

DeenSahih Lecture Summary

Series: The Methodology of the Prophets (Manhaj Al Anbiya) in Calling to Allāh – That is the Way of Wisdom & Intelligence

Lecture 1 – Introduction to Manhaj Al Anbiya and the Importance of Studying It

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Speaker: Shaykh Abū Khadījah ‘Abd Al-Wahīd

- This is an explanation of the book of the noble scholar, Shaykh Rabee bin Haadi, rahimahullah: "The Methodology of the Prophets in calling to Allah, that is the way of Wisdom and Intelligence". And we will begin by going through an introduction of it, which is written by another great scholar, Shaykh Salih Al Fawzaan.
- "Say (O Muhammad, sallallahu alaihi wa sallam): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the Mushrikun (those who worship others along with Allah or set up rivals or partners to Allah)."" [12:108]. Regarding this verse, Shaykh Salih Al Fawzaan said that it establishes that, according to Allah, the Dawah (Call) to Him is the way of the Messenger Muhammad, sallallahu alaihi wa sallam, and his followers.
- And this was the Call and mission of all the Messengers and likewise their followers i.e. to bring the people out of darkness into the light, from Kufr (disbelief) into Eemaan (belief), and from Shirk (paganism, idolatry and polytheism) to Tawheed (the worship of Allah Alone). And to take them away from the path of Jahannam (Hell) towards the path that leads to Jannah (Paradise).
- This Call is built upon foundations that are essential and necessary, without which the Dawah will not be correct, and neither will it bear the desired fruits no matter how much effort and time they put into it. And this can be witnessed amongst the many present-day calls.
- The first of these foundations is that a person must have 'ilm (knowledge) of that which he is calling to. And this has already been stated in the Ayah mentioned earlier, "... I invite unto Allah with Baseerah (sure knowledge) ...". An ignorant person is not suitable to be a caller to Allah. The Ayah tells us that the Prophet, sallallahu alaihi wa sallam, and then those who follow him from the Sahabah, call to Allah upon knowledge from the revelation that Allah Subhanahu wa Ta'ala revealed. And this will likewise be the case of the generations that will come after as well, up until the Day of Judgement.
- The caller to Allah is certain about his call. He will face callers or leaders of misguidance who will attack him with doubts and futile arguments, and he must know how to deal with these calls that oppose the truth. Allah says in the Quran, "...and argue with them in a way that is better..." [16:125]. Meaning, call them to the truth with wisdom and admonishment, in accordance with the Sunnah of the Messenger, sallallahu alaihi wa sallam.

- It comes in a hadith that the Messenger, sallallahu alaihi wa sallam, informed Mu'adh bin Jabal, when he was going to the land of Yemen, "You are going to a people from the People of the Book..." (Al-Bukhari, Muslim). This hadith emphasizes the importance of knowing and understanding those that you are calling, and what you are calling to. Mu'adh was informed as such so that he knows how to deal with them, their deviations, and their misguidance, and knows what to invite them to. Therefore, the caller should be armed with sufficient knowledge to confront people who will oppose the Book, the Sunnah, and the understanding of the Salaf of this Ummah, and be ready to face their doubts. Otherwise, he will be defeated in the very first encounter and halted at the very beginning of his path.
- This knowledge is taken from the well-known scholars of the Sunnah and obtained by studying their books on Aqeedah (Belief), Sunnah and guidance of Allah's Messenger, sallallahu alaihi wa sallam. The speaker Abu Khadeejah goes onto mention several famous scholars and their beneficial books between minute 13 and minute 14 of the audio.
- The second foundation is that the caller to Allah acts in accordance with that which he is calling to and sets a good example. Meaning, he is not a person who does not act upon that which he calls others to. For example, he tells the people to pray, but he himself does not. Or that he calls the people to speak the truth, but he lies. Or that he calls the people to follow the Sunnah of the Messenger, sallallahu alaihi wa sallam, but he himself is upon innovation, etc.
- It comes in the Ayah that the Prophet Shu'aib, alaihis salaam, said to his people "...I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power..." [11:88]. So, he would not forbid them from something, and then do it himself; the caller to Allah does not do that.
- "And who is better in speech than he who says: "My Lord is Allah" and then stands firm, and invites to Allah, and does righteous deeds, and says: "I am one of the Muslims." [41:33]. It is clear from this verse that we should call to Allah with knowledge, while performing righteous deeds, and not forgetting ourselves.
- The third foundation that the Shaykh Al Fawzaan mentions regarding Dawah, is the importance of Ikhlaas (sincerity). So, calling to Allah should be done purely for His sake, and not to show off or become famous. Nor should it be done for leadership or desiring worldly gains in any way. If the call is for any of these reasons, it will corrupt it and it will not be for Allah, Subhanahu wa Ta'ala, but rather a call to oneself and to gain something of the dunya.
- It comes in that Ayah that the Prophet Hud, alaihis salaam, said to his people "O my people I ask of you no reward for it..." [11:51]. This and other verses show that the different Prophets never sought reward for their call. Likewise, we should not seek reward from this dunya, or fame, or followers in our call. Rather, we call to Allah seeking His reward and wanting guidance for the people.
- Fourthly, one of the foundational principles of Dawah is to begin with the most important affair, followed by the next in importance and so on. Therefore, the caller to Allah should start by correcting Aqeedah (Belief), ensuring that all worship is made for Allah Alone and Shirk (worship of others besides Allah) is abandoned. This was the method followed by all the Messengers, as mentioned in the Ayah: "And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut (all false deities)." [16:36]. And in the

