

Biography and Mission of

Muhammad Ibn Abdul Wahhab

By Jalal Abualrub

Edited by Alaa Mencke

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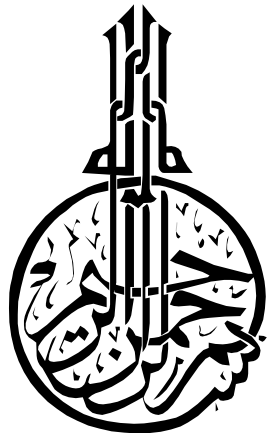


Table of Contents

1. Introduction.....	Page 1
2. Chapter One: Status of Islam in the Eighteenth Century.....	Page 4
3. Chapter Two: Biography of Muhammad Ibn Abdul Wahhab.....	Page 44
4. Chapter Three: The First Sa`udi State (1744-1818)	Page 82
5. Chapter Four: Why Did the, 'Wahhabi Jihad,' Start?	Page 156
6. Chapter Five: Analysis of the Western Perspective regarding the Movement of Muhammad Ibn Abdul Wahhab.....	Page 204
7. Chapter Six: Western Travelers to Arabia in the Late Eighteenth and Early Nineteenth Centuries.....	Page 328
8. Chapter Seven: Biography of the Movement of Muhammad Ibn Abdul Wahhab from a Muslim Perspective.....	Page 378
9. Chapter Eight: Popular Perceptions about the, 'Wahhabi Movement'	Page 424
10. Chapter Nine: Legacy of the, 'Wahhabi Movement'	Page 466
11. Chapter Ten: Methodology Followed by Muhammad Ibn Abdul Wahhab as Recorded in His Writings.....	Page 500
12. Conclusion.....	Page 557
13. Bibliography.....	Page 567
14. Selected Books Translated by Jalal Abualrub.....	Page 579

Biography and Mission of Muhammad Ibn

Abdul Wahhab

And

The Truth about *Wahhabism, Salafism*

Introduction

Whenever the term 'Wahhabi' is mentioned, it stirs different emotions, perceptions, conceptions and impressions. To some, *Wahhabism* is synonymous to religious fanaticism and fundamentalist intolerance that rely on the tools of violence and harshness to compel others to embrace it, or else, be subjugated to its rule. To others, *Wahhabism* is a reformist movement within Islam that seeks to better the condition of Muslims and elevate them from the state of overwhelming vulnerability, inertia and weakness they succumbed into in current times.

The almost constant reality is that most of those who speak of this term, *Wahhabism*, or try and explain it, do not rely on valid evidence, disciplined research, or exact quotes and references to support their views. Consequently, many speak of this movement without true knowledge of its legacy, leaders, methodology as recorded by its historical or current leaders, or valid historical accounts reported by unbiased observers. Overwhelmingly, the popular understanding of this term is based on perceptions, often misconceptions, expressing personal views on what is thought is the truth of this movement.

Currently, this movement and those who follow it have come under increasing scrutiny by Muslims and non-Muslims alike. A world-wide campaign of criticism and propaganda is currently underway in Muslim and Western media, in addition to various religious and political establishments, directed against this movement. Yet, as stated, the

overwhelming majority of this criticism is based on conjecture and vaguely based biases against this movement; criticism that is not supported by valid references to actual writings, statements or actions reported from those described as being, *Wahhabis*.

I, the author of this book, do not favor this method, to say the least. In the books I author or translate, I strive hard to provide evidence, or at least references, for or against ideas, issues, claims, actions and historical accounts, by relying on original resources and reliable research material. I strongly believe that when one makes a statement or reports a statement, an action or an idea, one should verify their resources to support either agreement or criticism by using reliable resources of knowledge and research tools.

Presently, an unscientific atmosphere is prevalent, where even the most uninformed critics speak about Islam, the Quran, Prophet Muhammad's tradition, and Islamic law, without a shred of knowledge, or even an attempt to verify their resources. In contrast, and in fairness, some Western leaders, thinkers and media establishments, such as the occasional unbiased television stations, sometimes offer a balanced, scientific evaluation of Islam and the legacy of its Prophet, peace be on him. In this book, we mention many statements issued by unbiased observers whose views are fair and sometimes strikingly precise.

This book is on Muhammad Ibn¹ Abdul Wahhab,² his life-story, creed, works, writings and legacy; on the meaning of the term, *Wahhabi* and its origin; and on many other aspects pertaining to the '*Wahhabi*' movement in general. It is an attempt to add insight and scientific evaluation of this movement, which even its most outspoken critics admit had a far-reaching impact, even if negative as many contend, on Muslims throughout the world. This task is challenging yet attainable since research material is abundant. We hope that this modest effort makes a difference towards explaining this movement and clearing or affirming popular perceptions about it and about its founder.

^[1] Ibn, means, 'the son of.'

^[2] 'Abd, means, 'Slave and Servant'; *Wahhab*, means, 'Allah (God) Who grants bounties and favors;' Abd al Wahhab, means, 'Servant of [Allah] the Bestower.'

This research on the biography and mission of Muhammad Ibn Abdul Wahhab can be summarized in the titles to the eleven chapters contained herein: Status of Islam in the Eighteenth Century; Biography of Muhammad Ibn Abdul Wahhab; The First Saudi State (1744-1818); Why Did the, '*Wahhabi Jihad*,' Start?; Analysis of the Western Perspective regarding the Movement of Muhammad Ibn Abdul Wahhab; Western Travelers to Arabia in the Late Eighteenth and Early Nineteenth Centuries; Biography of the Movement of Muhammad Ibn Abdul Wahhab from a Muslim Perspective; Popular Perceptions about the *Wahhabi* Movement; Legacy of the, '*Wahhabi Movement*'; Methodology Followed by Muhammad Ibn Abdul Wahhab as Recorded in His Writings; Conclusion.

