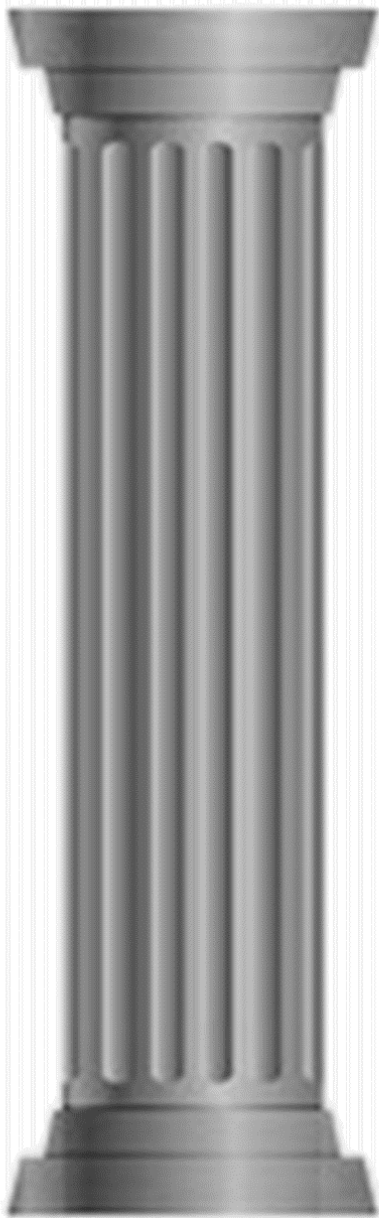




TAUHEED FIRST, OH CALLERS TO ISLAM

**ORIGINALLY DELIVERED AS A TALK BY
SHAYKH AL ALBAANI RAHIMAHULLAH**

**TRANSLATED FROM ARABIC INTO ENGLISH BY SHAYKH FAROUK AMOD
AT-TASFIYAH WAT-TARBIYAH PUBLICATIONS®
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ABOUT SHAYKH AL ALBANI RAHIMAHULLAH, THE SCHOLAR WHO DELIVERED THE LECTURE ENTITLED TAUHEED AWWALAN YAA DUAAT AL ISLAAM

Bismillahir Rahmanir Raheem

The author of the book, At Tauheed Awwalan Yaa Duaat Al Islaam, was the knowledgeable scholar Muhammad Naasir-ud-Deen Ibn Nooh Ibn Aadam Najaatee, al-Albaani by birth, Ad-Dimashqee by residence and Al-Urdunee (from Jordan) due to his migration and place of death. He was born in Ashkodera, the capital of Albania, in the year 1332H (1914 C.E.) and it is to this country that he ascribes himself.

He was a Muhaddith (scholar of hadeeth), a Faqeeh (scholar of Fiqh), a caller to the Book and the Sunnah with the understanding of the Salaf As-Saalih (righteous predecessors). And he was a proficient writer and an expert scholar.

He received his education in a school, which was part of a relief shelter in Damascus, the capital of Syria. This school served as a place of refuge for seekers of knowledge for many previous generations. He benefited and learned from a number of Shuyookh and people of knowledge the likes of his father Al-Hajj Nooh, Sa'eed al-Burhaanee and others.

Allaah made the science of the Prophetic Hadeeth beloved to him during the prime of his life and the early part of his youth.

He began writing and authoring books during the first stages of the second part of his life (i.e. after reaching middle age). One of the first books he wrote on Fiqh, which was based on knowing the evidences and using comparative Fiqh, was his book: "Tahdheer-us-Saajid min Ittikhaadh al-Quboor Masaajid" (Warning the Worshipper against taking Graves as a Place of Worship). This book was printed many times. And from his first books in which he referenced and checked hadeeth, was his book "Ar-Rawd-un-Nadeer fee Tarteeb wa Takhreej Mu'jam At-Tabaraanee As-Sagheer" (Blossoming Gardens: Arrangement and Referencing of the book Mu'jam As-Sagheer of At-Tabaraanee). This book is still in manuscript form and not printed.

The Shaykh was called and invited by many Islaamic universities and Muslim organizations around the world to take high positions with them, but he turned down most of them by making excuses due to his many preoccupations with regard to (acquiring and teaching) knowledge.

The senior scholars and Imaams of this time praised him and they would ask him questions, go to visit him, seek religious verdicts from him and exchange letters with him. And if they, may Allaah preserve those of them who are living and have mercy on those who have died, were to be counted, all of them would not be able to be accounted for.

At the head of them was the noble Shaykh and great scholar, ‘Abdul-‘Azeez Ibn ‘Abdillaah Ibn Baaz, for he had great esteem and profound respect for him. May Allaah have mercy on them both.

Shaykh Muqbil Ibn Haadee al-Waadi’ee (rahimahullaah) said (about him):

“Indeed, there cannot be found an equal in terms of the knowledge of Hadeeth like that of Shaykh Muhammad Naasir-ud-Deen al-Albaani. Allaah has given benefit through his knowledge and his books numerous times more than what has been accomplished by those zealots for Islaam who act upon ignorance – those who organize reformation and revolutionary movements. And that which I sincerely believe and am convinced about is that the Shaykh Muhammad Naasir-ud-Deen al-Albaani is from the mujaddideen (reformers/revivers) whom the Prophet (sal-Allaahu ‘alayhe wa sallam) spoke the truth of when he said:

‘Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them (i.e. a mujaddid).’ Reported by Abu Daawood and authenticated by Al-‘Iraaqee and others.”