Ayah: "And We did not send any Messenger before you (O Muhammad, sallallahu alaihi wa sallam) but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)" [21:25]. After this, the focus should be on establishing the prayer, then the giving of Zakah, and subsequently fulfilling the remaining obligatory duties and avoiding prohibitions.

- This did not mean that the Messengers did not call to other matters. Rather, this was the starting point and foundation, because without it, everything else, including the prayer, has no benefit. This is also evident from the previously mentioned hadith in which the Prophet, sallallahu alaihi wa sallam, sent Mu'adh ibn Jabal to Yemen and instructed him to call to Tawheed first, then to prayer, and then to Zakah.
- The best example of giving Dawah is found in the complete and perfect methodology of the Prophet Muhammad, sallallahu alaihi wa sallam. While he was in Makkah for 13 years after receiving the revelation, he, sallallahu alaihi wa sallam, called the people to Tawheed and forbade them from Shirk. This was before the obligation of acts such as Salah and Zakah; during this period, he, sallallahu alaihi wa sallam, called them to worship Allah Alone and abandon the worship of their idols, their dead, and other false gods they had invented. It was just before the migration to Madinah, on the night of 'Isra wa M'iraaj', that the five obligatory prayers were revealed to him, and the remaining pillars were established after his migration to Madinah.
- The fifth foundational matter is that one must be patient when facing difficulties in calling to Allah Subhanahu wa Ta'ala, as the path of Dawah is not an easy path, but a path covered with hardships and difficulties.
- We find this in the examples of all the Messengers, alaihimus salaam, who suffered at the hands of their people, facing harm, mockery, and in some cases, being driven away or even killed. Allah mentions regarding the Prophets, "And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at." [6:10]. Likewise, the followers of the Prophets who call to Allah also face such harm and may be mocked, imprisoned, tortured or worse.
- The opposition and hardship faced will be in proportion to one's effort in calling to Allah. The more a person invites others to Allah, the more resistance he will encounter. The Prophet, sallallahu alaihi wa sallam, stated in a hadith found in Sunan Ibn Majah that those who are tested the most are the Prophets, then those who resemble them, and then those who resemble them.
- The sixth foundation is that the caller must always possess good manners and character, using wisdom in his call. His manners, wisdom, and the way he portrays the message through kindness, concern, and mercy, become the means by which people accept the Dawah. Just as Allah ordered His two noble Prophets, Musa and Harun, to call Fir'aun in this manner, even though he was the worst disbeliever upon the earth and claimed Lordship for himself. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." [20:44]. So, Allah, Subhanahu wa Ta'ala commanded them to speak with mild words. This approach must be adopted in our Dawah, by being gentle with the people and not being harsh with them.
- Allah Subhanahu wa Ta'ala, said concerning His Prophet, sallallahu alaihi wa sallam, in another Ayah, "And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.." [3:159]. And likewise He, Subhanahu wa Ta'ala, said regarding our Messenger

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Muhammad, sallallahu alaihi wa sallam, “And Verily, you (O Muhammad) are on an exalted (standard of) character.” [68:4]. And it comes in the hadith that the Prophet, sallallahu alaihi wa sallam, said that, “I was not sent except to perfect the noble character”.