This book includes a translation of two correspondences Muhammad Ibn Abdul Wahhab sent to various areas of the Muslim world calling them to embrace his creed. Unlike those who offer accounts of what Ibn Abdul Wahhab's creed is, but fail to produce evidence to validate their claims, we translated some of his writings and added footnotes to analyze what he stated and wrote, striving to search for evidence either for or against what he stated as being a part of the Islamic creed and practices. The footnotes are fairly extensive and contain relevant and original Arabi texts of various Quranic and Prophetic statements, in addition to their English translation. We should also state here that when we quoted various authors and writers, we left their original spelling of words intact.

This book is intended for Muslims and non-Muslims and offers both parties the opportunity to gain access to truthful and substantiated facts about an Islamic movement that has had a unique impact on both its supporters and opponents. I hope that we have attained success in such a challenging task.

Jalal Abualrub

(September 5th, 2013)

Chapter One: Status of Islam in the Eighteenth Century

1. *Islamic Terms and Definitions: Quran; Books of Tafsir Al-Quran; Prophet Muhammad ﷺ; Sunnah; Islamic Law (Shari`ah); Muslim; The Four Schools of Thought (Madhahib)..... Page 5*
2. *Status of Islam in the Muslim World in the Eighteenth Century CE..... Page 11*
3. *Flourishing of Mysticism..... Page 20*
4. *Status of Islam in Najd, Central Arabia, Just Before Muhammad Ibn Abdul Wahhab Started his Movement..... Page 23*
5. *Characteristics of the `Hanbali School of Thought..... Page 29*
6. *Status of the `Hanbali Madhhab in Najd, Central Arabia, in the Eighteenth Century..... Page 37*
7. *Arabia's Political Connection to the Ottoman State in the Late Eighteenth and Early Nineteenth Centuries..... Page 39*
8. *Muhammad Ibn Abdul Wahhab and Breaking Away from the Islamic Khilafah (Caliphate)..... Page 40*
9. *Political Conditions in Najd in the Eighteenth Century..... Page 42*
10. *Britain and the Arabian (Persian) Gulf..... Page 43*

Chapter One: Status of Islam in the Eighteenth Century

Islamic Terms and Definitions

Quran

The Quran is the divinely revealed Holy Book of Islam, “Many companions, tens of thousands of whom attended the Prophet’s last pilgrimage, memorized the entire Quran by heart during the time of the Prophet, peace be on him, such as Zaid Ibn `Harithah, Ubai Ibn Ka`b, Abu Musa Al-Ash`ari, Abdullah Ibn Mas`ud, `Uthman Ibn `Affan, and so forth. Many of them served as the Prophet’s official scribes of Quranic *ayat* (statements), such as Zaid Ibn Thabit, `Uthman Ibn `Affan (the third Caliph), Ali [Ibn Abi Talib] (the Prophet’s [paternal] cousin and the fourth Caliph) and Mu`awiyah Ibn Abi Sufyan (the sixth Caliph), to name a few.”³

The status of the Quran is paramount in the Islamic creed. Allah (God ﷻ⁴) said,

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ﴾

^[3] Ibn Al-Qayyim, *Zad-ul Ma`ad fi Hadyi Khairi Al-`Ibad*, Trans. Jalal Abualrub, Vol. 1, Pg., 182; Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 30-1.

Zad-ul Ma`ad fi Hadyi Khairi Al-`Ibad: an encyclopedia of knowledge in about 2500 Arabi pages on the life-story and works of Prophet Muhammad ﷺ.

^[4] (سُبْحَانَكَ وَبِحَمْدِكَ), or, ‘*Sub`hanahu wa-ta`ala*’: this statement is recited after mentioning Allah’s name; translated, it means, ‘He (Allah) is Glorified and Exalted.’ There are other statements of glorification Muslims recite on mentioning Allah’s names.

{And We (Allâh) have sent down to you (O, Muhammad ﷺ⁵) the Book (this Qur'ân) in truth, confirming the Scripture (such as [the original copies] of the Torah and the Gospel) that came before it and Mohayminan⁶ over it (old Scriptures). So, judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.} (Surah [Quranic chapter] number 5; Ayah [verse or Quranic statement] number 48)

One Western author wrote, "The Qur'an is the guide to what the Muslim believes."⁷

There are 6236 *ayat* in the Quran each called, '*ayah* (sentence, or, less accurately, verse)'; the Quran is divided into thirty *juzu* (parts), each part divided into eight sections each called, *rub`*; there are one hundred and fourteen *Surahs* (chapters) in the Quran.⁸

The Quran is in the Arabi language; its original text is perfectly intact, its copies readily available throughout the Muslim world in unlimited abundance; it was recorded in its entirety during the lifetime of the Prophet, *salla allahu `alaihi wa-sallam*.⁹

Books of *Tafsir Al-Quran*

"There are several books by which Muslims and non-Muslims alike can learn the true meaning of the Quran. They include ... *Tafsir At-*

^[5] (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or, '*Salla Allahu `alaihi wa-sallam*'; this statement means, 'May Allah's mercy, honor and blessings be on him.' This statement is recited after mentioning Prophet Muhammad ﷺ.

