

PART 1 of the Translation of Thieves of the Da'wah

by Shaikh, al Allaamah Muqbil ibnu Haadee al Waadi'ee, raheemahullaah

The shaikh, Muqbil ibnu Haadee al Wadi'ee (raheemahullaah) started by praising Allah subhanahu wa ta'ala asking Allah to send peace and blessings upon the Prophet (salallahu alayhi wa sallam) and upon his family and companions and he says that "I testify that there is no deity worthy of worship except Allah alone with no partners and I testify that Muhammad is his servant and Messenger."

As for what follows; so more than one person from my brothers in Allah have requested of me to record a tape or write a book about the ... thieves of the da'wah, and I haven't been able to that however if it is a thing in which all of the acts can't be fulfilled doesn't mean doesn't mean that all of it should be left out from doing. Na'am, the Prophet (salallahu alayhi wa sallam) has said indeed every ummah has a fitnah (turmoil or test) and the fitnah of my ummah is money. And in the saheehain there is a hadeeth of Abee Sa'eed al Khudri (radi-Allahu 'anhu), that he said "whoever seeks patience Allah will make him patient and whoever seek continence Allah will give him continence (that is self control)." And the Prophet (salallahu alayhi wa sallam) said By Allah I do not fear for you poverty, I fear that the likes of the dunya will be open for you and you compete in it as those before you competed in it and then it in turn destroys you as it destroyed them. And in Saheeh al-Bukharee it is stated on the authority of Abu Hurairah (radi-Allahu 'anhu) the Prophet (salallahu alayhi wa sallam) said indeed every ummah has a fitnah and the fitnah of my ummah is money. And being that that is the case Rabbul-'izzah said in his noble book:

وَيْلٌ لِّلْمُتَفَفِّينَ

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease

the rights of others)],

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

Those who, when they have to receive by measure from men, demand full measure,

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

And when they have to give by measure or weight to men, give less than due.

Being that the affair is like this with regards to the one who gives less in measurements that to him is “wayl” translated as woe and it is a punishment so how about the person that misappropriates the money of the people in the name of da’wah and then take advantage of it for his individual benefit?

Na’am, and indeed a person who is far from this area of work, maybe he might blame the merchants and he says that they think negatively of the one who comes to them wanting help; however in reality he is the one that it is necessary to be blamed. They are the necessary ones to be blamed; they are the thieves of the da’wah the ones that misappropriate the money of the people and build from them castles, na’am, and buy from it stages for exhibitions and they buy from it land. This talk oh my brothers in Allah is not in the imagination on the contrary it is a real matter and to Allah are the complaints directed and indeed we are for Allah and indeed we will return to Him.

So what it is of a catastrophe and oh so what it is of a disaster for a da’ee, a caller to Allah (*subhanahu wa ta’ala*) to revert to this circumstance, and

the aayat, “And who is one better in status than the one who calls and does righteous deeds and says that indeed I am from the muslims.” Na’am, indeed the people from the dunyaa might very well lie for the sake of dunyaa and they might very well fight and argue and separate after having been together for the purpose of dunyaa. However this took place from the *du’aat*, the callers to Allah (*subhanahu wa ta’ala*), then indeed it is an enormous catastrophe. Na’am, however Allah (*Azza wa Jall*) is ever-watchful.

Some people here used to come to us here with some gifts from clothes and perfumes and blank tapes to be taped over. And one time it was sent to us 50,000 Saudi riyals and he said I’m the one that will go get it and we sent so and so and he said, “I’m the one who will go get it,” and the man went and to where Allah willed [and He] did not will that we see him, not even a trace. However, what next and he had the full authority from me, to receive the receipt for me, however what next, what happened oh my brothers in Allah, Allah *subhanahu wa ta’ala* punished him. He went to Egypt and he had some gold with him and he wanted to be partners with a certain person in a store and he wanted to get married. Then the investigators caught hold of him then and took all that was with him then he was imprisoned, *ma shaa Allah*. We say this not in the way of gloating over another’s misfortune and Allah knows that we spent our efforts with officials trying to release him. So Allah (*subhanahu wa ta’ala*) he postpones the punishment for the Dhaalim, the oppressor. So that when he does take him he does not let him go and then after that we met him and he came to us with excuses and we don’t have time and we raised the issue also with taking him to the judge ‘Ali so that he can come out between us and him with a ruling from here to the end of the Masjid(?) however we then said that will come on the day of judgement. He came at that time oh my brothers in the beginning of the da’wah. In the beginning of the da’wah we had with us Egyptian brothers and we had with us some Yemeni brothers. We would receive many a time a hundred Yemeni riyals and consider it as loot. Na’am and it would benefit us by the

permission of Allahu Azza wa Jal. And Alhamdulillah Allahu subhanahu wa ta'ala gives back and I consider this institute, I consider it to be an aayah, a sign, from the aayaat from the signs of Allah, how Allah (subhanahu wa ta'ala) facilitates and makes easy for people that I don't know them and they strive with endeavor (he said endeavorously which is not a word) and may Allah reward them with good,

So it came to me before some days ago, 15,000 Saudi riyals. So I said from where is this? and they said from a group of workers who make compulsory on everyone from them every month to give them 100 riyals. So I said convey them the salaams and tell them that this type of thing is not legislated and this money has reached that they should not do this again and whoever (it) has been made easy for (giving) a little something and he wants to help the da'wah then he does so. But as for this, the Prophet (salallahu alayhi wa salaam) did not used to do this (collecting money in this manner).

