sup> century, Muhammad Ibn Abdul-Wahhab [May Allâh have mercy on him], was living in the midst of the cities of Najd [Saudi Arabia] he was living in the city of “Huraimalah”. This reforming scholar saw the manifestation of the Pre-Islâmic Era getting spread all over the country in length and breadth. He saw the people going back and forth to the trunks of the date palm and the graves of the dead asking the dead and objects what none can give or owes but Allâh the Creator of the heaven and the earth.

He saw the people asking for forgiveness and cure as he witnessed the dominance of an increase fear and anxiety from the **Jinn** [i.e., devils] and seeking refuge with them because they were scared of them. And when this caller [i.e., Muhammad Ibn Abdul Wahhab, May Allâh have mercy on him ], circumambulated most of the neighboring countries around him to seek knowledge, he noticed that, the same problems or worst than them are happening in the neighboring countries as well; except for those whom Allâh wants good for.

And besides that, he saw that the Book of Allâh was no longer the source of legislation in those countries; rather the rulers' judge by other than what Allâh the Almighty revealed. These Pre-Islâmic manifestations made the Sheikh think about reforming the creed and the rules, until the rules become for Allâh Alone, and until worship is directed to Him Alone and until the example is taken from His Messenger ﷺ, alone. So he attacked **Jaahiliyyah** [i.e., Pre-Islâmic Act], and made it clear to the people that what they are upon does not relate to the Religion of Allâh and he called them to come back to the

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correct Islâm; which is [e.g., worshiping Allâh Alone without a partner], likewise obeying Him and His Messenger. And to worship Allâh based on what he the Messenger Muhammad ﷺ brought, without innovating new things into the religion. And to take the rules from the Book of Allâh and the Sunnah of His Messenger ﷺ, as the head without beating around the bush with opinions or favorable views or manmade laws or customs.

So, he held the **Mushaf** [i.e., Noble Qur'ân in the Arabic Language], calling to returning back to it and sufficing with it, while explaining it and clarifying it's unclear issues with the Sunnah. It is then that the Jaahiliyyah flamed up in a rage and burst out in fury and called out saying: "***Verily Ibn Abdul-Wahhab has come to us with a new religion and a fifth school of thought***". But the Daa'iyah continued his call and did not pay any mind to what was being said and spread. It is as if I can hear him saying: "***I follow only the sect of Muhammad's family and I follow only the true school of thought***".

## The Success of his Daw'ah

When Allâh the Almighty wishes success for this blessed Daw'ah, He fortified it with the kings of the Saudis family. So they held swords on the side of the Mushaf; while the Sheikh continued to call and argue in a good manner and stated proofs from the Book and the Sunnah trying to convince the deceived ones to return back to the truth.

And whoever is convinced and believed in Allâh as the only Lord Who deserved to be worshiped, believed in Muhammad as a Messenger ﷺ, a Leader and the only one we take example from, and believed in Islâm as the chosen Religion of Allâh. And that Allâh will not accept any religion other than Islâm, followed the path of the pious predecessors and disbelieved in whatever is worshiped besides Allâh; such an individual is our Muslim brother and he will have all the rights that the rest of the Muslims have and upon him is what is upon the rest of the Muslims [e.g., no matter who he is].

But whoever the truth is still not clarified to him, or hesitated or wavered, for such an individual the truth will be clarified to him more and the realities will be explained to him in details, till he follows the truth. But whoever turned away and rebelled, and tried to stand in the way of the call to stop it; then the sword is more appropriate for such an individual. This is because cauterization is the last treatment [e.g., as the Prophet ﷺ, said] also, Allâh the Almighty restrains with the Leader that which He doesn't restrain with the Qur'ân.

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Like this, the bearers of the Mushaf and the bearers of the sword work together, until Allâh the Almighty accomplish for them their lofty goals and they reached their desired aims; which is establishing the Islâmic State which judges by the Islâmic legislations, preserves the set limits of Allâh and calls to Singling out Allâh Alone with worship and singling out fellowship to His Messenger ﷺ, alone.