For more details on the meaning of the *Salah* on the Prophet ﷺ: Ibn Qayyim Al-Jauziyyah, *Jilaa Al-Afham*.

^[6] *Mohaymin*, has several valid meanings. Imam Ibn Kathir, a scholar of Quranic interpretation, said that Abdullah Ibn `Abbas, the Prophet's paternal cousin, explained *Mohaymin* by saying that it means, 'trustworthy in highness and a witness;' imam Ibn Jarir At-Tabari, a major scholar of Quranic interpretation, said that it pertains to the Quran being trustworthy (dominant) over previous Divinely Revealed Books, testifying to the truth found therein and exposing the falsehood added therein (Ibn Kathir, *Tafsir Ibn Kathir*, Vol. 2, Pg., 91).

^[7] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 302.

^[8] Abdul Badee` Saqr, *At-Tajweed wa-`Ulum Al-Quran*, Pg., 20-1.

^[9] *Ibid.*, Pg., 14-7.

Tabari,¹⁰ and, *Tafsir Ibn Kathir*,¹¹ which explain the Quran through the Quran and also through the *Sunnah*, then by the statements of the companions, then the scholars of Islam, and then the general usage of the Arabi language by those who spoke it proficiently. These two books of *Tafsir* have become the primary resource of Quranic explanation and interpretation for those who seek knowledge in the Quran and its practical implementation as taught by Prophet Muhammad, peace be on him.¹²¹³

Prophet Muhammad ﷺ

“The Quran testifies to the status of Prophet Muhammad, peace be on him, by declaring that,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

{Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last [end] of the Prophets} (33:40).

Therefore, it is a pillar of the Islamic creed to believe that Muhammad, peace be on him, is Allah’s Last and Final Prophet and Messenger.”¹⁴

[10] Imam Abu Ja`far, Muhammad Ibn Jarir At-Tabari, author of, *Tafsir At-Tabari*, died in the year 310AH/922CE.

AH means, after the *hijrah*, meaning, Prophet Muhammad’s migration, from Makkah to Madinah, which occurred in 622CE. From now onward, Allah willing, we will mention the *hijri* then Christian-era dates, without adding AH or CE. Further, BH means, before the *hijrah*.

[11] Imam Isam`eel Ibn `Amr Ibn Kathir (700-774/1301-1372) based his *Tafsir*, that being, interpretation of the meaning contained in the Quran, on At-Tabari’s *Tafsir*. Imam Ibn Kathir was a student of imam Ibn Taimiyyah, the teacher of imam Ibn Qayyim Al-Jauziyyah.

[12] For a brief biography of Imam Ibn Kathir, refer to the first volume of the English translation of, *Tafsir Ibn Kathir*. For a complete biography of imams Ibn Jarir At-Tabari, Ibn Kathir and other Muslim scholars, refer to relevant volumes in the great book of Islamic history, *Siyar A`lam An-Nubalaa (Biographies of Famous Notables)*, authored by the renowned scholar of *Hadeeth*, Shams Ad-Deen Adh-Dhahabi (673-748/1274-1347).

[13] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 23-4.

[14] The Arabi edition of, *Tafsir Ibn Kathir*, Vol. 3, Pg., 650-2; Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 6-7.

Sunnah

Prophet Muhammad's tradition, which includes his statements and actions and also his agreeing to some statements and actions, is called, *Sunnah*, meaning, 'path; way; methodology; method; practices.'¹⁵

"The Quran declares that the Prophetic tradition, just like the Quran, is a revelation from Allah ﷻ,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

{Nor does he (Prophet Muhammad ﷺ) speak of (his own) desire; It is only a Revelation revealed} (53:3-4)."¹⁶

Islamic Law (*Shari`ah*)

"The Qur'an is the guide to what the Muslim believes. His external actions are regulated by Islamic law. 'In the Muslim view,' writes Roger Savory, 'the law is virtually as much the revealed will of God as is the Quran itself. In Islam, the religious law of *Shari'a* (literally, the 'straight path') theoretically governs the life of every Muslim in all its aspects."¹⁷

^[15] Suggested reading on the importance of Prophet Muhammad's *Sunnah*: Nasir Ad-Deen Al-Albani, *Al-Hadithu `Hujjatun bi-Nafsihi fi Al-A`hkami wa-l-`Aqa-id* (*The `Hadith is Proof Itself in Matters of Law and Creed*), Trans. Jalal Abualrub.

On *Hadeeth Terminology: Mukhtasar `Ulum Al-`Hadeeth* (*A Summary on, `Hadeeth Terminology*), authored by Ibn Kathir as a summary on a major reference on *Hadeeth terminology* authored by Abu `Amr Ibn As-Sala`h (577-643/1181-1245).

^[16] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 6-7.

^[17] Allah said in the Quran,

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴾

{Then We have put you (O, Muhammad ﷺ) on a *Shari`ah* (plain way of Our commandment [laws of Islâmic Monotheism]). So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not.} (45:18)

Therefore, *Shari`ah*, pertains to, 'legal ways, a plain way;' it does not necessarily mean that this way or path is straight.