So we praise Allahu subhanahu wa ta'ala upon what he has facilitate and upon what he has made easy, na'am, the da'wah oh my brothers in Allah the one that the Prophet (salallahu alayhi wa sallam) he said of it: whoever calls to good then is the reward for him of who follows him without decreasing anything from their reward. And he said to 'Ali ibn abee taalib, RadiyAllahu anh; that Allah should guide one person at your hand is better for you than nice red camels (that is a product of wealth to the arabs).

One person was sent behind a da'ee in Yemen for the purpose of searching whether he had schools or doesn't have schools and they went with that person to a building, a closed building and said this is the school. The person said I want to enter it, he said the keys aren't with me. This is the school, na'am, and what happened the affair was bigger than this, the misappropriation of the money of the students of knowledge that it is

hoped that Allah will benefit by them islam and the muslims. And the muslims in all the Islamic regions they are waiting for good from school and after that what happens thieves they come one's who concern is to eat and to drink, na'am, and their concerns are misappropriation and they come just like mad men. (TN: They use students of knowledge to raise money for them even if it is for a fraudulent cause)

Another affair, a Yemeni person he counterfeited the stamp of the mahad institute and he began to write books and put upon it his stamp and he Alhamdulillah was not given tawfeeq on the present book with my stamp and that was the stamp of the institute that is present with us. He was not given the ability for this nor that, on the contrary he came with from his self, and what next Allah (subhanahu wa ta'ala) exposed him at the hands of some people of good. Because he wrote to some people of good and that man was an 'Alim who was written to, he wrote it saying from (min) abu abdur-rahman Muqbil Ibna hade'e al-wade'e', so the sheikh he doesn't take it that Muqbil ibna Hade'e would say min abu adur-rahman. He knows that min (is a harmful_jahr?) That is it makes what comes after it have a kesrah or yaa and that abu is majmool ? by the yaa. That is it comes after the harmful jahr because it is from the five special nouns that if proceeded by harmful jahr is made majmool by yaa. (TN so it should be min Abee Abdir Rahman). And after that doubt took over him, over this letter and he said it is a must that abu abdur rahman speaks to us over the telephone. And I went to ahilil jamadah? and they said so and so son of so and so is present with us and wrote for him with regards to building a Masjid and getting financial help. So I said I did not do that, and after that Allah subhanahu wa ta'ala tested him with someone who stabbed him in the leg and some of the nerves of his leg was in turn cut and he became gruesomely handicapped. He could not standup except with crutches and alhamdulillah rabbi 'alameen. na'am.

Allahu azza wa jalla He says in His noble book (translated): "and

cooperate upon piety and righteousness and don't cooperate upon sin and transgression." And in the saheehain on the authority of nu'man ibn basher, he said the Messenger of Allah (salallahu alayhi wa sallam) said: the like of the believer in their mutual love and their mutual mercy and their mutual affection is the like of a body if one part of the body is sick the rest of the body cries out with fever and insomnia. Students of knowledge the one that direly wish to buy one book or sometimes the money might be sufficient in the buy for him and his family for a year in the winter and sometimes one might desire to marry and no one is able to help him na'am or he needs to move to another place maybe Allah subhanahu wa ta'ala would benefit by him al-islam and the muslims, so it is not possible to help him. The students of knowledge are the ones that are patient in prosperity and adversity and prefer al-'ilm (knowledge) they prefer knowledge over what the society dove into from luxury, and gathering money, and (it was said and he said) that is tail-carrying and backbiting. And they prefer the beneficial knowledge, then comes one who's bent on stealing, then comes one who's bent on stealing! and I have decided in this tape to cover them up, that is their identities because I have spoken about them in some other tape. And what is correct is that I cover, this is correct.

Two brothers came to me from Sa'ee and they had with them a man that was sent to look at the circumstance of the da'wah here and there. So they came and wrote half a page and they said we are in a hurry and we want you to put your signature at the end of the page and so and so signed the end of the page and we consented to it and I agreed with them about signing at the end of the page, the masaakeen (the impoverished, insignificant person) what did they do? They went requesting help, that is, financially, they did not have one student, one student they did not have. The help that comes from them, from the people of good that will speak for them and like this and in Allah help is sought.

So the letter reached us and we read the material with the signatures that requested help -that is money- goes to so and so and so and so. So I wrote what was intended is help for the da'wah, it is not the help that is specific to the students of knowledge in Dammaaj walhamdulillaahir Rabbil 'Alameen.

There is my brothers, we're very sorry to say, that a person would have his beard put up to his chest (that is his beard would be very long) that he don't know except that he has become a robber or from the robbers.

What next my brothers in Allah one time some days ago a person came to me and said, and he is a Yemeni now residing in Medinah, He said I ??? some people and they said they had intentions to build a Masjid in Aden and I want you to give me a paper to gain the amount needed. I felt that he was urging on so became afraid of him. When I saw him urging I was afraid of him after that I said we will give you a paper for the purpose of a library for women and from that time until now and he uses that paper in medinah this news came to me today that he uses this paper in medinah and other than medinah and he travels with it and I did not see him at all. The point is that I make repentance, I make repentance from writing for anyone. (TN The shaikh, raheemahullaah, here makes tawbah for unknowingly writing something for these people who have deceitfully used the shaikh's name for their own dunyaawee benefit). As long as Allah ta'ala makes the good easy as far as coming here that is dammaaj, so why is there need for writing, and why also the hastiness with regards to the affairs. We leave our affairs to Allah, subhanahu wa ta'ala, and these very days a person came to me and said Shaikh so and so request from you the authority for the purpose of helping the da'wah (that is financially). I said no an authority I do not give, however, you write a stipulation and I will write that you will do this work for the da'wah. I put the stamp after it and I regretted it, after I said to him oh our brother I want you to give me the paper I have written, I

regretted this so give me the paper that I gave you and I sent for it and he said no, I sent for it.

END OF PART 1