

**QUALITIES THE CALLER TO ALLAAH
MUST HAVE IN ABUNDANCE**

The Muftee of Jeezaan,
Al'Allamah Ahmad Ibn Yahyaa an-Najmee

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By the *Muftee* of Jeezaan,
Al-'Allaamah Ahmad Ibn Yahyaa an-Najmee

The praise is for Allaah and may peace and greetings be upon the Messenger of Allaah and upon his family. To proceed: So the call to Allaah is the path of the Prophets and the *manhaj* of the righteous and the way of the Messengers (*salawaatullaahi wa salaamuhu 'alayhim*). Allaah the Exalted said,

“Say: This is my path, I call unto Allaah upon clear evidence (baseerah), I and those who follow me. And how free is Allaah from all imperfection and I am not from amongst the polytheists.” [Soorah Yoosuf 12:108]

So whomsoever traverses this *manhaj*, then he is from amongst the successors of the Messengers (*salawaatullaahi wa salaamuhu 'alayhim*). So it is obligatory upon him that he be described with inward honesty and outward purity. The most important aspects of that are found in the following qualities:

THE FIRST ATTRIBUTE: Acting in sincerity to Allaah the Exalted. Allaah the Exalted said,

“Allaah alone do I worship, making my Religion sincerely for Him. So worship whatever you wish besides Him. Say: The losers are those who will lose themselves and their families on the Day of Resurrection. Indeed, that will be a manifest loss.” [Sooratuz-Zumar 39:14-15]

And Allaah the Exalted said,

“So whoever wishes to reach His Lord, then let him perform righteous deeds and do not associate anyone along with His Lord in worship.” [Sooratul-Kahf 18:110]

From 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) who said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Action are by intentions and every person shall have what he intended. So whoever performed *hijrah* (emigration) in order to attain worldly goods, or in order to marry a woman, then his *hijrah* is for what he performed it for."¹

THE SECOND ATTRIBUTE: Knowledge of what he is calling to. Allaah the Exalted said,

“Say: This is my path, I call unto Allaah upon clear evidence (baseerah), I and those who follow me. And how free is Allaah from all imperfection and I am not from amongst the polytheists.” [Soorah Yoosuf 12:108]

¹ Related by al-Bukhaaree (1/8), Muslim (no. 1908), Aboo Daawood (no. 2201), at-Tirmidhee (no. 1648) and an-Nisaa'ee (1/59-60)

THE THIRD ATTRIBUTE: Employing wisdom in the call to Allaah. And that refers to authoritative evidences, elegant speech and good conduct.

THE FOURTH ATTRIBUTE: Kindness and gentleness towards the one being spoken to, even if the one being spoken to is an insolent tyrant. Allaah the Exalted said to Moosaa and Haarooon (*'alayhimas-salaam*),

“Go to Fir’awn, since he has transgressed. So speak to him with a gentle word so that he may remember or fear.” [Soorah Taa-Haa 20:43-44]

And Allaah said to His Prophet, Muhammad (*sallallaahu 'alayhi wa sallam*),

“And by the mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).” [Soorah Aali-’Imraan 3:159]

And the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Gentleness does not enter into anything except that it beautifies it and harshness does not enter into anything except that it disgraces it.”²

THE FIFTH ATTRIBUTE: He must act upon what he speaks about. Allaah the Exalted said in dispraise of the one whose action is not in accordance with his speech,

“O you who believe! Why do you say that which you do not do? It is most hateful to Allaah that you say that which you do not do.” [Sooratus-Saff 61:2-3]

And Allaah the Exalted said,

“You enjoin righteousness upon the people and you forget to practice it yourselves, whilst you recite the Book? Have you no sense?” [Sooratul-Baqarah 2:44]

And Allaah mentioned about Shu’ayb (*'alayhis-salaam*) that he said to his people,

“O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allaah, in Him I trust and unto Him I repent.” [Soorah Hood 11:88]

THE SIXTH ATTRIBUTE: He must observe humility (*tawaadu'*). So due to that, his call will be accepted and his statement will be listened to. Allaah the Exalted said,

² Related by Muslim (16/146)

