

رَأْسُ شِبْهَاتٍ

حَوْلَ دَعْوَةِ الْمَجْدِدِ



Refuting the Doubts
Surrounding the Da'wah of

IMĀM MUHAMMAD
IBN ABDUL WAHHAB

رَحْمَةُ اللَّهِ

By Dr. Salih bin Fawzan

رَدُّ الشُّبُهَاتِ

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ABOUT THE AUTHOR



He is ash-Shaikh, Doctor Sālih bin Fawzān bin al-Fawzān. He is amongst the most renown Islāmic scholars of this century. Born in the district of al-Qasīm in Sa'ūdi Arabia in 1354 A.H/1933 C.E., since childhood the author spent his life in the pursuit of knowledge from the scholars of his time. Some of his most notable teachers include Shaikh Ibrahīm bin 'Abdul- Muhsin bin Ubaid, Shaikh Muhammad bin 'Abdillah as-Subayyil, Shaikh Muhammad al-Amīn ash-Shanqītī, Shaikh 'Abdur-Razzāq 'Afifī, Shaikh 'Abdullah bin Sālih al-Khalīfī, Shaikh 'Abdullah ibn Muhammad bin Muhammad Humayd and al-Imām Shaikh 'Abdul-Azīz bin Abdillah bin Bāz.

The author graduated from the College of Shari'ah at the University of Imām Muhammad ibn Sa'ūd in 1960 C.E. and afterwards obtained his Masters Degree and PhD from the same university. He is a member of the Council of Senior Scholars and the President of the Permanent Committee for Islāmic Research and Verdicts. For more information on his scholarly works and efforts visit his official website www.alfawzan.ws.

Brief Biography of Imâm Muhammad ibn 'Abdul- Wahhâb



He was Shaikh ul-Islâm, al-'Allâmah, al-Mujaddid, Al-Imâm Abul-Hussain Muhammad ibn 'Abdul-Wahhâb ibn Sulaymân ibn 'Alî ibn Muhammad ibn Ahmad ibn Raashid ibn Burayd ibn Muhammad ibn Mushrif ibn 'Umar at-Tamîmî. Born in the year 1115 A.H./1703 C.E. in 'Uyaynah, an area in the middle of the Arabian Peninsula known today as Sa'ûdi Arabia. He memorised the entire Qur'ân by ten years of age whilst living with his father and uncle.

His father Shaikh 'Abdul-Wahhâb ibn Sulaymân [d.1153 A.H.] was a well known scholar and his grandfather Shaikh Sulaymân ibn 'Alî [d.1079 A.H.] was a scholar of fiqh and the Muftî of his land during his time. So Imâm Muhammad ibn 'Abdul-Wahhâb was raised with a serious zeal for seeking knowledge and memorised and studied books from many disciplines of Islâmic sciences, including Tafsîr, Fiqh, Hadîth and Grammar.

From His Teachers

- Shaikh 'Abdul-Wahhâb ibn Sulaymân

- Shaikh 'Abdur-Rahmān bin Ahmad - studied from him Sahīh al-Bukharī and Musnad Imām Ahmad.
- Shaikh Hasan at-Tamīmī - studied from him fiqh and Tafsīr.
- Shaikh 'Abdullah bin Sālim al-Basrī al-Makkī [d.1134 A.H.]
- Shaikh 'Abdullah bin Ibrahīm bin Sayf bin 'Abdillah ash-Shimmarī [d.1140 A.H.]
- al-Muhaddith al-Faqīh Muhammad Hayāt bin Ibrahīm as-Sindī al-Mādini [d.1163 A.H.]
- Shaikh Muhammad al-Majmu'ī al-Basrī
- Al-Qādī 'Abdullah bin 'Abdul-Latīf ash-Shāfi'ī Al-Ahsā'ī
- Shaikh 'Abdul-Latīf al-'Afālqī Al-Ahsā'ī
- Shaikh 'Abdul-Baqī al-Hanbalī
- and many others throughout his travelling to seek knowledge in Makkah, Madinah, Basrah, and Al-Ahsā.

From His Students

- Shaikh Hussayn bin Muhammad ibn 'Abdul-Wahhāb [d.1224 A.H.]
- Shaikh 'Alī bin Muhammad ibn 'Abdul-Wahhāb [d.1245 A.H.]

- Shaikh Abū Sulaymān 'Abdullah bin Muhammad ibn 'Abdul-Wahhāb [d.1244 A.H.]
- Shaikh Ibrahīm bin Muhammad ibn 'Abdul-Wahhāb
- Shaikh Abul-Hasan 'Abdur-Rahmān bin Hasan bin Muhammad ibn 'Abdul-Wahhāb [d.1285 A.H.]
- Shaikh Hamad bin Nāsir bin Ma'mar [d.1225 A.H.]
- Shaikh 'Abdul-'Azīz bin 'Abdillah al- Hussayn [d.1237 A.H.]
- Shaikh Hussayn al-Ghannām [d.1225 A.H.]
- Imām 'Abdul-'Azīz bin Muhammad bin Sa'ūd [d.1218 A.H.]
- Imām Sa'ūd bin 'Abdul-'Azīz bin Muhammad [d.1229 A.H.]
- and many more.

From His Books

- Kitāb ut-Tawhīd (Book of Monotheism)
- Ath-Thalāthatul-Usūl (The Three Fundamental Principles)
- Al-Qawā'id ul-Arba' (The Four Principles of Shirk)

- Kashf ushShubuhāt (The Removal of Doubts)
- Nawāqid ul-Islām (Nullifiers of Islām)
- Sittah Usūl (The Six Fundamental Principles)
- Masā'il ul-Jāhilyyah (Aspects of the Days of Ignorance)
- Al-Jāmi'u li 'Ibādatillāhi Wahdahu (The Comprehensive Worship for Allāh Alone)
- Ma'nā at-Tāghūt (The Meaning of False Deities)
- Tafsīr Kalimat u-Tawhīd (Explain of the Declaration of Faith)
- Bāb Fadl ul-Islām (Treatise on The Virtue of al-Islām)
- Usūl al-Imān (The Fundamental Principles of Belief)
- Mukhtasar as-Sīrah ar-Rasūl (Abridged Biography of the Messenger)
- Mukhtasar Zād al-Ma'ād (Abridged Provisions for the Hereafter)
- and many more.

His Efforts

Imām Muhammad ibn 'Abdul-Wahhāb dedicated over sixty years of his life calling to Tawhīd, warning against Shirk and rectifying the innovated beliefs and

acts ascribed to Islām. He called the people back to correct guidance and by the permission of Allāh, his scholarly efforts have benefited countless generations of people. For a more detailed account of his life and efforts in the English language, refer to, "The First Sa'ūdi State and the Story of Dir'iyah: A Historical Analysis of the Reform Movement in Arabia Between the Years 1157 - 1233H (1744 - 1818CE) Gathered from the Works of the Contemporary Writers, Historians and Scholars of that Era to the Present Day" © 2015 Salafi Publications, Compiled by Abū Hātim Muhammad Farooq.

INTRODUCTION



In the Name of Allāh the Most Gracious the Most Merciful

All praises belong to Allāh the Lord of all that exists. He sent His messenger with the guidance and the religion of truth to prevail over all religions, even if the pagans hate it. And may the peace and blessings of Allāh be upon our prophet Muhammad the one who said:

ان الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها

“Verily Allāh will send to this Ummah at the start of each century, someone who will renew its religious understanding¹.”

Allāh has placed in every era, those who remain from the scholars, calling to the Book of Allāh, and enlightening the people. They call those who have

¹ Narrated by Abu Dawood (4291); classed as Sahih by al-Albani in as-Silsilah as-Sahihah (no. 599). Al Khateeb Al Bagdadi said (2/62) Ahmad ibn Hanbal said: “Verily Allāh will send to the people every one hundred years those who will teach them the Sunnah, and refute the lies told against the Messenger of Allāh ﷺ. Thus we looked, and after one hundred years there was Umar ibn ‘Abdul Aziz, and after two hundred years there was Shafi’i; رضي الله عنهما.”