Islam ordains and legislates a comprehensive yet easy to follow code of creed, acts of worship, rules for personal conduct, business transactions, political structure, economic legislation, social system, and military regulations. Thus, the word, 'theoretically,' is not accurate, to say the least. Even today, when the

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Since the *Shari'a* constitutes the will of God, any Muslim who violates it not only commits a crime, but also a sin. In other words, law and morals are aspects of religion, and jurisprudence is not only based on theology but has subsumed numerous elements which, from a western viewpoint, would belong to theology rather than to law."¹⁸

Muslim

"To be a Muslim, one must accept and believe in the Quran and *Sunnah* as the Divinely Revealed core resource, foundation and basis of Islam,

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

{And whosoever obeys Allāh and His Messenger (Muhammad ﷺ) he has indeed achieved a great achievement¹⁹} (33:71)."²⁰

The Four Schools of Thought (*Madhahib*)

"Within Sunni Islam, it is possible to distinguish four principal schools or 'ways' (*mathhab*): Hanafi, Maliki, Shafi'i, and Hanbali. These cannot properly be regarded as sects, because each is tolerated as orthodox by the others. Every Sunni Muslim belongs to one of these schools²¹ ... The oldest school is the Hanafi, named after the Iraqi scholar

Islamic law has largely been suspended in most Muslim countries, Muslims still pray, fast, give charity, perform 'Hajj and 'Umrah, conduct Islamic marriages, adhere –to a large extent- by Islamic marriage and divorce regulations, and conduct numerous Islamic business transactions. Also, Muslims, again to a large extent, still refrain from alcohol consumption, theft, rape, usury, treachery, deceit, murder, suicide and other crimes forbidden in Islam. These are all aspects of the Islamic *Shari'ah*. Consequently, *Shari'ah*, pertains to the, 'Path; Plain and Legal Ways of Islamic Monotheism;' it does not only pertain to civil law and political aspects, but also to every aspect of life and religion.

[18] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 302.

[19] will be entered to Paradise and saved from the Fire

[20] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 8-9.

[21] The majority of Muslims in current times nominally belong to the Four Schools of Thought, but mostly through inheritance not genuine knowledge in their respective *Madhahib*. The Four Imams never encouraged the creation of schools of thought that only follow their views. The Four Imams were major scholars of *ijtihad*; they encouraged and nurtured research and the pursuit of

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Abu Hanifa (d. 772), who emphasized the part to be played by well-informed individual interpretation (*ijtihad*²²) of the Qur'an and tradition where no general consensus had yet been reached. The second, named after Malik b. Anas (d. 801), accepted as authoritative the consensus of the Medina community but not the consensus of the Islamic community.²³ The third school was founded by al-Shafi'i (d. 826), the 'father of Islamic jurisprudence,' who taught that *ijma'*, or the general consensus of the Islamic community, should override the interpretation of a particular school, and who also held that reasoning by analogy could never be used to contradict a rule founded on the Qur'an, the *sunna* of the Prophet or *ijma'*. Ahmad b. Hanbal (d. 855), who had been a student of al-Shafi'i, objected to individual interpretation, reasoning by analogy and the validity of general consensus.²⁴ His followers insisted that Islamic law

Quranic and *Sunnah* evidence to support their views. They all stated that if their opinions run contrary to established *Sunnah*, then the *Sunnah* reigns supreme.

[22] "Linguistically, *ijtihad*, is a verb coming from the root-word, *juhd*, and pertains to striving in seeking a desired aim ... As a Jurisprudence term, *ijtihad*, pertains to striving to reach a verdict regarding a new occurrence by researching the resources where the ruling would probably be found."

This is the meaning given for *ijtihad* by imam Abu Muhammad, Ali Ibn Ahmad Ibn 'Hazm (384-456/994-1063), in his important resource book on Islamic Jurisprudence titled, *Al-I'htkam fi Usul Al-A'htkam*, Vol., 8, Pg., 587.

[23] Imam Malik Ibn Anas (d. 179/795) preferred practices of the people of Madinah, which were usually supported by religious texts (Ibn Taimiyyah, *Majmu' Al-Fatawa*, Vol. 19, Pg., 267). Ibn Taimiyyah said, "Where there is an action supported by a text [from the Quran and *Sunnah*], it takes precedence," meaning above other actions or perceived *ijma'* (consensus), "This is also the established opinion in the *Madhhab* of imam Ahmad [Ibn 'Hanbal]." Malik was among the third generation of Islam; the Prophet ﷺ said that the first three generations, starting with his generation, are the best generations ever (*Bukhari* 5949, and, *Muslim* 4601). The majority of the Prophet's companions lived in Madinah for years after the Prophet ﷺ died. Consequently, imam Malik considered the actions of the people of Madinah similar to religious texts, which was usually the case, because so many among the Prophet's companions and the second generation of Islam lived in Madinah and their knowledge in the *Sunnah* was greater than that of other areas. (Ibn Taimiyyah, *Majmu' Al-Fatawa*, offers more details about this topic.)

[24] Imam Ahmad Ibn Hanbal did not reject the validity of *ijma'* (consensus of Muslim scholars). Ibn Hanbal was among the staunchest followers of Quran and

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(*shari'a*) must be based on the Qur'an or on the traditions of the Prophet."²⁵

Status of Islam in the Muslim World in the Eighteenth Century CE

Muslims offered mankind a unique civilization that dominated much of the known world for more than a millennium. During this long period of time, Muslims were, by and large, world leaders in all aspects of civilization, social, scientific, military, educational, organizational and intellectual. Arab Muslims were only a minority in this world, which was based on Islam and its resources, the Quran and *Sunnah*. Many great Muslim powers rose and fell during this time.