This is the straight path which the messengers called to and for which the books were revealed. And to proceed: the Daw'ah of Ibn Wahhab did not achieve what it has achieved regarding the triumph and the honor of its bearers; while the world smiles at its face and the days rejoice and jubilate for its success; rather the world burst out in fury and hatred [e.g., as we have stated earlier], against the call and its bearer, but Allâh the Almighty refused except to make it victorious [e.g., as we have seen earlier ], and there is no one to turn out the Willpower of Allâh and His judgment.

## The Focal Aspects of his Daw'ah

Who ever took a look at the reasons that motivated the Sheikh to carry out his call and then studied the books and letters written by the Sheikh, written by his children, his grandchildren or his students, understands clearly without any doubts that the call of the Sheikh focused on two important facts.

1- Calling the people to Single out Allâh Alone with worship [e.g., so that a creature will not worship other creatures like himself or other than Allâh or besides Allâh. And to single out the Messenger of Allâh ﷺ, alone with fellowship in a way that someone else's statement or opinion will not be preferred over the statement of the Messenger of Allâh ﷺ.

2- Calling the people, especially the leaders to establish only the Law of Allâh; so that some folks will not be taken as gods besides Allâh who legalize and illegalize, that is because;

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“The command [or the judgment] is for none but Allâh. He has commanded that you worship none but Him [i.e. His Monotheism” . . .

And this means that the call of Muhammad Ibn Abdul-Wahhab was fighting and will continue to fight against two fatal Pre-Islâmic Acts, which are wide spread in the Islâmic World in this present era.

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**Firstly:** Is the ignorance of the worship of the creature towards other creatures like himself, claiming that they love the pious and that they just seek intercession with them and so on, like the statements of the early polytheists, those who the Qur'ân stated about:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

“We worship them only that they may bring us near to Allâh”.

The call of the Sheikh has challenged this state of ignorance and dismissed it and it hasn't seized from kicking them out where so ever they may be. And to Allâh belong all the Praises and Favors.

**Secondly:** The ignorance of judging by other than what Allâh the Almighty revealed. And there is a close relationship between this act of ignorance and that which was mentioned before it; as this is not hidden from the individual who was bestowed the understanding of the religion. That is because judging by other than what Allâh revealed means taking besides Allâh gods that participate with Allâh in passing out laws. That is why the call of the Sheikh considered this act of ignorance as a mate of the one mentioned before it, and that their ruling is the same according to the view point of Islâm; so he fought it as he fought the act of ignorance before it.

It is from here that we know the mistake of those who thought that the call of Ibn Abdul-Wahhab treated only the manifestation of worshiping other than Allâh and neglected the constitutional aspect. According to my point of view, this claim comes from one of the two categories:

**The First Category:** Is that a man who criticizes while ignoring the realities. And with this category there is no need to elongate speech with them because the research will be just a mere fruitless argument that produces nothing. Therefore, let us leave him alone and his argument.

**The Second Category:** Is that a man who has minor understanding of matters. Such an individual need to be **enlightened** and taught that this Islâmic State of Saudi, was established in the heart of the Arabian peninsula in order to judge by the Islâmic Law and fight against the ignorance of judging by other than what Allâh revealed, and the ignorance of worshipping other than Allâh to the point that it became **strange** amongst the countries of the world.

But this state is one of the amazing things of the era. Whereas, it was able to accomplish with the blessing of judging by the Islâmic Law a unique stabilization of peace, the like of that cannot be found in this present era, to the point that it is hated and envied by those countries who named themselves the super powers. And this state is unique in regards to its returning back to the Mushaf, as its source of judgment.

From this it became clear to us that the establishment of this state is an impact from amongst the impacts of this blessed Daw'ah with the help of Allâh. So would it be accepted that the call of Ibn Abdul-Wahhab has neglected the constitutional aspect after this clarification? The answer is "no" except the stickled one.



## The Enemies of the Daw'ah

The cheap pens have raised their troops to fight against the Daw'ah; as they always do. And they set out to write against the call without scrutinizing the truth. And these pens are most of the time linked to the following sects:

- 1- The deviated Sufi sects who work with the name of the religion.
- 2- The sluggish jurists, the sanctifiers of opinions.
- 3- The extremist Ahlul-Kalaam.

