

Two Da'wahs and what a great Rift between the Two of Them

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❁ The *Da'wah Sharee'ah*¹ has its basis in the Book and the Sunnah, and its starting point is love for Allaah and desire for His *Jannah* (Paradise) and fear of His (Hell)Fire, and the way which the Prophet (ﷺ) and his Companions (رضي الله عنهم) were upon. Its end result is with Allaah, **“Verily, you do not guide those whom you love, but Allaah guides whomever He wills.”**²

The *da'wah Siyaasiyyah* (the political *da'wah*)³ has its basis in politics, its starting point is ideological, and its means are the party and the organization and the *jamaa'ah*, and its end result is planned and designed.

❁ *Ad-Da'wah ash-Sharee'ah* seeks to unite the *Ummah* upon the foundations of the belief which the Prophet (ﷺ) and his Companions embodied by the saying of Allaah the Exalted: **“And hold on to the Rope of Allaah all of you together and do not divide amongst yourselves.”**⁴

Ad-Da'wah as-Siyaasiyyah seeks to struggle for the promotion of parties (*ahzaab*) in the Muslim country to secure for itself a seat amongst the ranks of the [other] parties of the state. And they read the saying of *Al-Haqq* [Allaah], the Exalted: **“And be not like those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is a terrible punishment.”**⁵

And His saying, Exalted is He:

“But they have broken their religion into sects, each group rejoicing in what it has.”⁶

❁ *Ad-Da'wah ash-Sharee'ah* criticizes by sincere advice, by eloquence and wisdom and handsome admonition, complying with the principles of the *Sharee'ah*.

¹ [TN]: The *Da'wah* of *Ahlus-Sunnah wal-Jamaa'ah*, those who adhere to the way of the Prophet (ﷺ) and the *Salaf* of this *Ummah* (his noble Companions and those who followed them perfectly).

² *Sooratul-Qasas* (28):56

³ [TN]: The *Da'wah* of the political groups and parties and the political activists, like *Ikhwaan al-Muslimeen*, *Jam'iyyah Ihya' at-Turaath*, and other than them.

⁴ *Soorah Aal-Imraan* (3):103

⁵ *Soorah Aali-Imraan* (3):105

⁶ *Sooratul-Mu'minoon* (23):53

Ad-Da'wah as-Siyaasiyyah criticizes by open demonstrations, sit-ins and strikes, and through rousing the (people in the) street under the pretense of *islaah* (rectification).

❁ *Ad-Da'wah ash-Sharee'ah* is concerned with the guidance of mankind to obedience to Allaah and adherence to His law (*shar'*).

Ad-Da'wah as-Siyaasiyyah is concerned with the achievement of appeasing the people through success in elections, and then exerting pressure on the government to meet their partisan demands, the most important of which is their reaching power (in the government).

❁ *Ad-Da'wah ash-Sharee'ah* looks to the Muslim for what is apparent, and that verily he is from among the Muslims, and you address him with the name of Islaam.

Ad-Da'wah as-Siyaasiyyah looks to the Muslim for what is of benefit to the party (*hizb*) and the organization, so perhaps this is often the cause of their saying: "so and so is a secularist", "so and so is a liberal", "un-*islaamic*", and so on.

❁ *Ad-Da'wah ash-Sharee'ah*, its leaders are the 'Ulamaa *ar-Rabbaaniyyoon* ⁷ recognized for their leadership and protection [of the *Ummah*], like : *al-'Allaamah* Muḥammad Naasiruddeen al-Albaanee, *al-'Allaamah* 'Abdul-'Azeez bin Baaz and *al-'Allaamah* Muḥammad bin Saalih al-Uthaymeen – may Allaah have mercy upon them all -, so verily from them was an effect on hearts of the common Muslims and the students of knowledge.

Ad-Da'wah as-Siyaasiyyah, its leaders are the politicians. They have no connection to knowledge, and they don't have an effect on the hearts of the common Muslims, verily their effect is on the members of the *Hizb* (party) and the organization only.

❁ *Ad-Da'wah ash-Sharee'ah* calls them to believe and work in the *da'wah* to earn Allaah's Pleasure, and not on the basis of gaining status and prestige.

Ad-Da'wah as-Siyaasiyyah, some of its call is their making an affiliation to the *hizb* (party) a means to achievement, so it is their means for obtaining position and status.

❁ *Ad-Da'wah ash-Sharee'ah*, its callers spend from their own wealth, as embodied in the saying of the Prophet (ﷺ): ***"And do not ask the people for anything"*** ⁸, and by that they are also in agreement with the Prophets (ﷺ) saying: ***"The upper hand is better than the lower hand."*** ⁹

⁷ [TN]: Those scholars known for their cultivating the people upon the correct belief, methodology and understanding of the *Deen*.