The Shaykh spent all of his life calling to Allaah upon sound proofs and evidence, basing his call on the methodology of **Tasfiyah and Tarbiyah**, which is based on knowledge and self-purification. So, he was a noble instructor and a truthful educator (enforcing Tarbiyah). (End of Excerpt)

ABOUT THE TRANSLATOR: SHAYKH FAROUK AMOD HAFIDHAHULLAH

Shaykh Farouk was born in Rabee' uth Thaanee in 1383H in Durban, South Africa. He completed the Islamic Cleric's Course at the Darul Uloom Newcastle in 2000 and received an Ijaazah in the Sahih of Imaam al Bukhari from Shaykh Muhammed Qasim Sema, the founder of that institute. Shaykh also acquired knowledge from Salafi Mashaaikh in South Africa who all graduated from the faculty of hadeeth, in the University of Madinah, as follows: Saudi Arabia: 1. Shaykh Hussein Buralle- Ilmul Balaagah, Hadeeth: Kitaabul Eemaan of Imaam Bukhari in his Sahih and Manhaj of the salaf in practicing our Deen. 2. Shaykh Ferozzuddeen Adam: Uloomul Quran, Mustalahul Hadeeth as well as some chapters of sahih al bukhari , 3. Shaykh Ebrahim Farrah, Kitaabut Tauheed of Muhammad ibn Abdul Wah'haab. Manhaj of the Salaf in practice of Deen.

Shaykh has, over the years attended various circles of knowledge under Ulemaa and Mashaaikh of Madinah in Saudi Arabia, including Shaykh Saalih As Suhaymy, Shaykh Muhammed Mukhtar ash Shanqitee and Shaykh Saaleh as Sindi. He has furthermore travelled seeking knowledge to Yemen and Saudi Arabia and taken knowledge from: Shaykh Muqbil Al Wadi'ee (Yemen, Dammaaj—1999), (Then in Riyadh Saudi Arabia in 2002): Shaykh Abdul Muhsin az Zaamil - Buloogul Maraaam, ibn Hajr al Askalaanee, Shaykh Abdullah ibn Abdirrahmaan al Jibreen -At Tas'heel fil Fiqh , Muhammed ibn Ali al Ba' lee al Hanbalee, Shaykh Abdurahman ibn Nasir al Barraak - Ahaadeeth fil fitn wal Hawaadith of Muhammad ibn Abdul Wah'haab, Shaykh Abdul Azeez ar Raaji'hee - Usoolus sunnah of ibn abi Zamaneen, Dr. Hamud ibn Abdul Muhsin at Tuwaijiree - Al fatwah al Hamawiyyah of Shaykh-ul-Islaam ibn Taymiyyah, Shaykh Abdul Nasir ash Shatharee - Usool ut Tafseer of Abdurahman al Qasim, Shaykh Abdul Kareem al Khudhair - Al lu lu al Maknoon , Haafidh al Hakamy. Shaykh Farouk has in addition attended numerous short courses in Shari'ah Sceinces, Teaching Arabic & Islamic Studies, Fundamentals in Islamic Banking Concepts and Planning and Delegating. He has been blessed to attend talks abroad by some prominent Mashaaikh of Saudi Arabia who are: Shaykh Omar Falatah, Shaykh Abdul Muhsin al Abbaad, Shaykh Abdurahman As Sudais, Shaykh Salaah al Budair, Shaykh Saaleh al Fawzaan, Shaykykh Sa'dash Shatharee Shaykh Abdullah Mutlaq, Shaykh Muhammad ibn Haadi al Madkhali and Mufti Abdul Aziz Aale Shaykh.

Shaykh is a founding member and the appointed chairman of the Siyafunda Trust. Siyafunda Trust was founded in 2001 and it is a dawah and education trust. The Trust has Tazkiyah from the following scholars and mashaaikh and institutions: Shaykh Salah al Budair, Imaam of the Haram of Medina, Shaykh Saalih as Suhaimy, University of Medina, Shaykh Saalih as Sindy, University of Medina, Shaykh Muhammad al Areefi former cultural Attache, Saudi Arabia.

Shaykh currently lectures at Markaz-ut Tauheed wasSunnah in South Africa and is involved in teaching on various social media platforms. He also translates works of Aqeedah into English from the Arabic Language for the general South African public and these books are distributed free-of-charge.

May Allah brighten his face and accept his efforts in deen. It is my observation that Shaykh is a keen upholder of the Sunnah and a firm opposer of Shirk in all its forms. May this weigh heavily on his scale of good deeds.

22 Sha'ban 1442/05 April 2021

(Information supplied by Shaykh Farouk Amod and edited slightly and compiled for this work by S. Yacoob, Student and Compiler of the booklet).

PREFACE TO THE TRANSLATION OF "TAUHEED FIRST OH, CALLERS TO ISLAM"

All thanks and praise are due to Allaah, we seek His help and forgiveness. We seek refuge in Allaah from the evil within ourselves and the consequences of our evil deeds. Whoever Allaah guides will never be led astray, and whoever Allaah leads astray will never find guidance. I bear witness there is no deity entitled to be worshiped but Allaah, alone without any partners, and I bear witness that Muhammad ﷺ is His servant and His Messenger.

Allaah the Exalted said, *"O you who have believed, fear Allaah as He should be feared and do not die except as Muslims in submission to Him."* (3:102)

And Allaah the Most High said, *"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and (do not cut the relations) of the wombs (family ties). Verily, Allaah is ever watching over you."* (4:1)

And the Exalted said, *"O you who have believed, fear Allaah and speak words of justice. He will then rectify for you your deeds and forgive your sins, and whoever obeys Allaah and His Messenger has certainly attained a great attainment."* (33:70-71)

Verily, the most truthful speech is the Book of Allaah, the best guidance is the guidance of Muhammad ﷺ, and the worst affairs are newly invented matters (in the religion). Every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire.