These pens have colluded against the call by giving it a bad reputation and hindering its journey and carried out the universalization of spreading out false allegation about it.

Thereupon, it is circulated throughout the world that, the call of Muhammad Ibn Abdul-Wahhab [ May Allâh have mercy on him], is against the four schools of thoughts, not knowing that Muhammad Ibn Abdul-Wahhab himself is on the Hanbali school of thought, except for the fact that he is not opinionated with his **Madhhab**[e.g., Methodology of the Hanbali School of Thought], just as these evil pens spread out that the son of Abdul Wahhab and his followers hate the Messenger of Allâh ﷺ, and they don't send the salaam and prayers to him, and that they hate the close friends of Allâh and reject their honor and so on. The hearsay of the people on this subject matter is a whole lot, and I do not prefer citing them; rather I dislike it and consider it revolting because of its farness from the truth.

These pens have written everything about the Daw'ah, except the essence of the call and its aims... of course they did not state anything from that.

## The Success of the Daw'ah despite the Multiplicity of its Enemy

The owner of this Daw'ah [i.e., Muhammad Ibn Abdul Wahhab], has confronted these allegations that were spread out by the tongues of these enemies and written by their pens by ignoring it, implementing the statement of Allâh the Almighty:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish” [i.e. don't punish them].

Thereupon, the Daw'ah has furthered on to split its ways in the horizons [e.g., despite the fact that the enemies hate that]. And there is no city that would study the call of the Sheikh when it came to them, recognized it and knew it, except that they would have tranquility with it, love it and turn towards it without being influenced by the accusations of the enemies; as long as the truth has become cleared to them.

I only resemble this call with the victorious leaders, the pious ones, those whom, whenever they come to a land to occupy it with Islâm, the inhabitants of that land become afraid of them and they feel very terrified of them, but as soon as they conquered the country and entered it and dealt with its people, the people understood who they really were and they saw the qualities of mercy, simplicity and justice that was in them, they loved them wholeheartedly, honored them and ransom them with their souls and precious things.

As a matter of fact: they joined with them in the military and became their allies. This is the exact similarity of the call of Ibn Abdul-Wahhab. And I personally know some Islâmic Countries and some Arabian Countries that used to consider the call of Muhammad Ibn Abdul-Wahhab 20 years ago as another path other than the path of Islâm. And there was no one who can quiver his lips to talk about it or utter a good word about it aside from calling to it.

## The Good End is for the Pious

However, this day you will find in these cities which we have described earlier, strong centers for this Daw'ah; that work on reforming the creeds and general reformation, and **warning** the people from **idolatry** and against the acts of **ignorance** that are wide spread in those cities and they attack them with confidence and bravery. And those who run these centers are **not graduates** of the Universities in Saudi; as some people think but they are from the inhabitants of those lands who are persuaded by the call and are trained to be well equipped to stand for this Daw'ah. That is because the Daw'ah, agrees with the **Fitrah** [i.e., sound innate]. Allâh the Most High said:

﴿ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ ﴾

“Allâh's Fitrah [i.e. Allâh's Islâmic Monotheism] with which He has created mankind”.

So as a result; the call has occupied all over the country and continued to chase ignorance [e.g., the ignorance of worshipping other than Allâh], everywhere and dismiss it where so ever it may be: until the people returned back to the correct religion.

The summary of the matter is that: The Daw'ah means that people should once again understand the religion in this present era in the same way the former Muslims used to understand it, throwing **innovation** and **superstitions** that have no basis in the religion behind their backs, while running after the great Unity of Islâm, the unity whose bricks of its pillar is based on accomplishing **Tawheed** and calling out for it with **Lâ Ilâha Ill Allâh Muhammad Rasuulullah** [i.e., there is no deity

worthy to be worshiped but Allâh in truth and that Muhammad is the Messenger of Allâh ] .

It is for the sake of accomplishing Tawheed that the messengers were sent and the Devine Books were revealed. And by accomplishing the phrase of sincerity we will be able to formulate a strong nation that has its leadership and its immunity, by the permission of Allâh [e.g., a nation that will command the good and forbid the evil and believe in Allâh Alone]. That is the nation meant by the verse in Surah Al-Hajj:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿١٢٧﴾ ﴾

“Verily, Allâh will help those who help His [Cause]. Truly, Allâh is All-Strong, All-Mighty”.

