

DEFENDING THE DEEN SERIES

THE AIM OF THE
“DEFENDING
THE DEEN”
SERIES



دفاع عن الدين

طالبا

BY
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All praise is due to Allaah, the Lord of the Worlds, and may His praise and salutations be upon the most noble of the prophets and messengers, and upon his family and his companions and those who walk upon their path until the Last Day. To proceed:

Indeed Allaah the Most High, says in the Noble Qur’aan,

﴿ **They, the disbelievers, want to extinguish Allaah’s Light with their mouths, but Allaah will not allow except that His Light should be perfected even though the disbelievers hate it.** ﴾—(Surah at-Tawbah: 32)

Imaam Ibn Katheer in the explanation of this verse in his ‘Tafseer’ (pg. 145) mentions in regard to the efforts of the disbelievers to extinguish the Light of Allaah that,

“Allaah the Most High says, the disbelievers from among those who associated others along with Allaah in worship and the people of the previously revealed books want to, ﴿ extinguish Allah’s Light ﴾ meaning by ﴿ Light ﴾ that with which He sent His Final Messenger, from guidance and the religion of truth. They desire to extinguish it through their arguments and false accusations.... Yet their example in this is the example of the one who wants to extinguish the light of the sun or the moon by blowing at them! Certainly, they will never find a way to accomplish this.”

Similarly, Imaam Sa’adee, may Allaah have mercy upon him, has explained in his ‘Tayseer al-Kareem ar-Rahman fee Tafseer Kalaam al-Manaan’ (pg. 348),

“... When it become clear that they, those disbelievers, had no proof for what they had stated, nor any support that would provide them a foundation- that it was all simply claims that they put forth which they fabricated to falsely defame Allaah- He informed us that they ﴿ want ﴾ through these actions to ﴿ extinguish Allaah’s Light with their mouths ﴾.

By ﴿ His Light ﴾ what is meant is the religion of Allaah with which He sent His messengers, and for which He sent down His revealed books. And Allaah has named this ﴿ His Light ﴾ because one is illuminated by it within the darkness of ignorance and false ways of life. As He, Allaah, has knowledge of the truth, and acts according to the truth, while those who oppose Him are unquestionably standing against the truth. Such that those Christians and Jews are similar to those who associate others with Allaah in worship in that they desire to extinguish Allaah’s light simply with their contrived statements, which have no true foundation.

﴿ ...but Allaah will not allow except that His Light ﴾ Because His Light is brilliant and magnificent, its being extinguished could never be accomplished even if all the created beings gathered together in order to extinguish it. And certainly the One who sent it down has complete control over all His created beings within His Hand. He has guaranteed to preserve and protect it from everyone who wishes to direct evil towards it. For this reason He states, ﴿ but Allaah will not allow except that His Light should be perfected even though the disbelievers hate it. ﴾ And without doubt they make every effort and pursue every means possible to oppose His Light and invalidate it, yet their struggles do no true harm to the truth even to the smallest degree.”

We have no doubt, from what our scholars have illustrated to us in their accurate and effective assessment of the current state of affairs in the Muslim world, that such efforts continue and indeed have been increasing in the past decade. These efforts are simply an expanded front which has been established in that extensive ideological warfare which was so effectively outlined, defined, and steadfastly confronted by the Imaam Ibn Baaz, may Allaah has mercy upon him. This noble Imaam of our time, may Allaah have mercy upon him reminded us,

“The ideological warfare which has been examined and discussed by the scholars, is that which has become pervasive and has spread through the majority of publications, newspapers, and other written works; it encompasses everything that has been spread through the world in that which is clearly related to ideology, concepts, and general beliefs. As the enemies of Islaam, when they became infuriated with the continued prominence and emergence of Islaam, and they witnessed the people continuing to enter into the religion of Allaah in significant numbers, as well as their seeing the failure of their attempts such as with military force used to help achieve the goal of causing the people to be unsure and doubtful about their religion, thereafter in order to further struggle to pull them away from Islaam they then resorted to different types of ideological warfare by means of various forms of modern media such as television, publications, newspapers, and other written and spoken content produced and developed by those who oppose Islaam. They utilize these in their efforts to hinder and repel the religion of Allaah, and spread uncertainty amongst the people regarding the religion, covering the truth with deceptions and falsehood. ”