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

“Indeed, it is We who sent down the Qur’ān and indeed, We will be its guardian.” [*Soorah Al-Hijr* 15:9]

And the statement of the Prophet (ﷺ):

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ
مَنْ يَخْدُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

“There will never cease to be a group from my Ummah victoriously adhering to the truth, they will not be harmed by those who forsake them, until the affair of Allāh comes.” [*At-Tirmidhi* 2229]

And from these Imāms, and revitalizers of the religion, is the Shaykh, the Imām, the scholar, Shaykhul Islām Muhammad ibn ‘Abdul Wahhāb رحمه الله. For surely he renewed this religion; in this land and this renewal extended outside of this land. This is because all beneficial knowledge and every teacher who purifies his intention, and purifies his heart, then surely Allāh the Exalted will cause him to have a praiseworthy effect upon the Ummah regardless of how the enemies rage in opposition to him. Verily the sun is not hidden in the middle of the day regardless of what they do and say against this Imām and his Dawah. Allāh will aid His religion, and He will cause

the truth to prevail over falsehood regardless of who hates it. This is the Sunnah of Allāh the Exalted. He tries and tests His slaves by way of the misguided callers; those who stand in the face of the truth and its callers. The good end will be for the people of truth while the punishment will be for the people of falsehood. The Messengers عليهم السلام had enemies who blocked their Dawah. As Allāh the Exalted said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا
وَنَصِيرًا (٣١)

“And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.” [Soorah Al-Furqān 25:31]

And Allāh the Exalted said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ
بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا
يَفْتَرُونَ (١١٢) وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ (١١٣) أَفَغَيَّرَ اللَّهُ أُمَّةً حَكَمًا ۗ هُوَ الَّذِي
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ (١١٤)

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. And [it is] so the hearts of those who disbelieve in the Hereafter will

incline toward it and that they will be satisfied with it and that they will commit that which they are committing. [Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book. "[Soorah Al-'Anām 6:112-114]

Thus this is the Sunnah of Allāh the Exalted with His creation. Each time there appears a caller to the truth, a caller from falsehood stands in opposition to him.² But the truth takes its path and remains; as for the callers to misguidance their effects and influence are severed and their information disappears.

فَأَمَّا الرِّبْدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

﴿١٧﴾

"Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth." [Soorah Ar-Ra'd 13:17]

² Ibn Al Qayyim – رحمه الله – said in the summary of As Sawā'iq: Allāh mentioned that they seek help in opposing the command of the Messengers by inspiring to one another decorative speech in delusion. And as a result the people with weak intellect are deceived. Shaykhul Islām Ibn Taymiyyah – رحمه الله – said in Jami'ul-Masā'il: It was said to Shafi'i; O Abu 'Abdullah, which is more virtuous for a man; that he be made firm or that he is tested? Shafi'i responded: He will not be firm until he is tested. Surely Allāh tested Nuh, Ibrahim, Musa, Jesus, and Muhammad عليهم السلام. When they were patient, He made them firm. So let no one think he will be completely free from suffering.

This Imām he is Shaykh Muhammad ibn ‘Abdul Wahhāb ibn Ali ibn Sulaymān Al Musharafi At Tamimi. He was born in the land of Najd in the year 1115 after Hijrah. He was raised in an environment of knowledge among his father and grandfathers, his paternal uncles, and the scholars present in his land. There were numerous scholars in his land so he studied under them, and he received the various sciences of the legislation from them. But he did not suffice with this, rather he travelled to Hijaz and he reached Mecca. While there he sat with the scholars of that land and then he travelled to Medina and connected with the scholars there and benefitted from them. Then after he returned from Hajj he went to Al-Ahsā. In this land there were scholars from the four schools of thought, Hanafi, Maliki, Shafi’i and Hanbali. He took the knowledge of Islāmic jurisprudence from them, and he carried numerous books which he copied with his hand, books he found in their library and resources. Then he went to Al Basra and met with the scholars of Iraq. He took from them the knowledge of Islāmic jurisprudence, Arabic language, and other than that. He took the knowledge of the science of Hadith from the scholars of Hadith, especially Muhammad Hayāt As Sindee Al Madani.

Thus he took knowledge from this land and from other lands. He took the knowledge possessed by the scholars from here and there and he did not suffice with taking knowledge from just one land. Rather he

travelled seeking knowledge in these various lands. After this he intended to travel to Sham; in Sham there were scholars from the Hanbali school of thought. He began his travel to Sham but this was not easy for him due to the dangers and difficulty of travel, and he almost died on the journey. Then he returned to his land and he had become well skilled and proficient with knowledge, Fiqh, Tawheed, Tafsir, Hadith and language; especially the books of Shaykhul Islām ibn Taymiyyah and his student ibn Al Qayyim, *رحمهما الله*.

Likewise everyone who wants to give Dawah to the path of Allāh, it is a must that he studies first. Allāh the Exalted said:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ﴿١٩﴾

**“So know (O Muhammad) that La ilaha ill-
Allāh (none has the right to be worshipped but
Allāh), and ask forgiveness for your sin, and
also for (the sin of) believing men and
believing women.”** [*Soorah Muhammad 47:19*]

Thus He began with knowledge before statement and action. And Allāh the Blessed and Exalted said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

﴿١٠٨﴾

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me.” [Soorah Yusuf 12:108]

Insight means knowledge. And Allāh the Exalted said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ ﴿١٢٥﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” [Soorah An-Nahl 16:125]

These affairs will not be perfected except by the scholar, the one who calls with wisdom, and good instruction, and argues with them in a way that is best. No one will perfect this except for a scholar who is proficient with knowledge.³ So he—رحمه الله—

³ Ibn Al Qayyim رحمه الله said Al Madārij As Salikeen: He mentioned wisdom and He did not restrict it with the statement ‘good’, because all of wisdom is good, and its attribute is good in its essence. As for ‘instruction’ he restricted it with the attribute of ‘good’ because all instruction is not good. Also argumentation

reached this level of proficiency in knowledge first; and he took from various sources of scholars. He was not satisfied with just a little, and he did not suffice with just memorizing the knowledge in his heart rather he gathered the beneficial books which he copied with his pen, writing down good treasures which remained stored with him. This is how the scholar and the one who wants to give Dawah to the path of Allāh has to be. He must arm himself with knowledge and prepare first.

The he returned and found that his father had left his land of Al-'Uyaynah and went to Huraymila and acted as a judge there. So he went to him and began to call the people to the path of Allāh the Exalted. He began to deliver classes because during his travels and journeys to different lands he saw that the people were ignorant of Tawheed and deviating in the 'Aqeedah. And there were the manifestations of shirk and worshipping other than Allāh the Exalted. But he was not silent as some other scholars during his time were silent. There were many scholars in Najd who were well-grounded in knowledge but they did not establish this obligation; rather they were silent about

could be in the best way and it could be other than that. And it is possible that this could return to the condition of the person arguing and his sternness and his softness so he will be commanded to argue in the best way. And this could refer to the proofs and arguments which he uses to argue with so he uses the clearest, best proofs for what is intended. So these verses cover both situations.

what the people were upon (from errors). Rather some of them would assist the people in what they were upon. But he—رحمه الله—was not pleased with this situation. He was not pleased with being silent and leaving the Ummah to wander about in misguidance, shirk, ignorance and worshipping other than Allāh⁴. So he began calling to the path of Allāh the Exalted with classes, treatises, books and admonitions which he delivered in the Masjid and in gatherings. When this scholar saw the corruption people in the land of Huraymila and the evil they were doing, he criticized them. Consequently they

⁴ And could he remain silent while he had the ability to criticize and change the evil, and in front of him is the command of the noble Messenger ﷺ. *"Whoever from among you sees an evil let him change it with his hand, and if he is not able then let him change it with his tongue and if he is not able then let him hate it in his heart; and this is the weakest of faith."* (Collected by Muslim #49) Rather how could he be silent when there is a severe warning: **"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful."** (Soorah Al Baqarah 2:159-160) **"And [mention, O Muhammad], when Allāh took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased."** (Soorah Āli Imrān 3:187) And the person spoke the truth when he said: 'The one who is silent about the truth is a mute devil.'

wanted to kill him and they pondered his assassination.⁵ Then Allāh saved him from them and he returned to his land Al-'Uyaynah and he called upon its leader to assist and aid him upon this affair. He responded to his call and he aided him, and he became a supporter for him.