There were three distinct, consecutive and powerful Islamic states [not counting the *Umayyads* of Spain] that were ruled by the Arabs of

the Prophet's *Hadeeth* according to the way the early generations of Islam understood and implemented these resources. He understood the status of *ijma`*. He only rejected unsubstantiated claims of *ijma`*, saying, "He who claims *ijma`* will be uttering a lie. What makes him certain in what he says? The scholars might have disagreed. Thus, one should only say that he is unaware of disagreement [rather than claim that consensus exists on a certain matter]." Imam Ahmad discounted claims of *ijma`* wherein a scholar *does not* really know if other scholars disagreed about a certain opinion. For instance, when imams Shafi'i and Abu Thaur described a certain ruling as being based on *ijma`*, they explained what they meant by saying, "We are unaware if there exists disagreement on this ruling." Ibn Taimiyyah stated that not having knowledge [of disagreement] does not necessarily mean that knowledge [of disagreement] does not exist (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 19, Pg., 271).

In contrast, when a scholar knows that no scholar disagreed with a certain ruling, such as the Prophet's companions choosing Abu Bakr (52BH-12AH/573-633) as the Prophet's successor, then this is a case of valid *ijma`* which Muslims are not allowed to contradict.

Majmu` Al-Fatawa: a vast collection of thousands of pages divided into dozens of volumes containing the writings of imam Ahmad Ibn Taimiyyah, who was reported to have authored more than five hundred books.

^[25] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 295.

Quraish, the Prophet's tribe, until 656AH/1259CE. The last of these states, the *Abbasi Khilafah* (Abbasid Caliphate) in Baghdad, was destroyed by the Mongols. The first state was the Rightly Guided Caliphs' reign, the *Al-Khulafaa Ar-Rashidun*, which lasted for thirty years after the Prophet's death in 631CE; it was successively led by four of the ten major companions of the Prophet, peace be on him.²⁶

The second was the, *Al-Khilafah Al-Umawiyyah* (Umayyad Caliphate), which was founded by one of the Prophet's distinguished companions, Mu'awiyah Ibn Abi Sufyan; this state lasted for about ninety years.

The first and second Caliphates ruled the entire Muslim World during their time.

The third state was the, *Al-Khilafah Al-Abbasiyyah* (Abbasid Caliphate), which ruled most of the Muslim world until its destruction by the Mongols.

All these historical events were duly recorded in the great encyclopedia of Islamic history, *Al-Bidayah wa-n-Nihayah*, authored by the major scholar and imam, Isam'eel Ibn `Amr Ibn Kathir. Shortly afterwards, the Arabs lost the Caliphate, which was later transferred to a mighty and devout Muslim nation, the `Uthmani (Ottoman) Turks, which

[26] The Rightly Guided Caliphs are: Abu Bakr As-Siddiq (d. 12/633), `Umar Ibn Al-Khattab (d. 22/643), `Uthman Ibn `Affan (d. 35/655), and `Ali Ibn Abi Talib (d. 40/660), may Allah be pleased with them. In an authentic `Hadeeth collected by imams At-Tirmidhi (2600), Abu Dawud (3991), and Ahmad (16521), Al-`Irbadh Ibn Sariyah said that Allah's Prophet ﷺ said,

"أُوصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشُ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ
وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَالَّةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ
عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ "

"I order you to fear Allah and to hear and obey (your Muslim leaders), even if it was an Ethiopian slave. Verily, those who will live longer among you will witness many disputes and divisions. Beware of matters of innovation, because they are heresies. Those among you who live longer until that time let them adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs; hold to it with your back teeth!" (Al-Albani graded this `Hadeeth as *Sahih* (authentic); Al-Albani, *Sahih Sunan Abi Dawud* 3851).

ruled a great part of the Muslim world, until it was formally abolished in 1924 by Kamal Ataturk.

Al-Khilafah Al-`Uthmaniyyah, the Ottoman Empire, was a unique world power, especially militarily, until the eighteenth century. Albert Hourani wrote, "Whether they lived within the Ottoman Empire or outside its frontiers, those who professed faith in Islam and lived through the medium of the Arabic language had something in common which was deeper than political allegiance or shared interests. Among them, and between them and those who spoke Turkish or Persian or the other languages of the Muslim world, there was the common sense of belonging to an enduring and unshaken world created by the final revelation of God through the Prophet Muhammad, and expressing itself in different forms of thought and social activity: the Qur'an, the Traditions of the Prophet ... the fast of Ramadan, observed at the same time and in the same way by Muslims everywhere ... All these activities preserved the sense of belonging to a world which contained all that was necessary for welfare in this life and salvation in the next."²⁷

Further, J. E. Peterson remarks on the Ottoman Empire, "The Ottoman dynasty was descended from a principality in Anatolia founded by a Turkish clan in the 13th century. The Ottoman state conquered Constantinople in 1453 (renaming it Istanbul) and began a gradual expansion that established Istanbul's authority across most of the Arab world, as well as what is now Turkey and the Balkans."²⁸

In the eighteenth century, however, Muslims and Muslim states were experiencing an accelerated, overall steady decline, a trend that started generations earlier. In comparison, the West was steadily flourishing in all spheres of social life, industry, medicine, education, science, and most notably, military technology and power. Muslims were divided, weak and suffering from social, industrial, educational, scientific, economic, and military decline. Most importantly, religious stagnation, and often, outright deprivation was prevalent, even though there were still a few major Islamic powers, such as and foremost, the *`Uthmani* (Ottoman) Caliphate.

^[27] Albert Hourani, *A History of the Arab Peoples*, Pg., 256-7.

^[28] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 123.