(A Lecture Discussing the Ideological War ‘and the first question following the Lecture- from a transcribed tape)

There are many statements of the people of knowledge in Islaam further explaining and detailing how those efforts have been undertaken by disbelievers at different periods in the history of this Ummah. Regarding some of the earlier efforts by Orientalists during the recent colonial period, which serves as a foundation for their present day efforts—one researcher, Dr. Mansour, an assistant professor of Hadeeth studies at King Sa’ud University in Saudi Arabia, states in his research paper ‘*The Methodological Errors of Joseph Schacht in His Orientalist Writings Related to the Prophetic Sunnah*’ that,

“Orientalism can be considered one of the most dangerous intellectual movements seeking to spread and propagate doubts, misconceptions, and aspersions about the fundamental sources of Islaam as held by Muslims. And upon this focus the Orientalist have established themselves, as well as those unseen supporters behind them, mobilizing various human and economic resources, and utilizing various techniques, all in order to achieve these objectives that they have adopted....”

Additionally, within this same work he specifically outlines the particular methodological errors that he intends to examine,

“This research will proceed to present a summarized profile of the Orientalist Joseph Schacht and his most significant opinions regarding the Prophetic Sunnah. Thereupon, it further intends to explain the most significant errors in his scholastic methodology; these being:

- *Ethnic and cultural bias within his fundamental premises and assertions*
- *A discriminatory way of selecting and utilizing source material*
- *Presenting doubts and suspicions which lack any support in sound research methodology*
- *A negligent disregard for evidences that contradicted his premises*
- *An arbitrary and capricious way of explaining historical source texts*
- *The presentation of misleading and invalid generalizations”*

Furthermore, what it is important to point out in the introduction to this series is his discussion of his objectives within that research:

“This research endeavors to realize two objectives:

1. *To concentrate on the most blatant of errors which Schacht has committed, as observed within his scholastic methodology as reflected within his writing regarding the Prophetic Sunnah. Additionally, to offer an explanation of the danger of these errors within his academic methodology, while bringing forth some examples from his own statements in order to assist in making the reality of those errors in his scholastic method very clearly recognizable.*
2. *To put forward a clarification that these errors had a substantial effect in the validity of the conclusions that Schacht arrived at and put forward, and the opinions and findings which he generally stated regarding the Prophetic Sunnah. Errors which are incompatible with the use of a precise application of sound scholastic principles of historical research with a rigor or level of commitment which could be considered acceptable or sufficiently adequate, even among non-Muslims. This in order that it is additionally known and established that the reason for the rejection by Muslims of that class of allegedly “scholastic” opinions, such as his, is not simply because it contradicts our established beliefs. But rather in addition to this, their rejection is due to their being based upon a corrupt and untenable methodology - full of grievous errors.”*

The importance of such clarifications and scholastic rebuttals of the main false claims put forward regarding Islaam, and then carried forth into the ranks of the Muslims is indicated by Sheikh Ibn Baaz, may Allaah have mercy upon him, where he discussed various aspects of what efforts it is necessary for this Muslim Ummah to undertake in order to confront this war of misinformation,