Then the Shaykh—رحمه الله—proclaimed his Dawah, and he disapproved of the shirk which was present. He destroyed the tomb which had been built over the grave of Zayd ibn Al Khattab—رضي الله عنه. His grave is located in Al-'Uyaynah which is the place the battle of Al Yamamah took place. This battle was between the Muslims and Musaylimah the Liar and the apostates who followed him. He (Zayd ibn Al Khattāb)—رضي الله عنه—was martyred and buried at this place. Thereafter the pagans—as is their habit—built a structure over him and they began to make Tawaf around his grave and supplicate to him instead of praying to Allāh. Thus when the Shaykh found

⁵ This is the Sunnah of Allāh. **“That was because they [repeatedly] disbelieved in the signs of Allāh and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.”** [Soorah Al Baqarah 2:61] **“Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.”** [Soorah Āli Imrān 3:21]

someone who would assist him – and this person was the leader – he destroyed this polytheistic shrine.⁶

Then he started to establish the Islāmic punishment upon those who deserved it. A woman whom had committed adultery came to him and she acknowledged this crime of adultery to him and requested for him to establish the Islāmic punishment of stoning upon her. So he stoned her, following the example of the Messenger of Allāh ﷺ. The news of what happened reached the leader of Al-Ahsā and he had influence over the leader of Najd. And he used to

⁶ Shaykh Husain bin al-Ghannām [d.1225H] said in Rawdatul-Afkār 1/123: “That which occurred from the Shaykh رحمه الله is he destroyed the structures which were built on top of the graves and the Masjids placed in the grave yards; and also the grave which they allege is the grave of Zayd ibn Al Khattab رضي الله عنه. Shaytan lied to the people saying this is the grave of Zayd and the people were tried by way of this. So the people started visiting this grave from every land. A large group would gather at this grave and pray to it, asking him to provide them their needs and to relieve them of their difficulties. For this reason the Shaykh destroyed the structures which were built over these graves and that Masjid built in the graveyard. And he did this following the command which Allāh gave His Messenger ﷺ, to level every grave. And he (the Prophet, ﷺ) gave a severe warning against building Masjids on top of graves. And this is known by the one who possesses even the slightest bit of knowledge and understanding. Then Shaykh Muhammad ibn ‘Abdul Wahnāb went with ‘Uthman bin Ma‘mar – the leader of Al ‘Uyaynah – and a large contingent to a place containing trees which the common people used to exalt, and shrines and tombs over the graves. So they cut down the trees, and destroyed the shrines and the tombs. The Shaykh destroyed the tomb over the grave of Zayd ibn Al Khattab with his hand.”

give them gifts and assist them with wealth. When this information reached him he said to the leader of Al-'Uyaynah : "Either you banish this religious man or I will cease to give you wealth." The leader was not able to bear this so he presented the matter to the Shaykh, informing him of what the leader of Al-Ahsā had said. The Shaykh reassured him, and calmed his fears. He informed him that the provision is in the Hand of Allāh the Exalted. And whoever establishes this affair then surely Allāh will aid him and grant him more wealth than he lost. But due to the man's weakness he did not stand his ground, rather he reacted to the threat from the leader of Al-Ahsā, consequently he ordered the Shaykh to leave Al-'Uyaynah at the behest of the oppressive ruler of Al-Ahsā. Thus the Shaykh left during the midday heat, walking on foot with nothing except a hand fan which he used to fan his face from the severe heat and to provide shade for his head with it.

Then he—رحمه الله—went walking by foot to Dir'iyah. He went to his student Shaykh Ibn Suwaylim, and he was from his most senior students. The student had become discouraged and feared the Shaykh would be assaulted. But as for the wife of the leader of Dir'iyah, Iman and Tawheed entered her heart, and she loved this Shaykh, this scholar. So she presented the affair to her husband Muhammad bin Sa'ūd. And she hoped that he would assist him, and stand with him. And in doing so Allāh would grant him the spoils for

his actions. So he should rush to aid this Imām, this caller.

When she implored him to do this he said: **“Bring the Shaykh to me.”** She said: **“No, if you request he comes to you, the people will say you request him to harm him. Rather you go to him.”** So the leader went to the home of Ibn Suwaylim where the Shaykh was at. Upon arrival he found Ibn Suwaylim in fear, not fearing for him but only fear for the Shaykh. He entered gave the greeting of Salaam to the Shaykh and questioned him about the affair and what he wanted to do. The Shaykh explained it to the leader and he said: **“This is the call of Tawheed and the call of the Messengers. Whoever establishes it, then surely Allāh the Exalted will aid him, assist him and give him strength.”** This good speech entered the heart of the leader and he was convinced and he pledged to the Shaykh that he would assist him. The Shaykh gave him the pledge, and this completed the pledge between the Shaykh and the leader.

In the beginning they started by making the Dawah apparent and spreading it in the land of Dir’iyah, and then they spread it in other lands. At this moment the ire and anger for the Shaykh intensified from those who were furious with him and they brought all their forces against him.⁷ But he was resolute and firm and

⁷ Shaykh Muhammad ‘Abdul Wahhāb said: When we made apparent that which was affirmed by the Messenger of Allāh ﷺ,

he began teaching the students, and he wrote treatises and books which were sent out. He wrote letters to the leaders calling them to the path of Allāh. He gave Islāmic verdicts concerning matters presented to him. He lead the people in the obligatory prayers, delivered the sermon of Jumu'ah and 'Eid; thus he became an authority for the Muslims. When the enemies realized the affair of the Shaykh was becoming widespread they manifested their plots against him. And they wanted to extinguish the light of Allāh with their mouths.

﴿۳۲﴾ وَيَأْتِي اللَّهَ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

“But Allāh will not allow except that His Light should be perfected even though the disbelievers hate (it).” [Soorah At Tawbah 9:32]

Then the Shaykh ordered Jihād. So he prepared the army to fight against those who were impeding the religion of Allāh and refused to accept the truth and persisted upon Shirk and falsehood. The banner of Jihād was raised. He established enjoining the good and forbidding the evil. He established ruling by the

they started to insult me with the severest insults. And they alleged I declared the Muslims to be disbelievers, and I deemed their wealth as lawful. They deceived the common people into believing that what I came with was in opposition to what most of the people were upon, thus the fitnah intensified and they brought all their forces against me. (Ad-Durar As-Sanniyah fi Ajwibāt An-Najdiyah 1/65)

Islāmic legislation instead of the tribal laws and customs. Thus the pure legislation ruled this land and the light of Dawah was extended to the lands outside of Dir'iyah. And he established Jihād in the cause of Allāh. So they waged Jihād against those who impeded the path of Allāh and refused to accept the truth. As for those who believed in Allāh and accepted the Dawah and did not block its path they retained their strength and position, and Allāh raised them in might and position. But as for those who blocked the religion of Allāh; Allāh assisted the people of truth against them.⁸

Thus the Dawah spread and the rule of the family of Sa'ūd spread to the surrounding lands. Instead of each leader having his independent village, all of the rulers came under the rule of Najd. Rather, the rule of the family of Sa'ūd, and the Islāmic legislation and Tawheed extended beyond the Arabian Peninsula to Yemen and Sham. Their rule absorbed most of the

⁸ Muhammad ibn Sa'ūd, his sons, his brothers, and those who aided him, gained accepted for this Dawah in Dir'iyah. They were patient with the animosity from the people from far away and nearby, all of them intending to make war against them. Allāh made them firm although many people opposed them, and some of them were killed. A war erupted between them and Allāh made their hearts firm. That which occurred between them and their enemies is documented in history. Allāh made the religion prevalent in Najd such that there was no one there who opposed or debated with them because Allāh nullified every doubt by the clarity of this Shaykh and the books he authored which became commonplace and spread his da'wah throughout the world. " (Ad-Duran As-Sanniyah 2/221)

Arabian Peninsula during the era of the Sa'ūd family. Tawheed spread, the 'Aqeedah became prevalent, the people benefitted from the light and the false beliefs were removed from them. Allāh relieved them of the oppressive people who were impeding them and consuming the wealth of the people under the guise of knowledge and position; those who deviate the people and consumed their wealth with falsehood, and oppressively take positions of leadership. All of this ended, and all praises belong to Allāh.⁹

And the Shaykh only wanted the reward from Allāh the Exalted by way of that. He did not want the praise of the people or to govern over the people. And he did not want to gather wealth, rather he gave charity and spent in the cause of Allāh and paid off debts. He spent on the students and those who came to seek knowledge from him; spending what he was able to. He died — رحمه الله — while he was poor without wealth. But he had with him the reward and compensation (in shaa 'Allāh). He spread knowledge and Dawah, and he made the religion of Allāh apparent. As Allāh the Exalted said:

⁹ The rightly guided Caliph 'Uthmān ibn 'Affān, رضي الله عنه, spoke the truth when he said: 'Verily Allāh will prevent by way of the ruler that which He does not prevent by way of the Qur'ān.' (Quoted by Ibn Kathir in his Tafsir of Surah Al-Isrā (17):80-81)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allāh dislike it.” [*Soorah At Tawbah* 9:33]

This is the Dawah of the Shaykh in summary. These are his books and treatises which speak of which we have mentioned. His books and treatises document his proofs and evidences and the vast knowledge he possessed, and how he removed the doubts. An example of this is what you read in *Kitāb ut-Tawheed*.¹⁰ He has great explanations in which he

¹⁰ The scholars have given great importance to this book and praised it. Abdur Rahman ibn Hassan said: ‘Despite its brevity it gathers a great deal of good and contains proofs for Tawheed which are sufficient for the one whom Allāh grants success and it explains Shirk, that sin which Allāh does not forgive.’ Shaykh ibn Bashr said: ‘The authors have not written a better book on this subject, or one that delivers the point better.’ Shaykh bin Baz said: “I advise my brothers from the students of knowledge to give concern to the Qur’ān, the Sunnah and to give concern to the books of ‘Aqeedah such as the book of Tawheed by Shaykhul Islām Muhammad ibn ‘Abdul Wahhāb.” Shaykh ‘Abdullah al-Jārullah said: “This invaluable book is one of the most important books authored on Tawheed.” Shaykh ‘Abdullah al-Bassām said: “It is from the most precious...” A number of scholars have authored explanations to *Kitābut Tawheed*, from them: *Tayseer ul-‘Aziz ul-Hameed* by Sulaymān bin ‘Abdullah; *Fath ul-Majeed* by ‘Abdur-Rahmān bin Hasan; *Ibtāl ut-Tandeed* by Sa’d bin

mentions the verses from the Qur'ān and the prophetic narrations and the statements of the scholars. You will find this in his book 'The Removal of Doubts'. These were the doubts presented against his Dawah, by the people of doubts. So he responded to them and removed and nullified them in this summarized treatise. He presented this as a convincing refutation to those who had doubts. And he clarified the falsity of their doubts in many treatises which you will find in the writings of the Shaykh such as Ad-Durar As-Sanniyah and other than that. This is documented and preserved and all praises belong to Allāh. Thus the truth remains, as Allāh the Exalted said:

﴿١٧﴾ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ

"While that which is for the good of mankind remains." [*Soorah Ar-Ra'd* 13:17]

His books as well as the books of his students and the books of his followers have remained preserved and cared for. And all the praises belong to Allāh. While in contrast, the doubts of the doubters have vanished, and their books are lost, and no trace of them remains. And what does remain from them is obscure and only accepted from the people of falsehood. As

'Ateeq; Al-Qawl us-Sadeed by Abdur-Rahmān as-Sa'dī; I'ānatul-Mustafeed by Sālih al-Fawzān; Al-Qawl ul-Mufeed by Muhammad bin Sālih al-'Uthaymeen

for the truth, then it is clear. And all praises belong to Allāh.

The enemies of the Shaykh opposed him with doubts, and this is not strange. Because the Messengers عليهم السلام received opposition, as Allāh the Exalted said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.” [Soorah Al-An’ām 6:112]

They do not use normal speech, rather they use decorative speech which harms the simple minded people, those who are not firm in knowledge, as a result they are deceived. This is decorated speech which is gilded, dressed up and polished, but it is false. And falsehood; regardless of how it is decorated and dressed up it remains false. Falsehood does not benefit.

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ﴿١١٢﴾

**“Inspiring to one another decorative speech in
delusion.” [Soorah Al-An'ām 6:112]**

This delusion is in order to test and try the people. This occurred to the Shaykh رحمه الله. And he had good examples to follow in those who came before him from the Messengers and those Imāms and righteous men who came before him. What did they say about Imām Ahmad?¹¹ What did they say about the four Imāms? What did they say about the companions and those who followed them after the Messenger of Allāh ﷺ? What did they say about Shaykhul Islām ibn Taymiyyah and ibn Al Qayyim and the other Imāms from the righteous people? What did they say?! This was not particular to Shaykh Muhammad ibn 'Abdul Wahhāb , rather this is the Sunnah of Allāh in the creation. He tries His slaves; He tries them with the likes of those who call to misguidance. And if there were only those who called to the truth the people would not attain what is attained from this defect being present. So there are those who call to misguidance as Allāh the Exalted said:

﴿٤١﴾ وَجَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ

¹¹ Look at what occurred with Imām Ahmad ibn Hanbal during the trial of saying the Qur'ān was created, and how he was punished and imprisoned. (Sitar A'lam un-Nubulā 11/180-181)

“And We made them leaders inviting to the Fire.” [Soorah Al Qasas 28:41]

And the Exalted said:

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِإِذْنِهِ ﴿٢٢١﴾

“Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission.” [Soorah Al Baqarah 2:221]

And He said concerning Shaytan:

إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

“He only invites his followers that they may become the dwellers of the blazing Fire.”
[Soorah Fatir 35:6]

Shaytan and his helpers call the people to the fire. They do not say to them: **“Come let’s go to the fire.”** They say: **“Come let’s go to the truth, we have the truth, we have knowledge and evidences.”** They falsify the issues for the people, thus the simple-minded and the ignorant are deceived by these affairs. They believe it is the truth while in reality it is a mirage.

أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ
يَجِدْهُ شَيْئًا ﴿٣٩﴾

“Their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.” [Soorah An Nur 24:39]

The Prophet ﷺ informed us saying:

يَكُونُ دُعَاةٌ عَلَىٰ أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا
قَذَفُوهُ فِيهَا . قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا قَالَ هُمْ
قَوْمٌ مِنْ جِلْدَتِنَا يَتَكَلَّمُونَ بِأَلْسِنَتِنَا

“There will be callers at the gates of Hell; whoever responds to them they will throw them into it.” I said: “O Messenger of Allāh, describe them to us.” He said: “They will be from our people, speaking our language.¹²”
[Sunan Ibn Majah 3979]

¹² Hudhaifah bin Al-Yaman said: “The people used to ask the Messenger of Allāh (peace and blessings of Allāh be upon him) about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said, ‘O Messenger of Allāh, we were in a state of ignorance and evil, then Allāh sent us this good (i.e., Islām). Will there be any evil after this good?’ He said, ‘Yes.’ I said, ‘Will there be any good after that evil?’ He said, ‘Yes, but it will be tainted.’ I said, ‘How will it be tainted?’ He said, ‘(There will be) some people who will guide others in a way that is not according to my guidance. You will approve of some of their deeds and disapprove of others.’ I said, ‘Will there

This is from the comprehensiveness of the fitnah, they will be from amongst us, from our children, from our country, speaking our language. They will call to the fire, and they will call to misguidance. This is something which has been witnessed and you hear this now. Now you hear those callers to misguidance in the media and the satellite television. You will find the callers to misguidance spreading grave worship, spreading deviance, spreading Shirk under the guise of Tawheed. They do not say: **“This is Shirk.”** They say: **“This is Tawheed. This is the religion. This is the Sunnah.”** They say this in order to deceive the people.

يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ﴿١١٢﴾

“Inspiring to one another decorative speech in delusion. But if your Lord had willed, they

be any evil after that good?’ He said, ‘Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).’ I said, ‘O Messenger of Allāh, describe them to us.’ He said, ‘They will be from among our people, speaking our language.’ I said, ‘What do you command me to do if I live to see such a thing?’ He said, ‘Adhere to the jama’ah (group, community) of the Muslims and their Imām (leader).’ I asked, ‘What if there is no jama’ah and no leader?’ He said, ‘Then keep away from all those groups, even if you have to bite (eat) the roots of a tree until death overtakes you whilst you are in that state.’” (Sahih al-Bukhari 3606) And in another narration: “There will come after me those who do not guide according to my guidance, nor work according to my Sunnah. Amongst them will be men whose hearts will be the hearts of devils inside the bodies of men.”

would not have done it.” [*Soorah Al-An'ām*
6:112]

THE FIRST DOUBT



The first doubt: which they present against the Dawah of Shaykh Muhammad ibn ‘Abdul Wahhāb is they say he came with a fifth Madhhab. There are four Madhhabs of Ahlus Sunnah as you are aware of: The Hanafi Madhhab, the Maliki Madhhab, the Shafi’i Madhhab, and the Hanbali Madhhab. They say Muhammad ibn ‘Abdul Wahhāb came with a fifth Madhhab outside of these four Madhhabs, and they call it the Wahhābi Madhhab. The answer for this is easy. All of you know that the Shaykh—رحمه الله—did not come with an independent Madhhab. Rather in the issues of Fiqh he followed the Madhhab of Imām Ahmad ibn Hanbal. And if he had a statement along with evidence that was more correct then he would follow that; even if it was not from the Hanbali Madhhab. This means he did not have partisanship to an individual, rather he went with the truth. So he was Hanbali, but if the proof was with other than Imām Ahmad and in other than the Hanbali Madhhab then he would follow it. And this is what Imām Ahmad—رحمه الله—orders with. He ordered (the people) to follow the evidence and for us not to

merely take his statement or the statements of others.
Imām Ahmad — رحمه الله — said:

عَجَبًا لِقَوْمٍ عَرَفُوا الْإِسْنَادَ وَصِحَّتَهُ ، يَدْعَوْنَهُ
وَيَذْهَبُونَ إِلَى رَأْيِ سُفْيَانَ وَغَيْرِهِ

“It’s amazing that some people know the chain of narration, and know that it is authentic, but yet they leave it and go with the view of Sufyan and other than him.”

Who is Sufyan? He is Sufyan At Thawri — رحمه الله — the noble Imām. He said: **“They go with the view of Sufyan.”** This means they leave the proof and they go with the view of a scholar. While Allāh the Exalted said:

فَلْيَخْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.” [Soorah An Nur 24:63]

Do you know what the fitnah is? The fitnah is Shirk. Perhaps if a person rejects some of the statements of the Messenger ﷺ, deviance may fall into his heart and consequently he will be destroyed. This is the statement of Imām Ahmad. Thus the Shaykh

Muhammad ibn ‘Abdul Wahhāb was upon the Madhhab of Imām Ahmad, the Imām of Ahlus Sunnah. But he did not have blind partisanship to Ahmad. Rather when he found the proof with other than him he took the statement that was based upon the proof. This is present in his Islāmic rulings and his treatises. This is present, known and documented. And this is concerning the matters of Fiqh. As for the matters of ‘Aqeedah then he was upon the ‘Aqeedah of the pious predecessors to include the companions, the Tabi’ūn, those who followed them, and the four Imāms. He did not adhere to only one Madhhab in Fiqh nor in ‘Aqeedah. His Madhhab was Hanbali and he was Salafi in his ‘Aqeedah. He only said what the Imāms before him said. He only gave verdicts based upon the evidence and the statements of the scholars before him. This is the methodology of the Imāms, may Allāh have mercy upon all of them.¹³

¹³ Shaykh Muhammad ibn ‘Abdul Wahhāb said in a collection of his authored works entitled ‘personal letters’: I inform you that I—and all praises belong to Allāh—am a follower not an innovator. My ‘Aqeedah and my religion which I worship Allāh with is the methodology of Ahlus Sunnah wa Jama’ah which the Imāms of the Muslim are upon such as the four Imāms and their followers, until the Day of Judgment. I have clarified to the people to make the religion sincerely for Allāh. And I have prohibited them from supplicating to the living and the dead to include the righteous people and other than them. And I prohibited them from associating partners with Allāh, such as sacrificing, vowing, relying upon, and prostrating to other than Allāh; and other than that from the things which are the exclusive rights of Allāh which He does not share with an Angel

Imām ibn 'Abdul Wahnāb did not come with an independent Madhhab. And where is this independent Madhhab which they allege? The Madhhab of Imām Abu Haneefah is present and documented. The Madhhab of Imām Malik is present and documented. The Madhhab of Imām Shafī'i is present and documented. The Madhhab of Imām Ahmad is present and documented. Where is the Madhhab of ibn 'Abdul Wahnāb? Does he have a Madhhab which is documented? Never! This is because he was upon the Madhhab of Imām Ahmad ibn Hanbal رحمه الله, as it relates to the principles. But as it relates to the proofs and evidences, then he followed the proofs and evidences from whoever possessed them. It was the same if the evidence was with Imām Malik, or Abu Haneefah, or Shafī'i or other than them also. Even if the evidence was with Sufyan At Thawri, or ibn Al Mubāarak, or Al Awza'i or other than them from the Imāms. He followed the evidence. This is the condition of the true scholar. Therefore their statement that ibn 'Abdul Wahnāb came with a new Madhhab is false, as is their statement that there is a Madhhab called Wahnābi. We say: **"You have lied. Where is the Wahnābi Madhhab?"** There is no Madhhab called Wahnābi; not in the subsidiary matters nor in the matters of the

who is close to Him nor a Prophet He has sent. It (my 'Aqeedah) is what the Messengers called to, the first of them and the last of them. And it is what Ahlus Sunnah wa Jama'ah are upon.

'Aqeedah. If you are truthful, show us the Madhhab of Imām ibn 'Abdul Wahhāb , show it to us! Show us how it sits alongside the four Madhahib as the fifth Madhhab. Thus their lie becomes apparent. And all praises belong to Allāh. These are the books of Shaykhul Islām Muhammad ibn 'Abdul Wahhāb ; his books make it clear that he was Hanbali and that he followed the evidence. And he was upon the methodology of the Salaf in 'Aqeedah, and Tawheed of Lordship, and Tawheed of worship, and Tawheed of Names and Attributes, belief in Allāh, His angels, His Books, His messengers, the last day, and divine decree, the good of it and the bad of it. He wrote books concerning these matters which document his 'Aqeedah. This is present in Majmu'ah Rasā'il and Ad-Durar As-Sanniyah and in the authored works of the Shaykh which have been printed individually. This treatise is present; it only comprises two pages, but it summarizes the 'Aqeedah of the Shaykh and what he called to.¹⁴

When the family of Sa'ūd entered Al Hijaz during the era of Imām 'Abdul Aziz ibn Muhammad ibn Sa'ūd; Shaykh 'Abdullah ibn Muhammad ibn 'Abdul Wahhāb wrote what they were upon in a treatise which is present now in Ad Durar As Saniyah. He clarified what they were upon from the 'Aqeedah,

¹⁴ Look at the 'Aqeedah of the Shaykh which he summarized to the people of Qasim which is contained in Ad Durar As Saniyah. 1/29-35

Fiqh and religious verdicts. And what they were upon as it relates to the Imāms and the scholars. They revere and respect the scholars and follow their statements if it agrees with the proofs.

Review it and you will know what they allege is a lie. The Shaykh, his students, his children and other than them do not have an independent Madhhab. Rather their Madhhab is the Madhhab of the Imāms in 'Aqeedah and Fiqh.

THE SECOND DOUBT



The second doubt: They say the Shaykh declared the Muslims to be disbelievers. We say: “Who are those Muslims whom the Shaykh declared to be disbelievers?” Clarify this to us! If you mean that the Shaykh declared the grave worshippers to be disbelievers, then they were declared to be disbelievers by Allāh, and they were declared to be disbelievers by the Messenger of Allāh peace be upon, and they are declared disbelievers by the consensus of the Muslims. The one who supplicates to other than Allāh, or worships other than Allāh, or seeks helps from other than Allāh; seeking help from the dead, seeking refuge in the shrines and graves and abandoning the Sunnah of the Messenger of Allāh ﷺ; it was not only the Shaykh would declared these people to be disbelievers and misguided. Allāh declared them disbelievers in the Qur’ān, and the Messenger ﷺ declared them disbelievers in the Sunnah, and the scholars declared them disbelievers by the consensus. Whoever supplicates to other than Allāh, or sacrifices to other than Allāh, or vows to other than Allāh, or seeks help from the dead, or performs Tawwaf around graves and seeks help from

them; this person is a pagan according to the Shaykh and according to the other Imāms. It was not only the Shaykh who declared them as disbelievers. The Shaykh did not declare the Muslim who says there is nothing worthy of worship except for Allāh; truthfully, and worships Allāh without associating partners with Him is a disbeliever. He did not declare the Muslim as a disbeliever. And all praises belong to Allāh.¹⁵