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا بَعْدُ:

The greatest favor that Allaahu subahaanahu wa ta'aala bestowed upon mankind was sending to them messengers as givers of glad tidings and warners.

Allaah, the Most High says,

.... كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ
(البقرة ٢١٣)

(All) people were a single nation (on pure Tauheed), so Allaah raised prophets as bearers of good news and as warners... (Surah Al-Baqara, Verse 213)

The call of all the messengers of Allaah was one and the same, a call to worship Allaah alone and to abandon the worship of all false deities as confirmed by Allaahu subahaanahu wa ta'aala in His speech:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.....

(سورة النحل ٣٦)

And certainly We raised in every nation a messenger (instructing people) worship to Allaah alone and abstain from false deities (all that is worshipped instead of Allaah).(An Nahl V36)

Every time man deviated from this guidance of Allaah, carried by the prophets and messengers, a new one would be sent as a reminder and reformer.

The prophet Muhammad ﷺ as the seal of all the prophets and messengers preached the very same message, that worship is for Allaah alone. This is what is referred to as Tauheed ul Ibaadah the opposite of Shirk. Shirk is an abomination and needs to be shunned.

Allaah says:

إن الشرك لظلم عظيم.....

"...verily shirk is a great oppression." (Surah Luqmaan V13.)

The blessed Shaykh, the mudaddith of our time, Nassiruddeen al Albaani , Rahimahullah in his exhortation, which as been reduced to booklet form , reminds all callers to Islam , specifically and the Muslim community, at large, how important it is to begin our affairs with Tauheed . To learn it, practice it, teach it and then call to it. Calling to Allaah is indeed a great responsibility with tremendous benefits both for the inviter and the one invited as well as for society as a whole. Some of these benefits are that it leads to righteousness and goodness being prevalent amongst individuals in a community, it eradicates, to a great extent, animosity and instills harmony and good conduct. It furthermore ensures the acceptance of righteous actions as well as being a cause to enter Jannah.

The world needs to be cleansed of Shirk and false ideologies and the only way this can be achieved is by making conveying Tauheed a priority. Our Shaykh Rahimahullah has made a strong case as to why Tauheed is the starting point in calling to Allaah.

May Allaahu subahaanahu wa ta'aala reward our Shaykh abundantly for his guidance in this matter which is so relevant in the time we live in where لا اله الا الله the Kalimatut Tauheed is either misunderstood or not understood except by very few, from the ummah of Muhammad ﷺ

May Allaahu subahaanahu wa ta'aala accept this humble effort at translation from the original Arabic transcript. May he also reward, abundantly, the mashaaikh of Markazut Tauheed was Sunnah for their efforts at proof reading.

وما توفيقي إلا بالله العلي العظيم

Shaykh Farouk Amod

20 Sha'ban 1422/ 05 April 2021

THE QUESTION PUT FORWARD TO SHAYKH AL ABAANI RAHIMAHULLAH

Honourable Shaykh,

There is no doubt that you know that the reality of the state of religion of the ummah is bitter, as concerns their ignorance of Aqeedah (Creed) and the issues of belief attached to it, from the point of division in methodology and neglectfulness in spreading the call to Islam in most places in the world; neglect in applying the original creed and methodology by which previous nations were rectified. There is no doubt that this painful reality evokes concern amongst those whose sincere desire it is to change this condition by rectifying this, but they differ on the methodology to apply due to differences in outlook and ideology.

As you know, O Noble Shaykh, from the existence of numerous movements and Islamic groups and parties which claim reformation of the Muslims for tens of years without any notable success; instead those movements have been responsible for causing problems and calamities and great difficulty, due to their methodologies and beliefs which is in conflict with the way of the Messenger ﷺ and what he came with. This has caused great confusion amongst the Muslims, especially the youth, as to how to solve this crisis.

The Muslim caller (da'ee) who applies the prophetic methodology, i.e. in the manner of the first believers, the companions of the Messenger ﷺ and their students, sometimes feels he is carrying too great a responsibility to address this crisis and to rectify it or at least participate in the rectification of it.

- 1.) What is your advice regarding joining those movements and groups?
- 2.) What is the best way (to successfully) resolve this crisis?
- 3.) How can a Muslim be absolved of blame by Allaah Azza wa Jal on the Day of Qiyaamah (the Day of Judgement)?

SHAYKH 'S RESPONSE

It is obligatory to attend to Tauheed first as that was the methodology of the prophets and messengers alaihim-us-salaam. As for the painful reality of the Muslims, verily this painful reality is not worse than what the Arabs were upon during Jaahiliyyah (the period of ignorance before Islam), at the time when our Prophet ﷺ was sent to them. We have the message with us in its complete form, and there is a group who is steadfast upon the truth, being guided by it and calling people to authentic Islam in terms of creed (aqeedah), worship (ibaadah), character (akhlaaq) and methodology (manhaj). There is no doubt that the reality of those Arabs in the time of Jaahiliyyah was similar to that which many of the Muslim groups are upon today.

Based on that we say that the solution is the same solution, and the cure is the same cure. Just as Nabi ﷺ treated that period of ignorance (Jaahiliyyah), the same course of action is required from all the callers to Islam (du'aat) today: to cure the incorrect understanding of (لا اله الا الله) and in so doing, their painful reality will be treated and cured.