*“...As this wide ranging army which is engaged in inviting to the various paths leading to the Hellfire, requires from us an opposing army which is similar to it, possessing similar strengths. Rather, the situation requires a larger army to oppose the first. As these “associates” which the enemies of Islaam are directing towards the Muslims, and similarly, these various dangerous mediums of media—all of them are being directed towards the Muslims and other than the Muslims, in order to devastate them and direct them towards Hellfire. The aim is to drive people towards embracing along with them these hateful characteristics and blameworthy practices, so that others will also stand along with them in Hellfire. And this is what their leaders actually desire as Allaah, the Most High states: ﴿ **Surely, Shaytaan is an enemy to you, so take and treat him as an enemy. He only invites his party or followers so that they may become the companions of the blazing Fire.** ﴾-(Surah al-Faater: 6) Therefore is it not acceptable for the student of knowledge to simply withdraw himself and say, ‘It is enough that I take care of myself’. No, he clearly has obligations. He must examine and take account of himself in respect to his level of actions and work. He has obligations related to conveying, explaining, and calling to Allaah.*

...After this it is upon the student of knowledge to be diligent in not concealing anything from the knowledge that he has learned. That he be diligent in explaining the truth, and refuting those who oppose what is known from the religion of Islaam, without him becoming lax in this or withdrawing himself and turning away from it. He should always be distinguished in this area of activity according to the limits of his capacity. Such that when the opponents of the truth come forward, resembling the people of the truth yet attacking them, he steps forward and excels in refuting them through writing, spoken statements, and in other ways. He is not lax in this, saying, ‘This matter is for someone else’. Rather he should say, ‘I will undertake it, I will undertake it’.

...He should refute those who stand as opponents to the religion of Islaam through writing and other activities, such as by means of the media, through newspapers, through television, and through any means possible to accomplish this. Moreover, he must not conceal knowledge that he possesses; rather he must write and give sermons, speak and put forth refutations of the people of innovation in the religion as well as other than them from those who oppose some aspect of Islaam. He should undertake this with whatever Allaah has given him of strength, according to the degree of his knowledge, and what Allaah has made possible for him of various types of ability.”

[Appendix 8 ‘The Responsibility of the Student of Knowledge to Himself and His Society’ from ‘A Lighthouse of Knowledge From A Guardian of the Sunnah’]

Additionally he stated,

“...Newspapers also must be given priority, as well as publishing and television. They are present amongst us and used by other people even more than us, so it is necessary that attention be directed towards them. It is necessary that scholars as well as the presenters and broadcasters have concern for this, and examine the errors that are found in our newspapers, as well as that which is stated in various publications which is incorrect, and that they explain and clarify these mistakes. No one should say, ‘This is to be done by so-and-so.’ This is a mistake, as it is upon those amongst the scholars and writers who have the ability collectively to contribute to this effort, and to oppose and combat this assault which has been advanced by the enemies of Allaah and their allies.

So it is not for anyone to say, “This is not upon me.”, because the one who says that should know that every Muslim has a part of this obligation. ﴿ **Oh you who believe! If you help in the cause of Allaah, He will help you, and make your foothold firm.** ﴾-(Surah Muhammad: 7) ﴿ **And who is better in speech than he who invites men to Allaah, and does righteous deeds.** ﴾-(Surah Fusuliat: 33) and ﴿ **This is my way; I invite to Allaah upon insight.** ﴾-(Surah Yusuf: 108). ﴿ **Indeed in the Messenger of Allaah you have a good example to follow** ﴾-(Surah al-Ahzab: 21).

....Indeed from the most significant of trials is when an individual says, “I am not responsible for this.” This is an error and a mistake; a tremendously false statement which would not be said by someone of intelligence except in the situation where another has satisfied the need amply or completely, where evil has been removed completely by someone else, or the falsehood has been sufficiently opposed by another. In regard to confronting the opponents of Islaam, then this is accomplished by spreading beneficial statements, and offering beneficial essays to oppose what is being published and televised, and to publish that which brings about benefit in the newspapers. Everyone carries a degree of responsibility until truth is given victory, and until falsehood is repelled and suppressed, and until the proof is established against the opponents of Islaam.”