However, overall, the Ottoman state was well on its way to becoming 'the Sick Man of Europe,' and gradually sliding towards complete destruction. According to, *The Cambridge Encyclopedia of the Middle East and North Africa*, "A combination of profitable conservatism, embedded deep within the religious establishment, the bureaucracy and the military, and economic peripheralization (increasing engrossment of long-distance trade by either *dhimmi*²⁹ elements — mainly Greek — or outsiders operating under the provisions of the capitulations), conspired to render merely quaint and backward what had once been a powerful and a unique state."^{30/31}

Many factors led to the decline of the Ottoman state during the seventeenth and eighteenth centuries among them is the tenacious interference of the West in Muslim affairs, especially through the initiation of the Capitulations System. This was a system designed to circumvent the independence and the authority of the Ottoman state.

Karen Armstrong wrote, "...by the end of the eighteenth century the most alert Muslims had been forced to recognize that Europe had overtaken them. The Ottomans had inflicted stunning defeats on the European powers in the early days, but by the eighteenth century they could no longer hold their own against them, nor deal with them as equals. In the sixteenth century Suleiman had granted European traders diplomatic immunity. The treaties known as the Capitulations (because they were formulated under capita: headings) meant that European traders living in Ottoman territory were not required to observe the law

^[29] *Dhimmi*, pertains to non-Muslims who live under Muslim rule. The Islamic state is required to protect them and allow them to freely seek means of sustenance and be able to engage in trade and business. These Islamic rulings are especially important for Muslims to protect, since the Prophet ﷺ said,

" مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ "

"Whoever kills a Mu`ahad (Dhimmi), shall not smell the scent of Paradise" (Bukhari 2930).

However, Muslims should never be second-class citizens in their own state in favor of non-Muslims as happened under the reign of the Capitulations.

^[30] This is in reference to the Ottoman state.

^[31] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 76.

of the land; their offences were tried according to their own laws in their own courts, which were presided over by their own consul. Suleiman had negotiated these treaties with the nations of Europe as an equal.³² But by the eighteenth century it was clear that these Capitulations were weakening Ottoman sovereignty, especially when they were extended in 1740 to the Christian *millet*s in the empire, who were now 'protected' like the European expatriates, and no longer subject to government control.³³ By the late eighteenth century the Ottoman Empire was in a critical state ... The West, however, was going from one triumph to another. But the Ottomans were not unduly worried ... Muslims had not yet realized that Europe had evolved a wholly different type of society since the Ottoman Empire had been established, that they had now pulled irrevocably ahead of Islamdom and would shortly achieve world power."³⁴

Albert Hourani also affirmed the role the Capitulations played in the rapid decline of the Ottoman Empire towards the end of the eighteenth and the beginning of the nineteenth centuries. He wrote, "In 1569 France was given concessions [by the Ottomans] (Capitulations), regulating the activities of merchants and missionaries; these were modeled upon earlier privileges given to merchants of some of the Italian cities, and were later

^[32] This description is hardly indicative of might and equal strength, but of shameless weakness and surrender of political sovereignty.

^[33] Usage of political, economic and military might in forcing other nations to open the doors freely for European Christian missionaries is an age-old Western practice, still established, and still maintained, by the 'Secular' West.

^[34] Karen Armstrong, *Islam, A Short History*, Pg., 136-7.

Westerners have an obsession in equating Islam, a religion, with Western Civilization. Muslim Civilization is the better choice to compare to other civilizations. Muslim Civilization is the product of cultural, social, economic, military and political conditions created by Muslims and does not necessarily mean that all these aspects were derived from the original resources of Islam or are purely Islamic. Rather, these aspects are as Islamic as the degree to which Muslims incorporate pure Islamic tenets into them. Likewise, the Western Civilization is not Christianity, even though it is based on the Judeo-Christian tradition, or it claims. There were many factors, one of them Christianity, that created and comprised what is now described as the Western Civilization. Westerners seem to think that whenever Muslims are weak at a time when the West is strong, then they have achieved dominance against Islam, when in fact they may have merely won a battle against their Muslim contemporaries.

given to other European powers. The main states of Europe had permanent embassies and consulates in the empire which became part of the states-system of Europe, although it did not itself send permanent missions to European capitals until much later. Until the middle of the eighteenth century, the relationship could still be regarded by the Ottomans as being broadly one of equal strength. In the late fifteenth the disciplined professional army of the sultan, using firearms, had been a match for any in Europe. In the seventeenth the Ottomans made their last great conquest, the island of Crete, taken from the Venetians. By the early eighteenth, they were dealing with European states on a level of diplomatic equality, instead of the superiority which they had been able to maintain at an earlier time, and their army was regarded as having fallen behind others in organization, tactics and the use of weapons, although not so far behind that efforts could not be made to strengthen it within the existing system of institutions. Trade was still carried on within the bound of the Capitulations. In the last quarter of the century, however, the situation began to change rapidly and dramatically, as the gap between the technical skills of some western and northern European countries and those of the rest of the world grew wider. During the centuries of Ottoman rule there had been an advance in technology and a decline in the level of scientific knowledge and understanding.”³⁵

Hourani continued, “Beyond the frontiers of the empire, in the Arabian peninsula, the impact of European power was scarcely felt. In central Arabia, the Wahhabi state was destroyed for a time by the expansion of Egyptian power, but soon revived, on a smaller scale. ... Even at best, the indigenous governments which tried to adopt new methods of rule and preserve their independence could act only within narrow limits. The limits were imposed first of all by the European states.³⁶ Whatever their rivalries, they had certain common interests and could unite to further them. They were concerned first of all to widen the field in which their merchants could work. They all opposed the attempts

[35] Albert Hourani, *A History of the Arab Peoples*, Pg., 258-9.

