

Mudhakkirah al-Hadeeth an-Nabawee

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Trans. Abu Naasir Abid Zargar

The Methodology of Calling to Allaah

From Ibn Abbaas, (radi allaahu anhumaa) that when the Messenger (sallallaahu alaihi wasallam) sent Mu'aadh to Yemen he said:

“Verily you are going to a people from the people of the Book. So let the first thing that you call them to, be the testification that none has the right to be worshipped except Allaah (and in another narration: that they single out Allaah for worship). So if they obey you in that, then inform them that Allaah has obligated upon them five prayers in every day and night. And if they obey you in that, then inform them, that Allaah has obligated upon them the charity taken from their rich and given to their poor. So if they obey you in that, then avoid taking the best of their possessions and fear the supplication of an oppressed person because there is no screen between his supplication and Allaah.”

Reported by al-Bukhaari¹, Muslim², an-Nasaa'ee³, Ibn Maajah⁴, ad-Daarimi⁵ and Ahmad⁶.

The Reporter of the Hadeeth

The reporter of the hadeeth is Abdullah bin Abbaas bin Abdul Mutallib al-Haashimi, the paternal cousin of the Messenger of Allaah, known as Al-Hibr (lit. the ink), Al-Bahr (lit. the Sea) due to his extensive knowledge. He was one of the most prolific narrators from amongst the Sahabah, one of the Abaadilah (plural of Abdullah) and from the jurists amongst the Companions, he died in 68 A.H., may Allaah be pleased with him.

The Meaning of the Hadeeth

The hadeeth clarifies the necessary steps which the caller to Allaah is obliged to follow. So the first obligatory step that he begins with is the call to Tawheed and singling out Allaah alone for worship and staying far away from minor and major shirk. This is established by the testification that none has the right to be worshipped except Allaah and that Muhammed is the Messenger of Allaah.

¹ Kitaab uz-Zakaat, no. 1395 and 1458.

² Kitaab ul-Imaan, no. 31.

³ Kitaab uz-Zakaat, vol. 5, p. 3.

⁴ Kitaab uz-Zakaat, no. 1873, vol.1, p. 568.

⁵ Kitaab uz-Zakaat, no. 1662, vol. 1, p. 318.

⁶ Vol. 1, p. 233.

The intended meaning of this testification is that worship, in all its forms, is the established right of Allaah alone, and no one except Him deserves anything from it, neither an angel brought near, nor a prophet sent, nor a righteous man, nor a stone, nor the sun, nor the moon.

So there is no one to be called upon except Allaah alone, aid is not to be sought from anyone except Him, help is not to be sought from anyone except Him and no one except Him is to be truly relied upon, feared and hoped in.

So whoever directs anything from these or other types of worship to someone besides Allaah, then he has committed Shirk with Allaah. And whoever commits Shirk with Allaah then verily Allaah has prohibited Paradise for him and his abode is the Fire and there is no helper for the oppressors (i.e. those who commit Shirk)

It is not sufficient to merely utter *lailaaha illalaah*. Rather, it is necessary to know its meaning, to act in accordance with its requirements and to fulfil its conditions, which are seven:

- 1) Knowledge the nullifier of Ignorance.
- 2) Certainty the nullifier of Doubt.
- 3) Acceptance the nullifier of Rejection.
- 4) Compliance the nullifier of Abandonment.
- 5) Sincerity the nullifier of Shirk.
- 6) Truthfulness the nullifier of Falsehood.
- 7) Love the nullifier of that which contradicts it.

The intended meaning by the testification that ‘Muhammad is the Messenger of Allaah’ is to have knowledge of its meaning and to act in accordance with its requirements. So similarly it is not merely uttering it, rather it is to believe and testify to the truth of everything he informed us of; to obey him in whatever he commanded; to avoid whatever he forbade and prohibited; and to worship Allaah only with that which He prescribed upon the tongue of the noble Messenger, without desires and without innovation.

So it is obligatory upon every Muslim to know the meaning of the two testifications with the correct understanding and act in accordance to their requirements. This is comprised of affirmation, imaan and acting in accordance with what the Messenger (sallallaahu alaihi wasallam) came with in the Book and the Sunnah, that which is related to beliefs, worship and regulations in all aspects of life.

The Benefits of the Hadeeth

- 1) Tawheed is the foundation of Islaam.

- 2) The most important pillar after tawheed is the establishment of the prayer.
- 3) The most obligatory pillar of Islaam after the prayer is the obligatory zakaat, and it is the due of the wealth.
- 4) The imaam (leader) is the one who is responsible for collecting and distributing the zakaat, either by himself or through his representative.
- 5) The hadeeth contains the evidence that it is sufficient to pay the zakaat to any one of the categories of people from amongst those who are entitled to receive it.
- 6) It is not permissible to give the zakaat to the rich.
- 7) The hadeeth contains a prohibition for the one who collects the zakaat from taking the most valuable of peoples possessions.
- 8) The hadeeth contains an admonition from all types of oppression.
- 9) The hadeeth contains evidence for the acceptance of a report from one upright person in matters of beliefs and obligatory actions.
- 10) The hadeeth contains evidence that the caller (daa'ee) must begin with that which is most important and then move on to that which follows in importance.