The meaning of this is noticeably clear when taking into consideration the saying of Allaah Azza wa Jal

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*Indeed, in the Messenger of Allaah ﷺ you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much. -Surah Al Ahzab
Aayah 21*

Our Messenger ﷺ was the best leader in solving the problems of the Muslims; his methodology still applies in the current time (and will continue to apply for all time to come) – all that is needed is to start where our Prophet ﷺ started: to rectify what has been corrupted of: firstly, the beliefs of the Muslims, secondly, their acts of worship and thirdly their character. I do not mean in that order (separating between each entity starting with the most important and then the lesser). What I mean is that the Muslims should pay great attention and give great importance to all of these, more-so the callers to Islam (du'aat). Perhaps it would be more befitting to say that the Ulemaa (senior religious scholars) amongst the callers and propagators because the callers today, sadly, include

every Muslim, even though the level of knowledge amongst them is extremely poor (lacking), despite calling themselves callers to Islam.

There is a principle we ought to bear in mind: the one who does not possess something is not able to give it.

It is well-known that there is a large group which numbers in the millions amongst the Muslims who come to the minds of most when the term “callers to Islam” is used. This is the “Da’wah Group” or Tableegh Jamaat. Yet most of them, as mentioned by Allaah Azza wa Jal,

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And most of the people have no knowledge

It is known from the methodology of their da’wah that they completely avoid giving importance to this first principle, the most important matter of all the matters as previously mentioned: aqeedah, worship and character. They have turned away from the rectification which the Messenger ﷺ began with, in fact the starting point of all the prophets alaihim-us-salaam. This fact is confirmed by Allaah Subhaanahu wa ta Aala in His Statement:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

We have sent to every nation a Messenger – teaching people – that they should worship Allaah alone and turn away from all false deities.

They do not give importance to this essential, foundational principle, the first pillar from the pillars of Islam, as recognized by all Muslims. This principle which the first messenger, Nuh (AS) called to for almost a thousand years. Everybody knows that the previous legislations were not detailed in terms of acts of worship and mutual dealings, as it is in our deen (religion), due to our deen being the seal of all other legislations and religions. Despite that, Nuh (AS) spent nine hundred and fifty years, using all his time calling to Tauheed and despite that his people rejected his call as Allaah Subhaanahu wa Ta Aala explained in the Qur’an

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

And they said, “Do not abandon your gods; do not abandon Wadd and Suwaa, nor Yaguth and Ya’ook, nor Nasr.”

(These were the names of their idols.)

This conclusively indicates that the most important aspect for a caller to always focus upon in his invitation is Tauheed. That is the intent of Allaah, the Most Blessed, when He says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Know (acquire the knowledge) that there is no deity entitled to be worshiped in Truth except Allaah.

This was the way of the Prophet ﷺ in practice and education.

As for his action, no research is required because the prophet ﷺ, during the Makkan period, his call was confined to inviting his people to worship Allaah alone and to stop ascribing partners to Him.

As for education, the hadeeth of Anas Ibn Malik bears testimony, that the prophet ﷺ upon appointing Mu'adh ibn Jabal to go out to Yemen as a da'ee (caller), he said to him, "Let the first thing you call them (Yemeni people) to be testifying that there is no deity entitled to be worshiped but Allaah. (Sahih Al Bukhari)

The prophet ﷺ instructed his companions to begin their call at the same point from which he had begun his call, i.e., Tauheed. There is no doubt that there is a big difference between those Arab polytheists, in that they understood what was being said to them in their native language, in comparison to most current-day Muslim Arabs, who have no need to be invited to say laa ilaaha illaallaah because they do say it irrespective of their different groupings, ways and creed. The common factor is that all of them say لا اله الا الله (laa ilaaha illallaah), but in reality, they lack understanding of the true meaning of this good word (statement) and here lies the huge difference between the Arabs of old, whom when the prophet ﷺ called them to لا اله الا الله (laa ilaaha illallaah), they became arrogant as is clearly explained in the Qur'aan. The question is, why did they refuse in arrogance? Well, the answer is that they understood the meaning of this word (statement): they would not be allowed to ascribe partners to Allaah (once they had accepted it). Furthermore, nothing else would be entitled to their worship except Allaah, whilst they were used to worshiping other than Allaah, seeking help at times of difficulty from other than Allaah, vowing to other than Allaah and slaughtering for other than Allaah.

These were their polytheistic ways and avenues, even though they knew that the requirement of this good word لا اله الا الله (**laa ilaaha illallaah**) from the perspective of the Arabic language, meant foregoing all of their previous ways, because the acceptance of لا اله الا الله (**laa ilaaha illallaah**) means exactly that, i.e., abandoning polytheism in all its forms.

Most of the Muslims today do not understand the meaning of the word لا اله الا الله (**laa ilaaha illallaah**) correctly. It may be that their understanding is the exact opposite of what it means, e.g., some Muslims have written on the meaning of لا اله الا الله (**laa ilaaha illallaah**) and explained its meaning as "There is no Lord except Allaah" and this meaning is exactly what the polytheists believed and practiced, yet despite that it did not benefit them. Consider this saying of Allaah:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

"And if you had to ask them who created the heavens and the earth they would definitely say 'Allaah'."

The idolators used to believe that the universe has a Creator without any partners, but they used to ascribe partners to Allaah in their worship of Him. They believed that the Lord was One but also believed that deities to be worshiped are many and due to that Allaah rejected that belief which he named, "worship of other than Him for other than Him" by saying,

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

"Those who take protectors other than Him saying we do not worship them except that they bring us closer to Allaah."

The polytheists knew that by saying لا اله الا الله (**laa ilaaha illallaah**), they would have to abandon their worship of other than Allaah, but as for the vast majority of Muslims today, they have translated this good word, لا اله الا الله (**laa ilaaha illallaah**) to mean "There is no Lord except Allaah."