[36] They acted with ferocious greed and ruthlessness to monopolize power and trade; on the one hand disallowing Islamic states from adopting new technological methods that would have allowed them to compete with Europe, while fighting and ridiculing Islam on the other hand and accusing it of being the cause behind the backwardness that plagued the Muslim world at that time.

of rulers to maintain monopolies over trade.³⁷ By a series of commercial conventions, they brought about a change in customs regulations: in the Ottoman Empire the first of these was the Anglo-Ottoman convention of 1838; in Morocco a similar one was made in 1856. They obtained the right of merchants to travel and trade freely, to maintain direct contacts with producers, and to have commercial disputes decided in special tribunals, -not in Islamic courts under Islamic law.³⁸ Because of the influence of ambassadors and consuls, the Capitulations were turning into a system by which foreign residents were virtually outside the law."³⁹

Karen Armstrong suggested another reason for the decline of Islamic states in the eighteenth and nineteenth centuries. She wrote that, "...the three great empires⁴⁰ were all in decline by the end of the eighteenth century. This was not due to the essential incompetence or fatalism of Islam, as Europeans often arrogantly assumed. Any agrarian polity had a limited lifespan, and these Muslim states, which represented the last flowering of the agrarian ideal, had simply come to a natural and inevitable end. In the pre-modern period, Western and Christian empires had also experienced decline and fall. Islamic states had collapsed before; on each occasion, Muslims had been able to rise phoenix-like from the ruins and had gone on to still greater achievements. But this time, it was different. The Muslim weakness at the end of the eighteenth century coincided with the rise of an entirely different type of civilization in the West, and this time the Muslim world would find it far more difficult to meet the challenge."⁴¹

Further, Philip Hitti offered yet another insight into the reason Arab provinces suffered a state of stagnation under Ottoman rule. He stated that, "...no intellectual work of high order could be expected under the political and concomitant social and economic conditions that prevailed in Arab states under Ottoman rule. But the source of evil went deeper. The Islamic creative spark had faded away centuries before the advent of

[37] But, they strived hard to maintain monopolies over trade, for themselves.

[38] Thus, they became a superior class of non-citizens who lived and prospered in other people's countries above the indigenous, suppressed population.

[39] Albert Hourani, *A History of the Arab Peoples*, Pg., 274.

[40] The Ottoman; the Indian Muslim Mughul; and the *Shiite* Persian states

[41] Karen Armstrong, *Islam, A Short History*, Pg., 137-8.

the Turks.⁴² The complete victory of scholastic theology beginning with the thirteenth century, the ascendancy of the orthodox and the mystics in the spiritual realm, the decay of the scientific spirit and the prevalence of uncritical reverence for the past and adherence to tradition militated against scholarly investigation and productivity.⁴³ The fetters which bound Arab intellect did not begin to loosen until the early nineteenth century under the impact of the West."⁴⁴

A fundamental reason behind Muslim decline in this era is characterized by the fact that adherence to Islamic law and creed weakened steadily throughout the Muslim world, especially regarding fundamental Islamic knowledge. This was a predictable consequence of the eradication of the Arabi language as the language of state, religion, science and social life; it became ignored, oppressed and suppressed.

As one Western historian put it, with shame on the part of Muslims, "In Greater Syria the foundation of schools and other educational establishments in the 1830s by European and American missionaries contributed considerably to the revival and revitalization of the Arabic language, whose importance both as an official and as a literary language had declined sharply during the centuries of Ottoman rule."⁴⁵

[42] This is an exaggeration, because Muslim creativity gradually grew less, coinciding with their adherence to the religion growing weaker. When the Turks extended their influence over many Arab provinces, the trend continued. However, Muslims were still enjoying far better conditions than those prevailing during the time Muhammad Ibn Abdul Wahhab started his reformist movement.

[43] It appears that Hitti, an Arab Christian scholar who lived and worked in the West, is referring to the fanatical, blind following of *Madhahib* that prevailed even among many scholars at that time, especially after claims were made that the doors to performing *ijtihad* were closed. However, it is not clear what he meant by the ascendancy of the orthodoxy as Westerners in general are ill-informed about what is an original aspect of Islam as compared to what was invented. They also seem to resist any attempt at returning Muslims to the practices established by the early Islamic era, for obvious reasons. It is during that era that Muslim creativity was at its highest and most innovative, especially noting the significant role *ijtihad* represents in addressing new conditions not directly covered or addressed by texts of the Quran and *Sunnah*.

[44] Philip K. Hitti, *History Of The Arabs*, Pg., 741-2.

[45] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 81.

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These factors, including the decline of the Arabi language, led to a flourishing of rigid adherence to four schools of thought only, literally closing the doors to *ijtihad* [as called to by some medieval teachers], and also the proliferation of polytheistic and mystical practices and ideologies. Explained Gene Gurney, "Islam⁴⁶ was still strong in the Hejaz but weak or nonexistent elsewhere in Arabia. Animistic practices had been resumed in the interior and integrated into Islamic rituals. Although developed by desert people,⁴⁷ Islamic tenets and values needed an urban setting in order to flourish.⁴⁸ Islam presumed a settled life or at least

State policy towards the Arabi language instituted by the Ottomans and implemented for centuries led to weakening its role in the Muslim world and created a tremendous barrier between most Muslims and the original resources of Islam, which are entirely in Arabi. Under these circumstances, all types of religious innovations, blind following of *Madhahib* and mystic practices flourished. All this had a significant role in the devastating state of affairs that Muslims, in general, have suffered from in past centuries. Sadly, the revival of Arabi was helped more by Western Christian missionary efforts than Ottoman efforts in the latter centuries of Ottoman rule.