“And by the mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).” [Soorah Aali-’Imraan 3:159]

THE SEVENTH ATTRIBUTE: Patience with whatever he encounters of suffering due to his call. Allaah the Exalted said,

“By the time, verily man is in a state of loss. Except those who believe and perform righteous deeds, and advise each other to the truth, and advise each other to patience.” [Sooratul-’Asr 103:1-3]³

³ **BENEFIT – FOUR FUNDAMENTAL PRINCIPLES CONCERNING DA’WAH:** Said al’Allaamah Saalih Ibn Sa’d as-Suhaymee, “So indeed Allaah the Exalted swears by the time, and Allaah the Exalted can swear by anything from His creation, contrary to the creation itself. So it is not permissible for the creation to swear, except by Allaah the Exalted, or by an Attribute from His Attributes. And the answer of this swearing is that: **“...verily man (*al-Insaan*) is in a state of loss.”** And ‘al’ in *al-Insaan* means definitiveness. That is to say, all of mankind are losers, except those who can be described with these four characteristics. So these bring one out of the state of loss, and these four characteristics comprise *al-eemaan* (faith). So there is no doubt that this *eemaan* must be built upon knowledge. And this knowledge is the recognition of Allaah the Exalted by His Attributes, and the recognition of His Messenger (*sallallaahu ‘alayhi wa sallam*), and the recognition of the Religion of Islaam by its proofs. So action must follow this knowledge by way of statement, deed, and belief. Allaah the Exalted said,

“So know that there is no deity worthy of worship besides Allaah, and repent for your sins.” [Soorah Muhammad 47:19]

Indeed Imaam al-Bukhaaree (d.256H) – *rahimahullaah* – inserted a chapter in his book to illustrate this, so he said: “Chapter: Knowledge comes before statement and action.” [Refer to the *Saheeh* of al-Bukhaaree (1/159)] So Allaah pointed out the second matter by His statement, **“...and do righteous deeds...”** So knowledge without action is like a body without a soul. Therefore, there can be no benefit in it, rather it becomes an argument against its owner. Allaah the Exalted said,

“O you who believe! Why do you say that which you do not do? It is extremely hateful to Allaah that you say that which you do not do.” [Sooratus-Saff 61:2-3]

So the action cannot be righteous, except if it is done purely for Allaah, in accordance to the *Sharee’ah* of Allaah. Then Allaah pointed out the third matter by His statement, **“...and advise each other to the truth...”** This refers to *da’wah* (calling to Allaah) upon knowledge, wisdom and a good preaching, as Allaah the Exalted said,

“Say: This is my way, I call unto Allaah. I and those who follow me, and I am not from amongst the polytheists.” [Soorah Yoosuf 12:108]

Then He pointed out the third matter by His statement, **“...and advise each other to patience.”** Therefore, it is inevitable that the one who calls to Allaah must be patient and take into consideration that which he will encounter of hardship along the way of teaching and calling to Allaah. So he must follow the path of the Prophets and Messengers and become patient where they were patient, until the call to Allaah has been conveyed; despite whatever he encounters from hardship in that.

So therefore, this is the accurate depiction of an enormous illustration, clarifying that which it is obligatory for the Muslim to be upon from a knowledge-based practical application of Islaam in a way which will be pleasing to Allaah the Exalted. Imaam ash-Shaafi’ee (d.204H) – *rahimahullaah* – said, “If Allaah had not revealed any proof to His creation other than this *soorah*, it would have been sufficient for them.” [Related by Ibn Katheer in his *Tafseer* (8/500)]. Taken from *Mukhkiratun fil-’Aqeedah* (p. 57-58) of Shaykh Saalih as-Suhaymee

And Allaah the Exalted said,

“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.” [Soorah Aali-Imraan 3:200]

May the peace, greetings and blessings of Allaah be upon His servant and Messenger, Muhammad and upon his Companions.⁴

⁴ The following was taken from *Silsilah Fathur-Rabbil-Wudood fil-Fataawaa war-Rasaa'il war-Rudood* of al-'Allaamah Ahmad Ibn Yahyaa an-Najmee – *hafidhahullaahu ta'aalaa*, as appears on Sahab.