[Source: ‘Question 63: A Lecture Discussing the Ideological War...’ from the book, ‘Statements Of the Guiding Scholars of Our Age Regarding Books & Their Advice to the Beginner Seeker of Knowledge’]

Lastly, we were blessed with the opportunity to ask Sheikh Tawfeeq al-Baadanee, from Dar al-Hadeeth, Ma’bar, may Allaah preserve him, the following question on the 30th Rabe’ ath-Thaane, 1432:

“In these days we see that many of the journalists in the West distort the picture of Islaam in magazines and newspapers, even claiming that some of the scholars of the people of the Sunnah, such as Shaykh Al-Albaani and Shaykh Muqbil, may Allaah have mercy upon them, developed the intellectual foundation for terrorism. Do you advise the students of knowledge in the western countries to attempt to make the reality of Islaam clear? And what are the conditions placed upon refuting the various statements of disbelievers who fight Islaam using the various forms of media?”

Answer: This is important and this question is asked repeatedly, and this issue is much needed. Certainly, it is obligatory to clarify these matters if it is possible. What is obligatory is that they clarify if they are able to do so, with the first condition in relation to this is the issue of their having the capability to do so. As a failure to clarify these matters leads to Islaam being seen in a distorted manner, such that people would flee from Islaam and turn away from the Sunnah. So that which is necessary by obligation is offering a clarification, but with the condition of ability or being capable. If someone is unable because of the likelihood of danger or harm coming to him, then he is excused, as Allaah does not place upon anyone a burden larger than their ability to bear.

The second condition is connected with that which I have already mentioned, meaning that the condition following it, is proficiency in knowledge. He should have sufficient proficiency in knowledge, at the very least, regarding that specific matter concerning which he wishes to speak. Yet this usually is not realized except in one who has a background or some training of knowledge, even if he does not understand every issue. He must have a sound understanding of the foundations of knowledge in that specific matter, and in the meaning of a proof or evidence, and how to use the proofs and how to address others using these evidences.

So if there is present the ability and there is no likelihood of danger or harm, and additionally there is the capability to refute these statements, meaning they also have the ability to refute these statements, even if this ability is confined to the extent of this specific false misconception or this matter, then in this case it is obligatory to refute them. But if this is not the case, and there is some danger, or he does not have sufficient knowledge, then it is not obligatory upon him to refute them, but it is still possible to ask for help from Allaah and then to go ask the people of knowledge about the matter, meaning this person or student of knowledge who is addressing the misconception, so that they can transmit the rulings and answers of the people of knowledge about this misconception and their response to it.”

In this light- similar to those noble objectives mentioned above- this series, by the permission of Allaah, is intended to investigate and examine some of the many subtle and apparent distortions, incorrect assumptions and their subsequent skewed conclusions, the dangerous prejudices and generalizations, as well as the unacknowledged aims and unspoken agendas, that are now put forward in the academic and general media-based discourse on Islaam and modern-day Muslims. Much of which is conducted -under the guise of scholastic examination, research and inquiry- by a new class of neo-Orientalists or so-called Islamic specialists. This series is undertaken by drawing from the works of our scholars in compiling knowledge-based discussions and clarifications of the various assertions and claims found in different forms which distort both Islaam and the perception of the Muslims of the Ummah.

Additionally, without question these academic studies and articles produced by “so-called experts on Islaam” have significant consequences upon the policies and actions of western governments, such that the result of their intellectual bias and scholastic shortcomings inevitably lead to oppression against Muslim countries and Muslim minorities in Western countries, as well as influencing individuals seeking to learn more about Islaam. Therefore some of the articles within the series may, insh’Allaah, also discuss some of those current examples of specific global and national efforts to suppress the individual practice of Islaam and document examples of these attacks against the religious freedoms of Muslims, individual and collective. Yet the overall goal is the education of non-muslims as well as Muslims as to the correct perspective gained through systematically turning to the sources of Islaam and its scholars, and not being confused by the many unevidenced claims thrown against this clear religion. And the success is from Allaah alone.

All praise is due to Allaah alone, may the praise and salutations of Allaah be upon our prophet, upon his household, his Companions, and all those who follow them in goodness until the Day of Judgement.

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