Therefore their statement that he declared the Muslim to be disbelievers is false. We say: The Shaykh declared the pagans to be disbelievers. And his books are present, his refutations are known and his speech is documented. He did not declare anyone to be a disbeliever except those Allāh declared to be disbelievers in the Qur'ān or the Messenger ﷺ declared to be a disbeliever in the Sunnah, or the scholars declared to be disbelievers according to the

¹⁵ The enemies of Tawheed began to deceive the common people by alleging that the callers to Tawheed declare the Muslims to be disbelievers, and saying they are the modern day Khawarij, similar to the Khawarij who rebelled against the leader of the believers Ali bin Abi Talib رضي الله عنه. Surely Ahlus Sunnah does not declare the Muslims who commit majors sins to be disbelievers even if they die persisting upon this sin. But rather they declare as disbelievers those who worship graves, and this is based upon the evidence from the Book and the Sunnah. Thus everyone who worships an idol or statue, or grave, or a person alive or dead, then he is a disbeliever. This has been stated by the reliable scholars of the religion and this is not similar to the takfir of the Khawārij who declare the Muslim who commits a major sin to be a disbeliever.

consensus. And those declared as disbelievers are the grave worshippers, those who build shrines on top of graves and worship them instead of worshipping Allāh. This is similar to those who worshipped Al-Lat, and Al-'Uzza and Manat, the third, those idols who were worshipped during the pre-Islāmic days of ignorance. Allāh the Exalted said:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ
هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ أَنْتَبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

﴿١٨﴾

“And they worship besides Allāh things that hurt them not, nor profit them, and they say: “These are our intercessors with Allāh.” Say: “Do you inform Allāh of that which He knows not in the heavens and on the earth?” Glorified and Exalted be He above all that which they associate as partners with Him!” [Soorah Yūnus 10:18]

Allāh called their worship of other than Him ‘Shirk’ and He declared Himself free from it. While they say: **“These are our intercessors.”** Likewise are the grave worshippers of today. They say: **“We want intercession from them, so they will intercede on our behalf with Allāh. Thus we sacrifice to them, and we seek help from them, while we know they**

do not possess anything, but we only want for them to intercede for us." This is the same statement the pagans of old made. Allāh the Exalted said:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
كَاذِبٌ كَفَّارٌ ﴿٣﴾

"Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever." [Soorah Az-Zumar 39:3]

Allāh declared them to be liars and disbelievers. While they say: **"We worship them only that they may bring us near to Allāh."** They acknowledge themselves that they worship them. Is the one who worships other than Allāh a Muslim? They acknowledge this. They say: We worship them. They admit to worshipping other than Allāh. Thus whoever worships other than Allāh is a disbeliever. And this is what the Shaykh said, and this has been

said by the other Imāms of Islām. Thus he did not declare the Muslims to be disbelievers. And all praises belong to Allāh. He only made takfīr upon the pagans, those who worship other than Allāh the Exalted, and those who sacrifice, vow and seek help from the dead. These are the people the Shaykh declared to be disbelievers, and he was not alone in this.¹⁶ He only called to what the Messengerﷺ called to. He called to Tawheed and he prohibited Shirk. And Allāh the Exalted said:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿٣٦﴾

“Worship Allāh and associate nothing with Him.” [Soorah An-Nisā 4:36]

¹⁶ Shaykh ‘Abdul Latif ibn Abdur Rahman ibn Hassan said in his book *Misbāh Ath-Thallām* pg.71-72: Ibn Al Qayyim mentioned: The grave worshippers attribute the innovation of the Khawarij to Ahlus Sunnah. This is an old disease inherited from the likes of them who worshipped the righteous people and worshipped the devils. **“So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.”** (Soorah Al Baqarah 2:118) The Khawārij make takfīr based upon what they believe to be sins, and for sins less than Shirk. As for the Messengers and their followers they make takfīr upon those who do not believe in Allāh; meaning those who do not believe in His Lordship, or they do not single Him out for worship, and those who associate partners with him, supplicating and seeking help from other than Him just as the pagans of old and the pagans from the people of the book do.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

"And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." [Soorah Al-'Anbyā 21:25]

This is what the Shaykh called to; the worship of Allāh alone and he prohibited worshipping other than Him. And this is the meaning of Lā ilāha illallāh (nothing has the right to be worshipped except Allāh). It means a negation and an affirmation. It negates Shirk and affirms Tawheed. Is this not the meaning of Lā ilāha illallah (nothing has the right to be worshipped except Allāh)? This is the Dawah of the Shaykh. He prohibited Shirk and ordered with Tawheed. Is this declaring the Muslims to be disbelievers? This is declaring the disbelievers to be disbelievers; those who worship other than Allāh the Exalted. And they are present now. This is their action with the graves and shrines; see how they error. Now they are upon the same actions of the people during the pre-Islāmic days of ignorance during the era of Abu Lahab and Abu Jahl. They call

upon other than Allāh just as they did during the pre-Islāmic days of ignorance; rather it is more severe.¹⁷

SubhanaAllāh, they say: **“He has declared us to be disbelievers”** while they worship other than Allāh. The one who supplicates to other than Allāh, is he a Muslim or a kāfir? Everyone will say he is a kāfir, and he is a pagan. The Dawah of Muhammad ibn ‘Abdul Wahhāb is the Dawah of the Messengers and the Imāms who came before him. He did not call to anything which contrasted the Dawah of the Messengers. It was a call to Tawheed and a call against Shirk.

¹⁷ Shaykh Muhammad ibn ‘Abdul Wahhāb said in Ad-Durar As-Sanniyah: The pagans during our time are more astray than the pagans of old. This is because the pagans of old would only call upon Allāh during hardship and during times of ease they would associate partners with Him. As for the pagans of our time, they constantly associate partners with Allāh during times of hardship and ease. And the proof is the statement of the Exalted: **“And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.** (Soorah Al-`Ankabūt 29:65)

THE THIRD DOUBT



The third doubt: is they say the Shaykh killed the Muslims. And this is separate from the preceding doubt. They say he killed the Muslims and declared their blood and wealth to be permissible. This is far from the truth. The one who refuses to abandon Shirk, and he impedes the path of Allāh, does he not deserve to be fought against? The Exalted said:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾
وَقَالَتِ الْيَهُودُ عُرْيِرَ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ
اللَّهِ ۗ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۗ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن
قَبْلِ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

“Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given

the Scripture - [fight] until they give the jizyah willingly while they are humbled. The Jews say, "Ezra is the son of Allāh "; and the Christians say, "The Messiah is the son of Allāh ." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allāh destroy them; how are they deluded?" [Soorah At-Tawbah 9:29-30]

And the Exalted said:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴿٥﴾

"Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way." [Soorah At-Tawbah 9:5]

And in another verse He says:

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴿١١﴾

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion.”

[*Soorah At-Tawbah* 9:11]

Allāh commanded fighting against the pagans if we have the ability and strength to do so; in order to make the word of Allāh the highest and to remove Shirk. Allāh the Exalted commanded fighting against the pagans. And Shaykh Muhammad ibn 'Abdul Wahhāb only fought the pagans whom Allāh has commanded us to fight. And also, he did not start out fighting them; they are the ones who transgressed against him. They are the ones who stood in his face and impeded his Dawah, and prevented the people from accepting the Dawah. Should the Shaykh have left them to destroy the people and the lands while he had the ability to fight them? This is an obligation which Allāh has obligated. The Exalted said:

﴿٣٦﴾ وَقَاتِلُوا الْمُشْرِكِينَ

“And fight against the pagans.” [*Soorah At-Tawbah* 9:36]

And the Messenger ﷺ said:

اغزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ تُقَاتِلُونَ مَنْ كَفَرَ
بِاللَّهِ

“Make your raids in the name of Allāh in the way of Allāh. Fight those who disbelieve in Allāh.” [*Muwatta Malik* 972]

Thus Allāh the Exalted commanded fighting the disbelievers and pagans, because they worship other than Allāh. And the religion is only for Allāh the Exalted. Therefore whoever worships other than Allāh, it is obligatory to fight against them if they do not accept the truth and return to it; if this is not implemented Islām will not become prevalent. Islām becomes prevalent with Dawah and Jihād. Calling to the path of Allāh and fighting in the cause of Allāh. This is what Allāh sent His Messengers with. And the Shaykh did not transgress against anyone and he did not kill one Muslim. And all praises belong to Allāh. He only killed the pagans and those who prevented the people from accepting the truth. And he wrote books directed towards the grave worshippers and those who call the people to remain upon Shirk. The likes of these individuals are those upon whom it is obligatory to fight against during every time and place. The Messengers fought against them, the Imāms and leaders fought against them, during their different eras. It was not only the Shaykh who fought against those who persisted upon Shirk and remained upon disbelief and desired to preserve the ‘Aqeedah of the pagans and spread it throughout the lands. Where are the Muslims the Shaykh allegedly killed? Did the Shaykh kill the one who worshipped Allāh

and did not associate any partners with Him? Never! Did the Shaykh wage Jihād against the Muslims who singled out Allāh alone in worship and established the prayer, paid charity and adhered to the religion? This is far from the truth. Rather he aided them, helped them and assisted them in adhering to the religion. As for those who were obstinate, disbelieved, and associated partners with Allāh, then the Shaykh was not alone in fighting against them. All those in charge of the affairs who have the ability to fight the pagans then it is obligatory upon him to do so, based upon the command of Allāh the Exalted.