- We should not let the people think that Muslims are harsh and have no compassion or mercy, as that is not true. A Muslim is merciful, caring and kind and desires guidance for the people, their children and their community so that they are not destroyed. “Invite to the Way of your Lord with wisdom and fair preaching and argue with them in a way that is better..” [16:125]. In this Ayah, Allah addresses the Messenger Muhammad, sallallahu alaihi wa sallam, telling him to call the people to the Revelation and the Sunnah and admonish them in an excellent way.
- Seventhly, the caller remains firm, hopes for good and does not despair, even when he looks around and finds that no one is listening or following. Allah’s aid will come, even if after a long time, and this does not lessen the caller’s reward. We have the best of examples in the Messengers of Allah, Subhanahu wa Ta’ala, such as Nuh, alaihis salaam. He remained patient and called his people for 950 years, yet not many followed him in the end. This did not mean his reward was any less; rather, he was among the ‘Ulul ‘Azm (Messengers of firm resolve).
- Our duty is only to invite the people and point them in the right direction, which is Hidaayatul Irshaad. Guiding the hearts and turning them to Islam is from Allah and that is Hidaayatut Tawfeeq.
- The Messenger of Allah, sallallahu alaihi wa sallam, was harmed and pelted with stones until he bled so much that blood seeped into his sandals. Yet, when the angel of the mountains sent by Allah asked if he wanted the people crushed between the two mountains, he, sallallahu alaihi wa sallam, remained patient and declined and said that perhaps Allah would raise from their offspring those who would worship Allah Alone. This shows just how deeply he, sallallahu alaihi wa sallam, desired guidance and goodness for the people.
- Therefore, any call that is not built upon these foundations, and any methodology that does not follow the path of the Messengers, will fail. The clearest examples of such failures are found in modern-day sects or groups (Jama’at). They have established methodologies and programs for themselves that contradict the methodology of the Prophets (Manhajul Anbiya). These groups have neglected the importance of Tawheed, Aqeedah (Creed), and the Usul (Foundations) of the Deen. Instead, they focus on secondary affairs, making them the core message of their Da’wah, such as the rectification of the rulers, politics, or the establishment of the Shari’ah. We do not say these are not important, nor do we deny them; however, everything must begin with Tawheed. That is where the law of Allah, His judgement and command begin; with the fact that Allah Alone is to be worshipped.
- Shaykh Salih Al Fawzaan highlights this important matter, asking “how can one seek to establish and apply Allah’s judgement upon the thief and the fornicator before seeking to apply it upon the one who worships other than Him?” Similarly, how can we demand that Allah’s judgement be applied to two men disputing over a sheep before demanding it be applied to those who worship the dead in their graves, and those who hold heretical beliefs regarding Allah’s Names and Attributes.
- A Salafi affirms that judgement is for Allah and does not belittle this affair. Consequently, he refers all disputes to the Book and the Sunnah, according to the

understanding of the Sahabah. At the same time, the Salafi understands that the most important affair to begin with, both in rectification and in the application of Allah's judgement, is the Aqeedah and Tawheed.

- Even though fornication, drinking wine, and stealing are among the major sins, corruption in Tawheed is worse. So, those who worship others besides Allah, hold heretical beliefs about His Names and Attributes, or worship the dead, are committing a greater sin than those who fornicate, drink, or steal. This is because the latter are crimes affecting the creation, whereas Shirk or the denial of Allah's Names and Attributes are crimes against the Creator, the One free of all imperfections.
- The right of the Creator has precedence over the right of the creation. Shaykhul Islaam ibn Taymiyah stated in his book Al Istiqamah that sins committed alongside correct Tawheed are better than a corrupted Tawheed in the absence of those sins. It comes in the Ayah, "Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.." [4:48]. Thus, the one who sins but possesses Tawheed is in a better state than the one who commits Shirk, even if that person avoids sins such as drinking and fornication.
- Apart from political Jama'at (groups), there are others that associate themselves with Da'wah, such as Jama'at Tabligh. Their methodology likewise opposes that of the Messengers because they place no emphasis on Tawheed in their call. Rather, they prioritize 'Fadail al Aamaal' (virtues of actions), many of which are based on fabricated hadith. Furthermore, they emphasize the 'Dhikr' (remembrance) of Allah in the manner of the Sufis, sitting together in a room and repeating 'Allah, Allah,..' or 'Allahu, Allahu,..'. And this action of Dhikr is not from the Sunnah, as neither the Prophet, sallallahu alaihi wa sallam, nor his Sahabah ever gathered to repeatedly mention a single Name of Allah in this fashion.
- The Jama'at Tabligh also concentrate on 'khuruj', traveling and touring the land for forty days. During this time, their primary goal is to attract the followers and increase their numbers, without regard for the people's beliefs or creed. Rectifying Aqeedah is the last thing on their minds because they themselves adhere to Bid'ah and misguidance. They follow the paths of Soofiyah, seeking intercession through the dead and performing I'tikaaf at the graves of the righteous and at the grave of the Prophet, sallallahu alaihi wa sallam.
- The case of these groups is like that of one who seeks to cure a body that has no head, since the position of the Aqeedah in the religion is like the head in relation to the rest of the body. It is necessary for these groups to correct their concepts and understanding by referring back to the Book and the Sunnah to learn the methodology of the Messengers in calling to Allah. Theirs was not a call to politics, the rectification of the rulers, or pursuit of power, etc. Shariah law and judging by it cannot be achieved until the Aqeedah is rectified, such that worship is for Allah alone, and the worship of idols and graves, the calling upon the dead, the building of shrines, and superstitious beliefs are all abandoned.
- Allah, Subhanahu wa Ta'ala, has said in His Book, "Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything

(in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh)" [24:55]. This Ayah is clear proof that Da'wah begins with Eemaan (Belief) and righteous deeds built upon the worship of Allah alone, and the abandonment of worshipping anything besides Him.

