



Our Da'wah

The Subduer of Innovation,
Al'Allamah Muqbil Ibn Haadee al-Waadi'ee

Translation by Maaz Qureshi¹

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We believe that calling upon the dead and seeking aid from them, and similarly with the living, in that which no one besides Allaah is capable of, is *Shirk* with Allaah. Likewise, believing that charms and amulets can bring about benefit along with Allaah, or without Allaah is *Shirk*, and carrying them without that belief is superstition.

[3]: We take the Book and the *Sunnah* upon their apparent meanings, and we do not perform *ta'weel*, except through a proof that necessitates *ta'weel* (figurative interpretation) of the Book and the *Sunnah*.

[4]: We believe that the Believers will see their Lord in the Hereafter, without inquiry into the modality. And we believe in the Intercession (*ash-Shafaa'ah*) and in the people of *Tawheed* being taken out of the Fire.

[5]: We love the Companions (*radiyallaahu 'anhum*) of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (*sallallaahu 'alayhi wa sallam*) with love that is permitted by the *Sharee'ah*.

[6]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*.

[7]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[8]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (*sallallaahu 'alayhi wa sallam*), except that which has been confirmed from Allaah or from His Messenger (*sallallaahu 'alayhi wa sallam*). We do not

¹ Taken from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142), slightly adapted

mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[9]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*.

[10]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[11]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[12]: We hold co-operation with any Muslim upon the truth to be obligatory and we declare ourselves free in front of Allaah from the calls of *Jaahiliyyah* (pre-Islaamic times of ignorance).

[13]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community. As for the rulers of Aden, then we feel that fighting them is obligatory, until they repent from heresy, Socialism and calling people to the worship of Lenin and Marx and other than these two from those who professed disbelief.

[14]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness.

[15]: We hold that the *da'wah* (call) of the *Ikhwaanul-Muslimeen* is not an upright and righteous *da'wah* that brings about the rectification of the community. Indeed, their *da'wah* is political, not religious. It is also a *da'wah* of innovation, because it is a call to making unknown allegiance and a *da'wah* of *fitnah* (trial, discord) founded upon innovation, and all of it is built upon innovation.

[16]: We advise the brothers who work amongst them to abandon them, until nothing of their time is afforded to that which does not benefit Islaam and the Muslims. And it is upon the Muslim that his priority be to Allaah in aiding Islaam and the Muslims upon the hand of any Muslim under any *Jamaa'ah*.

[17]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited.

[18]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos. Likewise, what has been spread in some of the Islaamic countries that, 'The Religion is for Allaah, but the state is for the people,' is a call of *jaahiliyyah*. Rather, everything must be for Allaah.

[19]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[20]: We hate the present day parties: the apostate Communist party, and the apostate *Ba'thee* party, and the apostate *Naasiree* party, and the apostate Socialist party, and the apostate *Raafidee* party. And we believe that all of the people are divided into two parties: the party of Allaah, and they are those who establish the pillars of Islaam and the pillars of *eemaan* (faith). And there is the party of *Shaytaan*, and they are those who wage war against the *Sharee'ah* of Allaah.

[21]: We oppose those who divide the Religion of trivialities and important issues. And we know that this is a destructive *da'wah*.

[22]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[23]: We hold that the most important affairs must be given precedence over others. So it is obligatory upon the Muslims that they give importance to '*aqeedah* (creed), then to thwart the efforts of the Communists and the *Ba'th* party. So this cannot occur, except by holding fast to the Book and the *Sunnah*.

[24]: We hold that no *Jamaa'ah* has the capability of facing the enemies, whether it be the *Raafidee*, or the *Shee'ee*, or the *Soofee*, or the *Sunnee*; until they have true brotherhood and unity upon this '*aqeedah*.

[25]: We oppose those who are arrogant and claim that the callers to Allaah are *Wahhaabiyyah* agents. And we know that their filthy intention is that they wish to place an obstruction between the common-folk and the people of knowledge.

[26]: Our *da'wah* and our '*aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*. Since the politicians already know this about us, so they have despaired of buying it from us with granted positions or wealth.