﴿٥﴾ فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

“Then kill the polytheists wherever you find them.” [Soorah At-Tawbah 9:5]

﴿٣٩﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

“And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone.” [Soorah Al-Anfāl 8:39]

This is the command of Allāh the Exalted. Is this the command of the Shaykh or the command of Allāh? This is the command of Allāh the Exalted.

“And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allāh).” [Soorah Al-Anfāl 8:39]

Meaning the pagans cause tribulations for the people and impede them from the religion.

“And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone.” [Soorah Al-Anfāl 8:39]

This is because Allāh created the creation to worship Him. The Exalted said:

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.” [Soorah Adh-Dhāriyāt 51:56]

As for the one who worships other than Allāh, it is obligatory to call him to Tawheed. If he complies and return to the truth, then all praises belong to Allāh, and if not then it is obligatory to fight against him. Some of the scholars consider Jihād from amongst the pillars of Islām. The Prophet ﷺ said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةٌ
سِتَامِهِ الْجِهَادُ

“The head of the matter is Islām, its pillar is the prayer and its peak is Jihād.” [*Al Bukhari* 281]

What is Jihād for the cause of Allāh? Is it Jihād craving the worldly life, positions, or to conquer a country? No, rather it is Jihād to make the word of Allāh the highest.

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ

“Whoever fights to make the word of Allāh the highest, then he is fighting in the cause of Allāh.” [*Sahih Muslim* 1904]

By fighting the pagans the Shaykh was only following the Book, the Sunnah and the consensus of the Muslims. Those who refuse to accept and yield to the truth, and they want to spread Shirk and disbelief throughout the lands, these are those people whom the Shaykh fought against. But as for their saying that he killed the Muslims, by Allāh, he did not kill one Muslim. The fighting was only against the pagans and disbelievers, those who wished to continue upon worshipping other than Allāh the Exalted. This is the reason the Shaykh fought them, not because he desired position, wealth, or to fulfil desires. Allāh sent other to refute them beside the Shaykh. There are refutations against them from the people outside of Najd, rather there are refutations against them from

people outside the Arabian peninsula. The people of Egypt refuted them, the people of Sudan refuted them, the people of India refuted them, most of the people refuted them and the refutations are present. They were refuted by the people of Sham. All of them refuted them, and their books are known and present.

The truth is clear, and all praises belong to Allāh. Allāh has sent those who will aid His religion.

﴿٣٨﴾ وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾

“And if you turn away, He will replace you with another people; then they will not be the likes of you.” [Soorah Muhammad 47:38]

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers. That is the Grace of Allāh which

He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower." [*Soorah Al-Mā'idah* 5:54]

This is their greatest doubt which they accuse his Dawah of, and he refuted this doubt, رحمه الله. And his students refuted this doubt, as did others from various Islāmic lands. Their refutations are present, printed, and have been distributed. And all praises belong to Allāh. All you have to do is ask about them and read them. And this is the Sunnah of Allāh with His creation. He decrees for the truth to be aided regardless of how huge the falsehood may be. As the Prophet ﷺ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا
يَضُرُّهُمْ مَنْ يَخْذُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

"There will never cease to be a group from my Ummah manifest upon the truth; they will not be harmed by those who forsake them until Allāh's Decree comes." [*At-Tirmidhi* 2229]

I challenge the one who says Shaykh Muhammad ibn 'Abdul Wahhāb came with a new Madhhab. I challenge them to bring this Madhhab and clarify this to us. I challenge the one who says the Shaykh declared the Muslims to be disbelievers. I challenge the one who says the Shaykh killed even one Muslim, not to mention the one who says the Shaykh killed

many Muslims. I challenge the one who says the Shaykh made takfir upon the Muslims; rather he only made takfir upon the grave worshippers, the shrine worshippers and the pagans. And these individuals are declared disbelievers in the Qur'ān, the Sunnah, and by the consensus of the scholars.

The Shaykh established this to the upmost, and he was patient seeking the reward; while some other scholars were silent and relaxing. Perhaps they will say: There were other scholars present during the time of the Shaykh, why is he particularized with this? We say: This is the virtue of Allāh; He gives it to whomever He pleases. There were scholars during his time, yes the scholars were plentiful in the land of Najd. But they did not establish this affair. Rather they relaxed and gave concern to the books of Fiqh and they did not give importance to 'Aqeedah or Tawheed. Allāh prevented them from that, while He favored the Shaykh with that. The scholars during his era did not have patience, they did not have endurance, they did not have the nerves. I am not saying that all of them loved falsehood, but we are saying most of them did not have patience and some of them despaired.

As for the Shaykh; Allāh granted him strong faith, strong knowledge, and a strong argument. He endured the harms and he was patient. And he established this affair. His service for this country and the Muslims lands cannot be denied. And we hope he

will have the reward and the reward of those who follow him until the Day of Judgment. As the Prophet ﷺ said:

مَنْ دَعَا إِلَى هُدَى كَانَ لَهُ مِنَ الْأَجْرِ
مِثْلَ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ
مِنْ أُجُورِهِمْ شَيْئًا وَ مَنْ دَعَا إِلَى
ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلَ آثَامِ
مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ
شَيْئًا

“If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect.”

[*Sahih Muslim* 2674]

And Allāh gives His virtue to whomever He wills. Allāh decreed for this Ummah—by His favor and kindness—someone who will establish this religion and call to it in every century. As the Prophet ﷺ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا
يَضُرُّهُمْ مَنْ يَخْدُلُهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

“There will never cease to be a group from my Ummah manifest upon the truth.” [At-Tirmidhi 2229]

And Allāh the Exalted said:

وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا
يُوقِنُونَ ﴿٢٤﴾

“And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.” [Soorah As-Sajdah 32:24]

THE FOURTH DOUBT



The fourth doubt: is they say the Shaykh fought against a people who said: There is nothing worthy of worship except Allāh, and they prayed, gave charity, fasted, and performed Hajj, and they worshipped Allāh.

The answer: These individuals said 'nothing has the right to be worshipped except for Allāh' and they prayed; etc. But they negated the statement 'nothing has the right to be worshipped except for Allāh' and they nullified their prayer and their worship by way of major Shirk. And that is to worship other than Allāh such as supplicating to the dead, sacrificing, vowing and performing Tawwaf around graves. The statement 'nothing has the right to be worshipped except for Allāh' means that they will only worship Allāh, but they worshiped other than Allāh. Consequently they did not benefit from the statement 'nothing has the right to be worshipped except for Allāh'. And the Prophetﷺ said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ
اللَّهِ حَرَّمَ مَالَهُ وَدَمَهُ وَحِسَابُهُ عَلَى اللَّهِ

“Whoever says ‘nothing has the right to be worshipped except for Allāh’ and disbelieves in what is worshipped besides Allāh, his wealth and blood are sacred, and his reckoning is with Allāh.”¹⁸ [Sahih Muslim 23]

These individuals did not disbelieve in what is worshipped besides Allāh. And Allāh the Exalted said:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ﴿٢٥٦﴾

“Whoever disbelieves in Taghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break.”
[Soorah Al Baqarah 2:256]

He mentioned disbelieving in the false deities before He mentioned belief in Allāh. And whoever worships other than Allāh has not disbelieved in the Taghūt¹⁹.