﴿ الَّذِينَ إِن مَكَّنَّهُم فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

﴿ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿١٢٨﴾ ﴾

“Those [Muslim rulers] who, if We give them power in the land, [they] enjoin Iqamât-as-Salât. [i.e. to perform the five compulsory congregational Salât [prayers] [the males in mosques]] to pay the Zakât and they enjoin Al-Ma'rûf [i.e. Islâmic Monotheism and all that Islâm orders one to do], and forbid Al-Munkar [i.e. disbelief, polytheism and all that Islâm has forbidden] [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of [all] matters” [of creatures]

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These centers are **striving hard** with the call of Ibn Abdul Wahhab in **formulating** the like of this Ummah. They have condemned Jaahiliyyah totally and strictly without any **flattery** or **blandishment**. And they are more **frankly** in this subject matter than any other call in this present day. That is why their call has a lot of **enemies** from the day it started till now. But even with that, it has reached to a limit that is not expected from it. Rather, the books of the Daa'iyah Muhammad Ibn Abdul Wahhab [May Allâh have mercy on him], and his letters are extended all over the world in a range of languages. And the amazing thing about these books is that, it sometimes be in the hands of people who hate it due to what is being transferred to them from biased propagandists. But as soon as they studied them and understand them they **crave** after them, **love** them and **seek** more from them.

## A Short Story

Someone I trusted narrated to me that, there was a scholar who was living in some of the cities of India and was giving classes in the mosques. He used to whenever he finishes his classes, supplicates a lot to Allâh. And among his supplication is that, he used to supplicate against Sheikh Muhammad Ibn Abdul Wahhab and cursed him.

Fortunately, there was one smart and intelligent Saudi student who was attending his class. This student thought about how he could save this poor Sheikh who was led **astray** by this **evil propaganda**, till he fell into this deadlock. So his thinking guided him to the following plans: He took **Kitaab At-Tawheed** [i.e., The Book of Tawheed], which is the right of Allâh upon His slaves, and he peeled off the covers and the first pages that contain the biography or the information of the author. He then gave this book to the Indian Sheikh and then asked him to read the book and give him his feedback about the book. So the Sheikh took the book, and read it and was pleased with it. So the next day, the student asked him about his opinion regarding the book. It was then that the teacher started to praise the book in an amazing manner, and that it is **one of the best books written in its subject matter**. Then the student said to him, the author of this book is Muhammad Ibn Abdul Wahhab the one you always curse. And then he gave him the cover and the papers that contain the name of the Sheikh.



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So the teacher was very **astounded**, and **regretful** of what he did. And then he started to supplicate for the student, and changed his position towards the Sheikh and started to supplicate for him after his class instead of supplicating against him. So we asked Allâh the Almighty to forgive him.

This is how the false propaganda misleads the people and entraps them, but subsequently the true Daw'ah to Allâh is always successful, but with **wisdom** as we have seen in the act of the Saudi successful student [May Allâh have mercy on him]. Allâh the Most High said:

﴿ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُمُ <sup>ط</sup>

بِالَّتِي هِيَ أَحْسَنُ ﴿١٦٥﴾

Invite [mankind, O Muhammad [peace be upon him]] to the Way of your Lord [i.e. Islâm] with wisdom [i.e. with the Divine Revelation and the Qur'ân] and fair preaching, and argue with them in a way that is better.

This is the Daw'ah of Muhammad Ibn Abdul Wahhab from its birth, till this present day. I summarized its presentation including some of the problems it underwent. This call has undergone a lot of turmoil and trials the like of which no call in this present era has undergone, but yet still the success that was written for it was not written for the other calls. Therefore, we ask Allâh to reward the owner of this call and those who carried it on after his death the good which he rewarded the reformers with, as we asked Him the Almighty to keep the kings of the Saudi family and their leaders firm on the path,

those who helped this call out, spread it, defended it, published its books and are still like that. May Allâh accept from them their Islâmic Deeds and may the Peace and Blessings of Allâh be upon the best of all His creatures Muhammad, his family members and his companions.