⁸ *Saḥeeh* Muslim (1043) and others from 'Awf ibn Maalik. *Saḥeeh*. See *Saḥeeh al-Jaami* (2646)

⁹ *Saḥeeh* al-Bukḥaaree (1472) and *Saḥeeh* Muslim (1033, 1035, 1036).

Ad-Da'wah as-Siyaasiyyah, its collection boxes and bank allotments and asking of the people is their constant, inseparable characteristic. **Indeed it is from their most apparent traits.** And they believe that these financial resources are a mainstay of their *da'wah* and their activities.

❁ The people of *Ad-Da'wah ash-Sharee'ah*, their *manhaj* (methodology) is clear for them, so there is no secrecy and no covertness, so they are ***“upon al-Baydaa’ (a clear proof), its night is like its day (in clarity).”***¹⁰

Ad-Da'wah as-Siyaasiyyah, their *manhaj* is secrecy and obscurity, and devoid of clarity in those matters that it is obligatory to make clear.

❁ *Ad-Da'wah ash-Sharee'ah*, its positions are fixed and clear, and even if it differs with most of mankind.

Ad-Da'wah as-Siyaasiyyah, its positions change, so what was correct yesterday perhaps will be wrong today, and what was wrong today could be correct tomorrow, and so on.

❁ *Ad-Da'wah ash-Sharee'ah* derives the steps of *islaah* (rectification) through the legislative texts [i.e. the Qur'aan and authentic Sunnah], and even if this rectification wasn't achieved, so verily he (ﷺ) said: ***“And a Prophet will come and there will not be anyone with him”***¹¹ meaning a Prophet from among the Prophets of Allaah will come on *Yawm al-Qiyaamah* (the Day of Resurrection) and not one person believed in him, and he didn't change the condition of any one from the individuals of his society which he was sent amongst, so this Prophet (ﷺ) called to rectification, and no one from his people answered him.

Ad-Da'wah as-Siyaasiyyah derives the steps of *islaah* through achievement of forming the political decision, and through ***“the aim justifies the means”***.

❁ *Ad-Da'wah ash-Sharee'ah*, its flags and signs are known by their scholastic efforts through exerting themselves to spread the correct 'Aqeedah and the Sunnah.

[TN]: The narrations that show that the way of Ahlus-Sunnah is not asking the people for their filth (their *sadaqaat*) are many and clear. So those who ascribe themselves to the way *Salaf* and want to call to the *Haqq*, they do not establish their *da'wah* upon asking for the peoples money. Rather they establish their *da'wah* upon hard work and spending upon their *da'wah* from their own pockets. And *Shaykh Ahmad* as-Subay'ee explains, you will not find even one *athar* (narration) from the Companions, nor the *Taabi'een*, nor the *Athbaa'ut-Taabi'een*, nor those who followed after them where they stood up in the masjid to ask the people for their *sadaqaat* – not one! And if this had been their way and their guidance, they would have done it. And from those matters which distinguish the *Da'watus-Salafiyyah* from all the other *da'waat* is that we take the understanding of the Book and the Sunnah from these *aathaar* (narrations) from the *Salaf* of this *Ummah*, contrary to the political groups and parties.

¹⁰ *Ahmad* (4/126), *Ibn Maajah* (43), and *al-Haakim* (1/96). *Al-'Allamah* al-Albaanee declared it *Saheeh* in *Saheeh al-Jaami'* (4369).

¹¹ *Al-Bukhaaree*

Ad-Da'wah as-Siyaasiyyah, its flags and signs are manifest and known by the virtues of the *Jamaa'ah* and the *Hizb* and its wealth and its influence, so if you go back in your memory through history, you know that its leaders who were well known, they didn't reach the position which they reached except through the *Jamaa'ah*, the *Hizb*, and its wealth. I will give you an example to make clear the difference between the true flags of *al-Haqq* (the truth) and other than them:

So *al-'Allaamah* Naasiruddeen al-Albaanee, verily love of him is fixed firmly in the hearts of *al-'Aalaameen*, and his leadership in '*uloomud-Deen* (the sciences of the Religion) is firmly established through his strength and steadfastness in *sharee'* (legislated) knowledge. And there was no charity to publish his books, and no committee to pay for his expenses, no organization to sponsor his residency visa, and no *hizb* which promotes his efforts, nor media to publish his essays and show his pictures. On the contrary, his establishment in knowledge was his sign, so he was able to face the nations and the people with his knowledge and understanding, without any organization or leader, and no support except through the *Tawfeeq* of Allaah. Therefore it was his knowledge which made his leadership a duty upon him in all areas. Noble reader, the saying goes:

"And with its opposite, things are made known."