When a Muslim says Laa ilaaha illaallaah and then worships others with Allaah then he and the polytheist are the same in creed even though he is a Muslim (from what is apparent of him), and this is what is required from all of us as callers to Islam, inviting to Tauheed and establishing the proof against those who are

ignorant of the meaning of لا اله الا الله (**laa ilaaha illallaah**), and who contradict it, as opposed to the polytheists who refuse to say لا اله الا الله (**laa ilaaha illallaah**), for he is not a Muslims inwardly nor outwardly.

Most Muslims are Muslims because the Prophet ﷺ said "... then if they say it (Laa ilaaha illaallaah) then their life and wealth are protected except due to a violation (on their part) and their accounting is upon Allaah. (Bukhari and Muslim)

Based on this, I say, and this is rare (coming) from me, that the reality of most Muslims today is worse than that of the Arab polytheists in the period of the first Jaahiliyyah, with regards to their poor understanding of this good word (**Laa ilaaha illaallaah**). The Arab polytheists understood it but did not believe. As for most of the Muslims today, they say what they do not believe. They say لا اله الا الله (**laa ilaaha illallaah**) whilst they do not honestly believe in its meaning.

Due to this I believe that the priority for the callers to Islam, frankly speaking, is to focus on this word لا اله الا الله (**laa ilaaha illallaah**) by explaining its meaning briefly and then to explain the requirements of this word in detail specifically with regards to sincerity of worship for Allaah Azza wa Jal, in all its forms, because when Allaah Azza wa Jal conveyed the claims of the polytheist when they said,

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

"We do not worship them except that they will get us closer to Allaah." Az Zumar V3

Allaah Ta Aala declared every act of worship ascribed to other than him as disbelief by virtue of the word لا اله الا الله

On this basis I say, today there is no benefit generally in the masses of Muslims and their gatherings whilst leaving them in their misguidance without their understanding this good word. And this will not benefit them in this world nor in the next. We know the saying of the prophet ﷺ

مَنْ مَاتَ يَعْبُدُ اللَّهَ مُخْلِصًا مِنْ قَلْبِهِ حَرَّمَ اللَّهُ بَدَنَهُ عَلَى النَّارِ وَفِي رِوَايَةٍ أُخْرَى "دَخَلَ الْجَنَّةَ"

Whoever died whilst testifying, sincerely from his heart, that no one is entitled to be worshiped besides Allaah, then Allaah forbids the fire from (touching) his body, and in another narration, such a person enters Jannah.

The opposite of this is that whoever says this good word whilst faith has not entered his heart, then that will not benefit him in any way in the Hereafter, but it might benefit him in the worldly life in terms of being saved from being attacked or killed but as for the Hereafter, it will not benefit him in the least. Unless he said it understanding its meaning firstly, and believing in its meaning secondly, because understanding on its own is not enough except if it is accompanied by faith and this is exactly what most people are unmindful of. Understanding does not mean faith; it is absolutely necessary for both to run concurrently (i.e., understanding and faith) for a person to be a believer. Most of the people of the book (Jews and Christians) know that Muhammed ﷺ was a prophet and was truthful in his claim to revelation and prophethood, but despite knowing that, as testified to by Allaah,

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

"They know him like they know their children."

This recognition did not benefit them by Allaah in the least... Why? It is because they did not believe in that which he claimed of prophethood and the message and therefore recognition precedes faith and is not sufficient on its own. It is necessary that faith and compliance accompany recognition. This is supported by the saying of Allaah Azza wa Jal in the Qur'aan,

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

Know that there is no lord entitled to be worshiped but Allaah alone.

Based on this, if a Muslim says لا اله الا الله with his tongue then it is necessary for him to attach to that utterance knowledge of that word briefly and in its details, if he knows and affirms it and believes in it then the ahaadeeth I mentioned earlier would be truly applicable to him, which is,

من قال لا اله الا الله نفعته يوماً من دهره

Whoever says laa ilaaha illallaah, it will benefit him one day in his life (Silsilatus Saheehah 1932)

This means that this good word, after having recognised its meaning, would be the means of him being saved from being in the hellfire forever, I repeat this so that it

may sink into the minds. It might be the case that the individual has not complied with all the requirements in terms of being righteous but he is safe from major shirk and he acted upon the requirements of faith in terms of actions of the heart as well as apparent actions, according to the rulings of some scholars (based on ijihad), such a person is under the Will of Allaah: he might enter the hellfire for his transgressions or shortcomings in some of the compulsory acts, then this good word " لا اله الا الله " will save him, or Allaah will forgive him out of His Grace.

This is what the prophet ﷺ meant when he said, "Whoever says لا اله الا الله it may benefit him one day in his life."

As for the one who says it with his tongue, whilst not understanding its meaning, or he understands its meaning but does not believe in the meaning, then him saying لا اله الا الله will not benefit him unless he is living under Muslim authority in a Muslim country, but it will not benefit him in the hereafter.

Based on this it is necessary to take great care in calling to Tauheed in every community, otherwise everything goes - in reality, just as almost every Islamic group calls to the establishment of an Islamic State or an Islamic community which rules by what Allaah has revealed. These groups and organisations will not be able to achieve this objective which they all claim to intend, unless they start where the prophet ﷺ started.

The obligation and importance of Aqeedah do not equate to neglecting other legislated aspects such as worship, behaviour, transactions and character (societal interactions). The caller to Islam must include all aspects of Islam in his call bearing in mind that the most important aspect of the call is imparting the correct Aqeedah, which emanates from the good word لا اله الا الله.