- For those who speak of establishing an Islamic state before purifying the lands of Shirk such as the worship of the dead and devotion to the shrines, then their efforts are of no benefit. There is no difference between the worship of tombs or sacrificing to graves, and the practices of the Quraysh, who worshipped al Laat, al Uzzah, and al Manaat. In fact, the modern practices are worse. Because in times of trial and difficulty, the Mushrikoon of the Quraysh used to abandon the worship of idols and used to call upon Allah. However, many people today, when faced with calamity, cling even more fervently to the worship of saints and the inhabitants of the graves.
- Such people are attempting the impossible, i.e. they seek the aid of Allah and victory from Allah without being upon Tawheed or calling others to it. This is not to say that they are disbelievers; they are Muslims, but misguided deviated Muslims, who are under the threat of Allah's punishment due to their sin of calling to a way other than that of the Prophet, sallallahu alaihi wa sallam, and his companions.
- The establishment of the Islamic State, the application of the Shari'ah and its prescribed punishments, and the achievement of all that is obligatory are among the rights of Tawheed and follow on from it. So, how can we give attention to that which is subsidiary, while neglecting that which is of primary importance, namely Tawheed and Aqeedah?
- Shaykh Salih Al Fawzaan mentions that these groups are at variance with the methodology of the Messengers because of their ignorance of that methodology. An ignorant person is not fit for Da'wah, as one of its most essential conditions is knowledge. Due to this lack of knowledge, they end up calling to false ideologies and becoming people of theological rhetoric and philosophy; some of them cannot even respond to basic questions on Islaam and Aqeedah.
- We see from these deviated groups that they fight against one another for supremacy, each laying down a methodology that contradicts the others. Ultimately, all of them are misguided, and this is the inevitable result of contradicting the methodology of the Messenger, sallallahu alaihi wa sallam, and the way of the Companions, may Allah be Pleased with them.
- "And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.." [6:153]. This Ayah is a clear indication that the Straight Path is a single path. And those who contradict this Straight Path upon which the Messenger, sallallahu alaihi wa sallam, and his companions were upon, are upon misguidance.
- The various deviated sects are not an aid to Islaam and the Muslims; rather they are a threat to Islaam. This is because they obstruct the Da'wah and prevent people from a true understanding of Tawheed. Furthermore, they cause a splitting away from the Book and the Sunnah, which Allah has forbidden. "Verily, those who divide their religion and break up into sects, you (O Muhammad ﷺ) have no concern in them in the least.." [6:159].
- Therefore, it is an obligation to clarify the Straight Path and the scholars of Islaam, who have concern for the religion and the required level of knowledge, have already done so. They have taken on the task of clarifying the mistakes of these groups and

explaining where they are at variance with, and in opposition to, the Da'wah and the methodology of the Prophets. Thus, Muslims should always seek this truth so as not to fall into error or be deceived by the callers to misguidance.

- It is recorded in the Hadith that the Prophet, sallallahu alaihi wa sallam, said "the religion is sincere advice" three times. When the companions asked, 'To whom?', he, sallallahu alaihi wa sallam, replied, 'to Allah, and His Book, and His Messenger, and to the leaders of the Muslims, and to their common folk'. Shaykh Salih Al Fawzaan stated that among those who have explained this matter and provided sincere advice regarding it is the noble Shaykh Rabee' bin Haadi Al Madhkhali in his book 'Manhajul Anbiya fi D'awati ilal Allah: fihil Hikmah wal Aql' (The Methodology of the Prophets in calling to Allah: the way of Wisdom and Intelligence). In this work, Shaykh Rabee' explains the methodology of the Prophets as found in the Book of Allah and the Sunnah of His Messenger, sallallahu alaihi wa sallam. Furthermore, he contrasts the methodologies of deviated groups with this correct methodology to demonstrate their differences and show how these newly innovated paths oppose the Manhajul Anbiya (Methodology of the Prophets).
- Shaykh Rabee' discusses these methodologies in a scholarly way and just manner, providing examples and evidence for his statements. By the grace of Allah, his book accomplishes its goal and is fully sufficient for those who desire the truth, and it stands as a proof against those who are stubborn and obstinate in opposing what is correct. We ask Allah to reward him for his work and make it a source of benefit.
- The speaker ends the lecture by making dua to Allah to keep us sincere and upon the Straight Path, and by sending praise and blessings upon the Prophet Muhammad, sallallahu alaihi wa sallam, his family, and his companions.

Audio Link: <https://www.deensahih.com/wp-content/uploads/2022/02/introduction-to-manhaj-al-anbiya-shaykh-abu-khadeejah-abdul-wahid.mp3>