[27]: We love the governments in accordance to what they have of goodness, and we hate them for what they have of evil. And we do not permit revolting against them, except if we have seen clear disbelief from them about which we have a proof from Allaah, with the condition that we are capable of that, and that there not be any civil strife between the Muslims and their opponents. Since the rulers portray those who revolt against them as spies causing corruption. And thereupon, other conditions come in, refer to our other books. And the most dreadful of governments is the Communist government of Aden. May Allaah hasten its downfall and purify the Islaamic countries from it.

[28]: We accept direction and advice from wherever it comes and we know that we are students of knowledge, we are correct sometimes and incorrect at other times. We are ignorant at times and knowledgeable at times.

[29]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

[30]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[31]: We oppose those who visit the graves and other than them from amongst those who allege heresy in praise.

[32]: We oppose the calls of *jaahiliyyah* such as nationalism and Arab-nationalism. We oppose them and we name them calls of *jaahiliyyah* and we hold that they are reasons for the downfall of the Muslims.

[33]: We are awaiting the re-newer that that Allaah renews this Religion with. Aboo Daawood (d.257H) relates in his *Sunan* from Abee Hurayrah (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Verily Allaah sends at the head of every one hundred years a re-newer for this *Ummah* to renew its Religion."²

² **Saheeh:** Related by Aboo Daawood (no. 4291), al-Haakim (4/522), al-Khateeb al-Baghdaadee in *Taareekh Baghdaad* (2/61), Ibn 'Adee in *al-Kaamil* (1/123), al-Bayhaqee in *Ma'rifatus-Sunan wal-Aathaar* (1/137). It was authenticated by Imaam Ahmad, as is found in *Siyar A'laamun-Nubalaa'* (10/46), and by al-Haakim and adh-Dhahabee as is found in *Faydul-Qadeer* (2/282). Indeed, Imaam Shamsul-Haqq al'Adheemaabaadee (d.1349H) - *rahimahullaah* - said in *'Awnul-Ma'bood* (11/385), "And what is meant by revival of that which has been effaced from action upon the Book and the *Sunnah* and command according to them,' and he said in it, 'And that reviver (*mujaddid*) will not be known except by preponderance of opinion of those scholars who live in his time - due to his condition and the benefit that is derived from his knowledge - since the reviver (*mujaddid*) must be one having knowledge of the branches of knowledge of the Religion, that which is apparent and that which is not apparent, aiding the *Sunnah* (*naasirun lis-Sunnah*), cutting off innovation, and that his knowledge is recognized by the people of his time ..." and he continued, "So it is clear that the *mujaddid* will not be except one who is a scholar of the branches of knowledge of the Religion and along with that strives and gives great attention day and night to reviving matters of the *Sunnah* and spreading it, and aiding its companion, and killing-off innovation and new matters and effacing them and routing its people with the tongue, or by writing books, or teaching, or so on - and one who is not like that can in no way be a

[34]: We firmly believe in the misguidance of the one who rejects the *ahaadeeth* pertaining to the *Mahdee*, the *Dajjaal* (Anti-Christ) and the descent of 'Eesaa Ibn Maryam (*'alayhis-salaam*). And we do not mean the *Mahdee* of the *Raafidah*. Rather, we mean the leader from the Family of the Prophet (*sallallaahu 'alayhi wa sallam*), from the people of the *Sunnah* filling up the earth with justice and fairness, just as it was filled with oppression and injustice before. And we say that he is from *Ahlu-Sunnah*, because cursing the noble Companions is not from justice.

[35]: These are glimpses into our *'aqeedah* and our *da'wah*. And mentioning them with their proofs would lengthen the book. Indeed, I have mentioned their proofs in *al-Makhrāj minal-Fitnah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

So let it be known that this has not fully covered our *da'wah* and our *'aqeedah*, since our *da'wah* is from the Book and the *Sunnah*, to the Book and the *Sunnah*, and our *'aqeedah* is likewise. And Allaah is sufficient for us, and He is the best of those who are trusted. And there is no might, nor power, except with Allaah.

mujaddid - even if he is a scholar of Religious sciences, famous amongst the people and referred to by them ...”