This explanation does not mean that the Muslim should only know the meaning of لا اله الا الله -that there is no object to be worshiped in truth in existence except Allaah only, but it requires that one also understands those acts of worship which are necessary that our Lord is worshiped with, not attributing any of it to anyone from the servants of Allaah. This detailed explanation must also be taught together with the meaning of لا اله الا الله.

I will explain citing a few examples. Firstly, many Muslims who are upon Tauheed and those who do not ascribe partners to Allaah in worship, their minds are free of correct ideas and beliefs as mentioned in the Qur'an and Sunnah, they pass through verses of the Qur'an and some Ahaadeeth which mention matters of creed (Aqeedah) without being aware of what it entails even though it is the completion of faith in Allaah Azza wa Jal, e.g., the Aqeedah of faith in the loftiness of Allaah Azza wa Jal over His creation. I know that most of our Salafi brothers believe, as we do, that Allaah rose over His Throne, without them interpreting this and delving into its "howness" (manner), but when a Mu'tazili comes to them or Jahmee or a Matureedi or Ash'ari and presents them with some doubts based upon an apparent verse whose meaning is not known to the presenter nor to the one whom it is presented to, he gets confused in his Aqeedah and strays far from the correct Aqeedah... Why? It is because he did not attain the correct Aqeedah, in all its dimensions, as contained in the Book of our Lord and the Ahaadeeth of our prophet ﷺ. So when a Mu'tazili of our times says, Allaah says,

أأمنتكم من قي السماء...

Then you, Salafis, have attributed a space for Allaah, saying He is in the heavens (which is created space), and in this way he places doubts in the one he confronts

FAILURE TO UNDERSTAND CORRECT AQEEDAH AND ITS REQUIREMENTS

I wish to explain under this heading that many of those who subscribe to the Salafi Aqeedah do not fully understand the requirements of the Aqeedah of Tauheed and it is not clear to many, let alone other than them, like the Ash'aris, Matureedis or Jahmiyyah. This is not a simple matter as some du'aat might believe, from the ones who are with us on the call to the kitab and the Sunnah. The cause of this is what has already been explained of the Jaahiliyyah of the Mushrikeen in the early period, when they were called to say لا اله الا الله, they refused, because they knew the meaning of this statement in comparison to most of the Muslims today who pronounce this kalimah (statement) without understanding its correct meaning. This essential difference is found in this Aqeedah, and by that, I mean the Highness of Allaah over all His creation. This needs some explanation (follows).

It is not sufficient that a Muslim believes

الرحمان على العرش إستوى

The Merciful rose above the Throne

ارحموا من في العرض يرحمكم من في السماء

Show mercy to those on earth, then the one in the heavens will show you mercy

Without knowing that في (fee) which comes in this Hadeeth is not to show location, as is the في in the verse

المنتقم من في السماء...

Because في here carries the meaning of على (over) and the evidence for that is numerous. One of the proofs is the previous hadeeth which is popular amongst the people and is authentic.

The meaning of the saying of the prophet ﷺ

"أرحموا من في الأرض"

"Show mercy upon whosoever is upon the earth..."

does not mean the bugs and worms which are inside the soil/earth but those who are found upon the earth of humans and animals and this corresponds to him saying,

"يرحمكم من في السماء"

"He who is over the heavens will show you mercy"

Meaning, above the heavens. This meaning in its detail must be known to the callers to truth.

The hadeeth of the slave girl makes this meaning clearer. She was a shepherd - the hadeeth is well known. I will mention the part that supports this view, that (في) means على

The moment when the messenger of Allaah ﷺ asked her, "Where is Allaah?" she said in the heavens. If you had to question, in this day, some of the senior Shaykhs of Azhar, "Where is Allaah?" they would say "in every place", whilst the slave girl answered that he is in the heavens, and Nabi ﷺ accepted this reply. Why? Because she answered naturally; she lived in an environment which we would call a Salafi environment, not contaminated with any evil. She graduated from the school of the prophet ﷺ and this school was not specific for some males nor some females but was widespread and included the whole society; that is why a shepherd understood Aqeedah. It was not contaminated by any evil. She knew the correct Aqeedah which came in the Qur'an and the Sunnah which is not known to many who claim knowledge of the Qur'an and the Sunnah.

I say, today, that such clarity and explanation amongst Muslims is not to be found such that if you had to question, leave alone a shepherd, but the leader of an organisation he might be unable to answer as it is the case with most people today, except those upon whom Allaah has shown mercy and they are few.

CALLING TO THE CORRECT AQEEDAH REQUIRES GREAT SACRIFICE AND EFFORT

Calling to Tauheed and planting it in the hearts of people requires of us that we do not pass a verse except that we explain it in detail as was done in the early times, as they understood Arabic expressions easily. Secondly, there was no deviation

in Aqeedah which was derived from Philosophy and theological rhetoric (Ilmul Kalaam), which was established to oppose the proper Aqeedah, whereas our situation today differs totally from that which the early Muslims were upon. It is not appropriate for us to think that calling to the correct Aqeedah is as easy today as it was in the beginning of Islam. I will illustrate this with an example.

It is well known that in the early times the companions would hear a hadeeth from the Sahaaba directly and the Taabi'ee would hear from the Sahaaba directly and like this, it would happen with the three best generations. Now we ask ourselves, "Was there a discipline such as 'the science of hadeeth'"? The answer is no. Was there a discipline such as 'science of criticism and testimony' (Al Jarh wat Ta'deel)? The answer is no. As for how these two sciences are necessary for a student of knowledge, they fall under compulsory sufficiency (Fardh Kifaayah) as they empower a scholar in current times to recognize whether a hadeeth is authentic or weak, and this matter is not as easy as it was for the Sahaaba RadhiAllaahu Anhum because a companion would receive the hadeeth from the companions for whom Allaah has testified.

