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(hafidhahullāh)

THE SALAFI DA'WAH IN NIGERIA¹

As-salāmu alaykum wa Rahmatullāh wa Barakātuhu, to proceed:

Allāh blessed me, along with my brother Shaykh Hamd al-'Ateeq, may Allāh grant him success, to visit Nigeria towards at end of Sha'bān 1430 AH on the invitation of some of our brothers from a centre of Ahl us-Sunnah wa'l-Jama'ah over there. This is a very humble Markaz in the state of Lagos in the city of Amu Kuku. Lagos was the previous capital of Nigeria in southern Nigeria and there are very few practicing people there, there is mostly ignorance and aversion to the *deen* there more so than Northern Nigeria which has more Hausas, yet there is more ignorance with uncontrolled enthusiasm more so in Northern Nigeria – the Hizbīs and revolutionaries of Saudi and other places try to exploit this. We met our Salafī brothers in the Markaz and we saw from them that which is pleasing in terms of *da'wah* to *tawbeed* and the Sunnah and refuting *shirk* and *bida'*.

We saw that many of them (the Salafī brothers of Nigeria) had intellect, wisdom, are authoring books, were united upon good, truthful and had love among themselves. Indeed, rather we saw the utilisation of time, effort and wealth despite the fact that they have little aid in order to spread the da'wah of our Salaf, the da'wah of our Prophet (*sallallāhu 'alayhi wassallām*) and his companions, within their land and among their people. Their country of Nigeria contains many religions, methodologies and cults. The Christians number around 40% and the Soofees have a number of different tareeqahs and the Qur'āniyūn who reject the authority of the Sunnah are also present, as are the Ikhwān ul-Muslimeen with their different organisational names. The number of Tablighīs is large out of all of the methodologies there to the extent that we even saw Pakistani Tablighīs who had arrived to see their Nigerian brothers, and this, as the brothers mentioned to me, happens often. Some of the Nigerian Tablighīs go to Pakistan yet they do not make Hajj to Allāh's Haram even though the distance to Pakistan from Nigeria is double the distance that it is to Allāh's House!

¹ Download here: http://islamancient.com/mod_stand.item.43.html

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In Nigeria it is rare for a Nigerian Christian to become Muslim and more Muslims become Christians as the Christians have wealth to spend to the extent that we saw their Church buildings. What is strange in Nigeria is that in the south they have religious institutes wherein students graduate in the studies of superstition and magic, to the extent that the southerners if they see a man with a beard they think that he is involved in superstitious practices and a fortune-teller. The Ikhwān ul-Muslimeen and the Tableeghīs both unite upon, as is within their manhaj, not calling the people to Tawheed ul-Ulūhiyyah and denouncing shirk. As for the former group then they are preoccupied with attaining position and uniting the people so as to gain power any way possible as it is a da'wah concerned with politics and leadership; while the latter group is preoccupied with their form of contemporary Sufism and opposing the study of Revelatory Shari' knowledge, along with also opposing the people of knowledge who safeguard such knowledge. They (the Nigerian Salafīs) have some activities and have established themselves and their influence yet their main problems, which deeply affects their da'wah, are due to three factors:

One: Their lack of Salafi Masājid and schools which they are in dire need of so that they can teach the people and have bases for their da'wah. This is very easy to sort out in terms of organisation and money but where are those aiding them?

Two: Many of the students who were sent out to study religious sciences within the universities of the state of Tawheed and Sunnah, Saudi, may Allāh protect it, return as Hizbī Harakīs (partisan political activists) in opposition to what the Salafi Manhaj which the State of Tawheed and its 'Ulama are upon. This is because there are some charities which, in the name of da'wah to Allāh, they use falsely and erroneously, that when a Nigerian youth arrives in Saudi they occupy his time with that which will avert him from studying with the 'Ulama and the trustworthy students of knowledge. So when he returns to Nigeria he does not have much knowledge and starts to defame the Sunnah with a dagger of Ahl us-Sunnah.

Three: The lack of material aid from their brothers who are Salafi students of knowledge to visit them, keep them steadfast and prove to the people that these Nigerian Salafīs are on the truth. For many of the common Nigerians respect the offspring from the Arabian Peninsula and consider them the offspring of Allāh's Messenger (*sallallāhu 'alayhi wassallam*) and their words are accepted in most instances.

Of the things which distinguish Nigeria over many other countries wherein Ahl ul-Bida' are established is that it is open and easy to access for any da'īe and this contains benefits for the du'āt

of the Sunnah as it aids in spreading their beliefs. It is hoped that our Salafī brothers around the world can stand with other brothers and send them books and tapes and help to strive to build Masājid for Ahl us-Sunnah which are lighthouses for enlightening the light of the Sunnah and put out the lights of Shirk. I have no problem to contact my Nigerian Salafī brothers for anyone who wants to assist them in good. The Nigerian Muslim youth has a major attachment to studying to the extent that hundreds attend and more would attend if the lecturer is a visitor and even more if he is from the Arabian Peninsula of the children of the Prophet (*sallallāhu 'alayhi wassallam*) and his companions – as they believe. Shaykh Hamd al-'Ateeq held a gathering with some of the Salafī brothers there and it was recorded. It contains lessons and benefits about how the brothers in Nigeria came to the Salafī da'wah and were guided to it due to their coming across the book *Tamām ul-Minnab* by Imām Muhammad Nāsiruddeen al-Albānī (*rahimahullāh*). Subhān Allāh, how this Imām was blessed! How many were guided at his hands! The gathering also contained mention of the influence of the students from Saudi universities. I ask Allāh to reward our Nigerian Muslim brothers with good for their good treatment and I ask Allāh to spread the Salafī da'wah within their lands and the whole world with His Mercy and He is the Most Merciful.

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