¹⁸ Al Hafidh ibn Rajab said: A group of scholars have mentioned the intent of this hadith is ‘nothing has the right to be worshipped except for Allāh’ is the reason to enter paradise and receive safety from the fire and it necessitates that. But this will not happen unless all the conditions are met and the preventers are removed.

¹⁹ Ibn Al Qayyim said: The Taghūt is everything which takes the person beyond the limits to include those who are worshipped, followed, and obeyed. Thus the Taghūt is everyone who gives the judgment to other than Allāh and His Messenger, or those who are worshipped besides Allāh, or followed without

The meaning of 'nothing has the right to worshipped except for Allāh' is there is nothing worshipped in truth except for Allāh. Thus it contains a negation and an affirmation. It negates worship for anyone other than Allāh and it affirms worship for Allāh. And another way it can be stated is; it invalidate everything that is worshipped to include the graves, idols, rocks, trees, Jinn, humans, Angels, Prophets, and Messengers; while it affirms worship for Allāh alone without partners. Allāh the Exalted said to His Prophet ﷺ :

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ
عَمَلُكَ وَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥)

"And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers." [Soorah Az-Zumar 39:65]

So whoever associates partners with Allāh, with major Shirk then all their actions are invalidated to include the prayer and all other actions. And their blood and wealth is no longer sacred. And this is clear in the Book of Allāh and the Sunnah of His Messenger and the guidance of the rightly guided caliphs. They fought against the people of Al Yamamah while they

guidance from Allāh, or obeyed in matters which they do not know if it is obedience to Allāh.

said 'nothing has the right to be worshipped except for Allāh' and Muhammad is the Messenger of Allāh. But they also said Musaylimah was a prophet. Thus if the person who believed his claim to prophecy was declared a disbeliever and fought against and how is the one who claims Allāh has a partner in worshipped not declared a disbeliever and fought against?

And may the peace and blessings of Allāh be upon our Prophet Muhammad and upon him family and his companions.

ADDENDUM



Books Authored by Imām Muhammad ibn ‘Abdul-Wahhāb available in English

- Kitāb at-Tauhid © 2011 Dar us-Salam Publications
- Purity of Faith: A Textbook on Islāmīc Monotheism © 2015 Dar us-Sunnah Publishers
- The Foundations of Islām © 2010 Dar us-Sunnah Publishers
- The Etiquettes of Walking to the Prayer © 2015 Sunni Bookshop
- Abridged Biography of Prophet Muhammad © 2009 Dar us-Salam Publications
- A Word-for-Word Study Guide for the Text: Three Fundamental Principles © 2017 Ibrahim Books Publishing
- The Three Fundamental Principles explained by Shaikh Sālih al-Fawzān © 2013 Authentic Statements Publications
- Treatise on the the Four Principles of Shirk explained by Shaikh ‘Abdul-‘Azīz bin Bāz © 2012 Maktabatul-Irshad Publications

- The Six Principles explained by Shaikh 'Abdur-Razzaq ibn 'Abdul-Muhsin © 2017 Maktabatul-Irshad Publications
- Muhammad ibn 'Abdul-Wahhāb's Removal of Doubts explained by Shaikh Muhammad ibn Sālih al-Uthaymeen © 2013 IIIN Da'wah Center
- The Comprehensive Worship Exclusively for Allāh Alone explained by Shaikh Muhammad Raslān © 2012 Authentic Statements Publications
- Things that Nullify One's Islām by Shaikh Sālih al-Fawzān © 2004 TROID Publications
- The 'Aqeedah of the Imām, the Reformer, Muhammad ibn 'Abdul-Wahhāb explained by Shaikh Sālih al-Fawzān. © 2007 Sunnah. Pubs
- Six Events from the Prophetic Sirah explained by Shaikh Sālih al-Fawzān. © 2017 Authentic Statements Publications
- Understanding Your Testimony of Faith explained by Shaikh Muhammad Amān al-Jāmī © 2016 TROID Publications

Glossary of Arabic Terms



Allāmah: preeminent scholar

Amin: Means, "Oh Allah, answer my supplication."

Ansār: Literally means "helpers"; Islāmically refers to the residents of al-Madinah who helped the Prophet ﷺ and the Muhājirūn.

Bid'ah: Innovation in belief or acts of worship.

Da'wah: Call or mission.

Du'a: Invocation/Supplication.

Fatwā: (plural Fatāwā/Fatātwi) Religious verdict or ruling.

Fiqh: understanding; Islāmic Jurisprudence.

Fitnah: (plural Fitan) test, trail, affliction, conflict.

Hadīth: (plural Ahadīth) Reports of the Prophet's statements, actions and tacit approvals.

Hijrah: To leave or abandon something which displeases Allah to something which pleases Allah; usually refers to migration from the land of disbelief to the land of the Muslims.

Ijmā': Consensus of the scholars.

Jahmiyyah: Early deviant sect spread by Jahm ibn

Safwān (died 128 A.H.) who denied many of the

Names and Attributes of Allāh.

Ilyās (died 1363 A.H.) from Delhi, India. He is a Sūfī who used to sit at the grave of Muhammad Badyūnī in seclusion and meditate. His followers give little importance to calling people to Tawhīd or warning against Shirk and they are known to ostracize those who do. They focus mainly on secondary matters and rely heavily on fabricated and weak narrations.

Jihād: Striving or fighting for the sake of Allāh.

Jumu'ah: Friday; also applies to the congregational Friday prayer.

Kāfir: Disbeliever

Khawārij: Refers to those who do khurūj: leave the rule of the one in authority over them and rebel. They try to justify it with accusations of apostasy and use this to make it permissible to shed the blood and take the wealth of the Muslims. They declare a Muslim who commits a major sin such as usury, fornication or using intoxicants to be a disbeliever who will abide in the Hellfire forever. They rebelled against the authority of

the fourth Caliph 'Ali رضي الله عنه and afterwards they divided into over a dozen different factions, all agreeing upon rebellion against corrupt rulers. Another term used to describe them is Takfiris.

Khutbah: Speech or sermon.

Madhhab: Manner, Method, Way; the religious position, opinion or ruling of a school of jurisprudence.

Makrūh: Disliked; Something that if it is done is not subject to a religious punishment but if it is avoided for the sake of Allāh then it is rewarded.

Manhaj/ Minhāj: Methodology; the method by which one acquires his religion and implements it.

Mu'tazilah: Deviant sect that places the intellect, which is prone to errors and misconceptions, ahead of the revealed text, as a result they hold many errant beliefs regarding 'Imān, the hereafter, etc.

Nafil: (plural Nawāfil) Voluntary acts of worship.

Najd: Central region of the Arabian Peninsula.

Qiblah: The direction towards the Ka'bah in Makkah.

Quburī: Appellation designated for those who invoke and pray to inhabitants of graves.

Rak'ah: (rak'aat) One full unit of prayer; called is because it contains only one ruku' [bowing].

Sadaqah: Charity.

Sahabah: (singular sahibī) Every Muslim who met the Prophet ﷺ, even if only once, whilst believing in his message and died upon that belief.

Sahih: True, correct, authentic.

Shām: The areas of modern day Syria, Jordan, Lebanon, Palestine.

Shaikh: Term of respect for one who is an elder and/or a learned man.

Shirk: Polytheism; ascribing, partners, divinity or worship to other than Allāh.

Sunnah: The example, teachings and guidance of the Prophet ﷺ contained in authentic hadīth.

Tafsīr: Exegesis, explanation of the Qur'an.

Tāghut: False Deity; anything that is worshipped other than Allāh.

Tajwīd: The science connected to the rules for reciting the Book of Allāh.

Takfīr: To declare someone a disbeliever.

Tawāf: Circumambulation as an act of worship.

'Ummah: Nation; the general body of Muslims as a

whole.

Wahhābi: Misnomer used to disparage those who adhere to the teachings of Imām Muhammad ibn ‘Abdul-Wahhāb.

Wājib: Obligatory; Something which if it is done is subject to a religious reward and if not done is subject to a punishment.

Zakāt: Obligatory charity due once a year on wealth above the nisāb (legislated amount)

Zindīq: heretic; atheist; one who has deviated from the guidance.