What was easy back then is not easy now with regards to pure knowledge and the reliability of the sources of knowledge. Due to this, it is necessary to take it into consideration in proportion to the challenges facing us today as Muslims, challenges which were not faced by Muslims of the early generations, with regards to the contamination of beliefs which is the cause of problems and doubts from the people of innovation, those who deviated from the correct beliefs and the methodology of truth under many different labels/names from it.

The Call to the Book and the Sunnah alone, as the claims goes, by the one who subscribes to theological rhetoric (Ilmul Kalaam).

It is proper for us at this point to mention some of what is recorded in the authentic ahaadeeth. When the Prophet ﷺ mentioned the strangers in some of those ahaadeeth he ﷺ said,

لِلوَاحِد مِنْهُمْ خَمْسُونَ مِنَ الْأَجْرِ

"For one of them is the reward of fifty"

The Companions said "(Fifty) of us or of them?" And he ﷺ said "Of you."

This is due to the strangeness of Islam today, which did not exist in the early period. There is no doubt that the strangeness in the early period was between clear shirk and Tauheed, free from all contamination, between clear disbelief and true faith, as for now, the problem is amongst the Muslims themselves.

The Tauheed of the vast majority is contaminated. Worship is ascribed to other than Allaah whilst claims of faith are made, this issue needs to be noted firstly.

Secondly, it is not appropriate that some people say, "It is necessary for us to move to another level other than that of Tauheed and that is political activism. It is just not acceptable because Islam, its call is truth firstly. It is not correct for us to say, 'We are Arabs and the Qur'aan was revealed in our language.' The Arabs of today are the opposite of the non-Arabs who became Arabs due to their disconnection from their language and this is what has kept them far from the book of their Lord and the Sunnah of their prophet ﷺ. Granted that we are Arabs, for the purpose of this argument, definitely we do understand Islam correctly, then it is not compulsory upon us to engage in political activity such that we activate the people as a political movement, and we engage them in politics away from that which is necessary for them to be busy with understanding Islam, Aqeedah and therefore worship, societal dealings and behaviour. I do not believe that there is a society that can be counted in the millions, which understands Islam correctly! Meaning: Aqeedah, worship and character and has been nurtured upon it.

FOUNDATION OF CHANGE IS THE METHODOLOGY OF RECTIFICATION AND EDUCATION

We continuously repeat and focus always on two aspects which (together) form the true foundation of change: rectification and education. These two must go together. If there is rectification taking place in a country and it is in the field of Aqeedah, then this on its own is considered great work taking place in a great portion of an Islamic society.

As for worship, it would require a shift from narrow sectarianism to a return to the authentic sunnah. There might be outstanding scholars who understands Islam correctly in all aspects, but I do not believe that an individual or two or more or twenty can handle the task of rectification on their own, the rectification and purification of Islam from all that has entered in it, whether in Aqeedah or worship or behaviour. A small number of individuals cannot rise to the occasion and tackle this task of purification from all the alien matters that have contaminated Islam, and to train those around them in the correct manner. Purification and education are surely lacking.

For this reason, there will be a negative impact for any political movement in any Islamic society which does not implement the Shari'ah before implementing these two important aspects, i.e., education and purification.

With regards to advising, it replaces action in any country that rules by the Shari'ah via consultation by displaying that which is good in terms of the Shar'i principles, far from mudslinging; communication serves as proof and the responsibility is thus discharged.

From the advices as well is that we call to the people to that which will benefit them and that entails correcting their Aqeedah, worship, conduct and mutual relations. Some may think that we intend to implement education and purification in the whole Islamic society, this is not our intention as this achievement is impossible as Allaah says in the Noble Qur'aan,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ

Had you Lord wished; He would have made mankind one nation, but they are given to differing.

This would not be the case if they understood Islam correctly and then educated their families and those around them upon the correct Islam.

WHO SHOULD ENGAGE IN POLITICAL ACTIVITY AND AT WHICH STAGE?

Engaging in political activity is a distraction, although we do not deny it totally; we believe in a logical legislated order, beginning with Aqeedah, followed by worship and then with conduct rectification. A day will come when we have to progress to politics as directed by the Shari'ah, as politics are meant to administer the affairs of the society and the question remains, "who manages the affairs of the society?" The answer is, "not just anybody."

Not just anybody (can manage the affairs of the society) especially not from those who will establish a party or head a movement or supervise a group for this matter is specifically suited for the ruler, who has been appointed by the Muslims. It is compulsory for the ruler to know politics and its management. If the Muslims are not united as is it is in our current situation, then every ruler of his country will be responsible for the national political environment within the parameters of his authority. Having a know-how of politics will not benefit the ordinary man as he cannot manage and oversee such activity, nor does he have the mandate to administer the nation. The wars that are currently engulfing the Muslims lands, will it be of benefit to incite the Muslims to get involved there-in whilst we do not have a central authority in charge of the affairs of the Muslims? There is no benefit in directing the Muslims to get involved in such matters; we do not say it is not waajib but it must be preceded by other matters. So, it is important for us to engage ourselves and others who we call upon to truth, to understand the correct Islam, giving them the correct education. As for engaging them in fervor and emotions, then that will only divert them from understanding the call (da'wah) which is compulsory for every Muslim to be upon, like rectification of the Aqeedah, behaviour and conduct which are individual obligations for which the one with shortcomings there-in will not be excused.

As for other matters, some of which are a collective duty (fardh kifaaya), like the understanding of contemporary problems (fiqh al waaqi) and engaging in political activity, which rests upon the people of who have binding authority (Ahl-ul Hal wal

Aqd) and they can benefit from such activity and as for getting everyone engaged in knowing and understanding political matters then this would divert them from having the correct understanding of deen.

