

The Islamic nation, reality and means of reform

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

The Islamic nation is currently subject to a major assault launched by the other nations, through their religions, languages, cultures and their different morals and behaviours. In fact, the dependence of our nation, which is defeated, reveals a dire weakness and humiliation. And as it is universally known, the strong one colonises the weak and humiliates him.

The danger that hangs over our nation is due to its going away from its religion and principles, its patrimony and religious values. It disintegrated in the civilizations of the others, because of the cultural and mass media effect and the expansion of the activities and campaigns of evangelization; the latter, if it is not taken seriously will bring our nation to annihilation, as the previous nations were annihilated.

However, the way out for this nation and the means of success lie in going back to religion as the Salaf (the Pious Predecessors) used to be, because "The last generations of this nation will never be reformed except with what the first ones used to be reformed". In addition, the preaching of truth can never stand except by following the Salafee Way, which is founded on worshiping Allaah perfectly, following His Prophet correctly and purifying oneself by good morals and manners, because keeping away from deviation, going astray and dependence is commensurate to following and adhering to this way.

The major personalities of the Salaf outstripped the others, among the people who adhere to sects and groups, in various domains, whether regarding the major affairs concerning Allaah, the All-Mighty, and His creatures in life and in the universe, or concerning the Islamic tenets and the values coming from it, which they used to face the scientific and dogmatic challenges raised during their time, or the basic conception they established in understanding Islam and adhering to it practically and spiritually, or the way they interact with the events and new facts they faced and challenged.

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All that indicates that this divinely inspired way is perfect, whether in terms of conceptions, values, tenets, practice, reform, education, behaviour or purification. Accordingly, Allaah illuminated with it the way of the guided people, gave light to the hearts of the scholars, everywhere in the world, protected His religion with this Salafee Way and preserved His Book through the adherence of the prominent Salafee figures to it, generation after generation, from the beginning of Islam till our times. The reason is that the Salafee Way is the pure path of Islam itself, whose traits are clear and end is sure. It follows clear rules and it is characterized by comprehensive attributes. Among its rules: inferring from [the texts of] the Qur'aan and Sunnah, seeking guidance in the understanding of the Salaf of this nation, rejecting the scholastic interpretation, abstaining from opposing the texts of the Sharee'ah, either by an opinion, analogy or other things and giving them (the texts of the Sharee'ah) preponderance over reason while refuting the existence of contradiction between them (i.e. between the sane reason and the authentic texts); in addition to repelling the existence of contradiction between the texts of the Sharee'ah, and taking only the Book and Sunnah as criteria of acceptance and rejection.

Among the comprehensive attributes it includes also: its exhaustiveness, moderation compared with the others' ways, struggle and warning against heresies, avoidance of the blamed religious argumentations and repelling [people] from them, disregarding intellectual stagnation and doctrinal fanaticism and its accordance with the sane innate nature, correct creed and sane reason.

Such important occasions constitute, for our nation and its men, real opportunities for evaluation, correction and self-criticism. Moreover, they provide large possibilities to think how to preach this pure religion everywhere in our land and widespread, by educating people on the bases of their true religion, inviting them to apply its rulings, abiding by its good manners and keeping them away from all kinds of polytheistic errors, intellectual deviations and various heretic vanities which blemished and stained the beauty of Islam, prevented the Muslims from progressing and was the reason behind the calamity the Muslims are experiencing nowadays.

However, this way, whose aims are noble, will not find an echo in the hearts except by adopting leniency and good preaching, and keeping away from blame, harshness and immaturity; because leniency in education, information, advising, predication and preaching good, is one the most important causes and motives to make people benefit from the preachers' call and accept their recommendations and instructions; Allaah تعالى says:

[ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ]

Translation of the meaning :

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[Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islaam) with wisdom (i.e. with the Divine Inspiration and the Qur'aan) and fair preaching, and argue with them in a way that is better]¹

Thereupon, it is not wise for one to preach when he has little knowledge, because it is particularly harmful. It is also by no means appropriate in terms of good preaching and argumentation to call people by using brutality and rudeness, because the harm these things cause is far more significant than their benefit. The reason is that people do not bear the brutal and harmful manners. Moreover, they might be turned away from the religion due to that. Hence, one should be patient, forbearing and lenient when calling to the way of Allaah, except if the person called shows stubbornness and transgression, then it is permissible to deal harshly with him; because Allaah تعالى says:

[يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ]

The meaning of the verse:

[O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them]²

Allaah تعالى also says:

[وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ...]

The meaning of the verse:

[And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong]³

This kind of manners to which the Sharee'ah called are established to realise the aim of the preaching to the way of Allaah, which consists of bringing people out from obscurities into light; Allaah تعالى says:

[اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ]

The meaning of the verse:

[Allaah is the Walee (Protector or Guardian) of those who believe. He brings them out from darkness into light]⁴

¹ [Soorah An-Nahl (The Bees) : 125]

² [Soorah At-Tahreem (The Inter-diction): 9]

³ [Soorah Al-`Ankaboot (The Spider): 9]

⁴ [Soorah Al-Baqarah (The Cow): 275].

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In fact, achieving this aim is the reason behind sending prophets. The preachers to the way of Allaah target this very aim and apply themselves to do it in order to bring people from the obscurity of disbelief to the light and guidance, from the obscurity of sin to the light of obedience and from the obscurity of ignorance to the light of knowledge; that knowledge which is required when preaching to the way of Allaah; Allaah تعالى says:

[قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ]

The meaning of the verse:

[Say (O Muhammad): "This is my way; I invite unto Allaah (i.e. to the Oneness of Allâh – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allaah i.e. to the Oneness of Allaah - Islamic Monotheism) with sure knowledge]"⁵

For this, the most important thing the Muslim should strive for, spend money and time in, is to acquire the knowledge of the Qur'aan and Sunnah, because they are the source of happiness and success here and in the hereafter. Therefore, one should aspire to realise the aim behind the call to the way of Allaah by providing its means sincerely. Let not weakness and laziness discourage him [from going forward], because these two attributes are evil. Let not also vanity and conceit prevent him from benefiting and getting more knowledge, because they are one of the major and devastating things that prevent from reaching [human] perfection, now and in the future.

However, and in light of the said educational conception and in presence of trials, and regarding what the Salafee Way was confronted with in this country i.e. adversities and calamities, brotherhood established according to the Sunnah could unite prominent personalities in different meetings; the latter were full of orientation and remembrance about the obligation of abiding by moderation and uprightness, and avoid both exaggeration and negligence, in all times and domains. As for the one who is upright, suffice to tell him that Allaah تعالى says:

[وَأَلِّمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا]

The meaning of the verse:

[If they (non-Muslims) had believed in Allaah, and went on the Right Way (i.e. Islaam) We should surely have bestowed on them water (rain) in abundance]"⁶

Allaah also says:

[إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ]

⁵ [Soorah Yoosuf (Joseph): 108].

⁶ [Soorah Al-Jin (The Jin): 16].

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The meaning of the verse:

[Verily, those who say: "Our Lord is (only) Allaah," and thereafter Istaqaamoo (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allaah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve]⁷

I ask Allaah عَزَّ وَجَلَّ to support and hold higher His religion and back those who preach to the way of Allaah to reform their faith and nation. I do not miss to think deeply my brothers, the seekers of knowledge. I ask Allaah to reward them in the best way.

Our last prayer is all praise be to Allaah, the Lord of the Worlds.

Taken from the introduction of Madjaalis Tadhkeeriyya `Ala Massaa'il Manhajiyya 1424H/2003G.

⁷ [Soorah Al-Ahqaaf (The Dunes): 13].