This is what we know with certainty and have experienced in most of the methodologies of parties and groups today, such that they neglect teaching the Muslims youth who gather around them to learn and know the correct Islamic Creed, and the correct way of worship and conduct. Instead, you find such callers engaging in political activity, trying to get into Parliaments which rule by other than what Allaah has revealed. This diverts them from the most important aspect of deen to matters of lesser importance under the correct prevailing circumstances.

As for the question of how to change the current painful situation and in so doing fulfil one's responsibility, we say: Every Muslim according to his ability, the responsibility upon a scholar differs from that upon a layman.

Allaah the Most Lofty, the Most High has completed His Favour by His book by making it a constitution for the believers, based on that Allaah Ta'Aala has said,

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Ask the people of the reminder (Al-Qur'an) if you do not know.

Allaah Subhaanahu wa ta Aala has divided the Muslims society into two groups, those who know and those who do not, and to each category has assigned responsibilities. Those who are not scholars should ask the scholars and the scholars should respond to that which they are asked about. Based on this the obligations differ according to the type of individual. The scholar today is obliged to call to the true guidance in accordance to his abilities and the non-scholar is obliged to ask about that which concerns him or the one under his care, like his wife, kids, etc. Should both groups act upon this in accordance with their abilities, then they will be successful because Allaah Azza wa Jal says,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allaah does not burden a soul more than it can bear.

Sad today, Muslims are living in a period being affected by a tragedy for which there is no parallel in history and that is the unification of the kuffaar against Muslims, just as the Prophet ﷺ mentioned in a well-known hadeeth, which is authentic,

"The nations will gather against you like how eaters are gathered around a meal." The Companions said, "Will we be a minority then, O Messenger of Allaah?" He said, "No, you will be large in numbers on that day, but you will be the dregs of the flood waters and Allaah will remove the awe of you all from the hearts of your enemies and He will put wahn in your hearts," The Companions asked, "What is wahn, O Messenger of Allaah?" He said, "Love of the world and the dislike of death."

It is absolutely necessary for the scholar to work hard at purification and education, and that is by teaching the correct meaning of Tauheed, and rectifying the Aqeedah, worship and conduct according to his capabilities in the country where he lives, because they will not be able to offer a resistance against the Jews together as long as they are divided. As long as they are not united under one flag, they will not be able to resist this enemy who has incited against them. Instead, they must use every means that is legislated since they do not possess physical ability and even if they did. In reality they aren't able to move because there are leaders and rulers in many of the Muslims lands who adopt politics which are opposed to the divinely legislated politics, sadly.

But we are able to implement, by the permission of Allaah, these two great matters which I have mentioned before, and they are purification and education and then the Muslims callers adopt this very important aspect without adopting politics that do not agree on this foundation then I do believe that the realization of the saying of Allaah will occur, which is,

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ

"And on that day will the believer rejoice with the help of Allaah."

The obligation on every Muslim is to apply the laws of Allaah in all of his affairs in accordance with his ability.

Note that this is obligatory on every Muslim: to implement the religious obligations according to his ability. Allaah does not burden a person except with that which he can bear.

There is no relationship between establishing the correct Tauheed and the correct worship and establishing an Islamic State in the land which does not rule by what Allaah has revealed, because the start of ruling by what Allaah has revealed is establishing Tauheed. No doubt, there are specific incidents which have taken place at certain points in history which support the view that to go into seclusion is better than to mix with people, such that a Muslim moves to a valley, away from people and worships his Lord and saves himself from the harm of the people and him causing harm to others. That is supported by many ahaadeeth even though the established principle, which is found in the hadith of Ibn Umar, RadhiAllaahu Anhumaa,

"The believer who mixes with the people and is patient upon their harm is better than the believer who does not mix with the people and is not patient upon their harm" (Sahih)

There is no doubt that the Muslim country is an avenue to establish the law of Allaah on earth but not an end in itself.

The amazing thing about some callers is that they focus on that which they cannot establish and leave that which is obligatory upon them and easy to do, and that is by working on themselves as one of the Muslim callers said, addressing his followers, "Establish the Islamic State in yourselves and it will be established in your land," In spite of this exhortation we find many of his followers opposing that, by making all of their call to revolve around the law of Allaah on earth. They use the well-known expression, "Al Haakimatu Lillah".

There is no doubt that rulership is for Allaah alone and He has no partner in that and nor in other than that but some of them follow one of the four madh-habs and when they come across a sunnah which is explicitly clear then they say, "This opposes my madh-hab." So where is this ruling by what Allaah has revealed and following the sunnah?

Amongst them are those who worship Allaah on the Sufi methodology! So where is the rule by what Allaah has revealed of Tauheed? They require of others what they do not apply themselves. Indeed, it is quite easy to apply the rules of what

Allaah has revealed in your Aqeedah, in your worship, in your conduct, in your house, in educating your children, in your environment and in your transactions, whilst it is exceedingly difficult to compel others, or to remove that ruler who does not rule by what Allaah has revealed in many of His Legislations. So why leave that which is easy and attend to that which is difficult?

This shows one of two things, either there is bad education and bad/poor directives, or there is poor Aqeedah that drives them and diverts them to regard highly that which they are incapable of achieving from that which is within their capability to achieve.

As for today, my view is that total engagement should not be except in purification/rectification and education as well as calling people to the correct Aqeedah and worship and all of that according to one's ability, as Allaah does not burden a person beyond his abilities.

الحمد لله رب العالمين
وصلى الله وسلم على نبينا محمد وآله وسلم



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