[⁴⁶] He means popular Islam since by then, Islam had been unjustly modified in different ways to include various un-Islamic practices and ideas.

[⁴⁷] Muslims believe that Islam is the Final Revelation from Allah, the Creator of everything, to humankind and that Muhammad, the son of Abdullah, may Allah's peace and blessings be on him, is Allah's Final and Last Prophet and Messenger. It is a divine religion and was not developed by desert people, even though it brilliantly addressed their unique issues and needs. Muhammad, the Prophet of Islam ﷺ was not a Bedouin. He was born in the major urban center in Arabia, Makkah, into the most senior Arab tribe, the Quraish. Makkah was a commercial hub; its unique status greatly enhanced by the presence of the Sacred House, the Ka`bah, which was, and still is, held sacred by Arabs and all Muslims.

[⁴⁸] Islam does not encourage nomadic life; the Prophet ﷺ said,

" مَنْ بَدَا جَفَا "

"Whoever lives like a nomad acquires harshness" (Ahmad Ibn `Hanbal, *Al-Musnad* 8481; Al-Albani graded this `Hadeeth as authentic, from the *Sahih* grade; Al-Albani, *Sahih Al-Jami` As-Sagheer* 6124).

Those who live in the desert become harsh due to lessened association with people according to: Muhammad Abdul Ra`hman Ibn Abdul Ra`heem Al-Muparakfuri (1283-1353/1866-1934), *Tu`hfah Al-A`hwadhi bi-Shar`h Jami` At-*

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access to one. The Najd,⁴⁹ although perforce inhabited mostly by tribes on the move, did possess some settlements where rudiments of Islam were taught. Uyaynah, not far from the main Saudi settlement at Dariyah, was one of these."⁵⁰

Flourishing of Mysticism

In the era under discussion, the religion became weak at a time when ignorance and practices condemned in Islam as polytheistic flourished among Muslims and were considered normative. Sufism played a major role in this weakness. Philip Hitti wrote, "Besides introducing a form of monasticism and ritual the Sufis made other contributions to Islam.⁵¹ They were evidently responsible for the diffusion of the rosary (*subhah*) among Moslems.⁵² Today only the puritanical Wahhabis eschew the

Tirmidhi (which contains explanation of `Hadeeths found in, *Jami` At-Tirmidhi*), the explanation of `Hadeeth No., 3459.

Yet, Islam's tenets are easy for humankind to learn and implement,

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴾

{*And We have indeed made the Qur'ân easy to understand and remember; then is there anyone who will remember (or receive admonition)?*} (54:17)

Imam Bukhari said that Matar Al-Warraaq explained this *ayah*, by saying, "Is there is a student seeking to learn its knowledge for he will be helped to learn it?" Also, Islam can and does flourish in all environments. Currently, there are more than a billion and a half Muslims living in every part of the earth and in every cultural and geographical setting.

[⁴⁹] "Nejd ... or, Najd ... region, central Saudi Arabia. Riyadh, the country's capital and major city, is located there. The Nejd is a vast plateau from 2,500 to 5,000 ft (762–1,524 m) high." (*The Columbia Encyclopedia*, Sixth Edition).

[⁵⁰] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105.

[⁵¹] The examples Hitti offered here pertain to *bid`ah*, that is, innovation in the religion, in addition to polytheistic practices that have flourished among Muslims because of mystical sects.

[⁵²] This book expounds on the topic of *Subhah*.

rosary, regarding it as an innovation (*bid`ah*).⁵³ Of Hindu origin, this instrument of devotion was probably borrowed by the Sufis from the Eastern Christian churches and not directly from India. During the Crusades the rosary found its way into the Roman Catholic West. ... Moreover, Sufism founded and popularized the cult of sainthood.⁵⁴ Veneration of saints finds no sanction in the Koran. It sprang up, following the Christian practice,⁵⁵ in response to the mystic call and to meet the need of bridging the gap between man and God in Islamic theology.⁵⁶ While there is no formal canonization in Islam, popular acclaim based upon the performance of miracles (*karamat*⁵⁷) constitutes a saint (*wali*, friend of God⁵⁸). By the twelfth century the original feeling

^[53] Linguistically, *bid`ah*, means, "What was made without precedence; the meaning here (in Islamic law) pertains to an act that was not legislated in the Book (Quran) or *Sunnah*" (Muhammad Ibn Isma`eel As-San`ani (1099-1182/1687-1768), *Subul As-Salam (Paths of Safety)*, Vol., 1).

Imam As-San`ani was a contemporary of Muhammad Ibn Abdul Wahhab.

^[54] A better term to use than saints is, 'righteous people.' Islam does not have the concept of sainthood as Christianity and other cultures do.

^[55] Frequently and consistently, the Prophet ﷺ called on Muslims to defy and contradict Christian, Jewish, *Majusi* (Fire-Worshipper) and pagan traditions. Examples can be found in, *Sahih Al-Bukhari` Hadeeths* no. 3203, 3551, and 5442, and, *Sahih Muslim, Hadeeths* no. 382, 383 & 3926. He ﷺ repeated his stance in this regard so often that the Jews said, "This man does not wish to leave any of our matters (traditions) without contradicting it" (*Muslim* 455).

^[56] This path led some of those involved in mysticism to remove all gaps between man and the Creator, Allah, by claiming that they have become one with God (*Al-Itti`had*), or that everything is God (*Wa`hdat Al-Wujud*). These ideas contrast sharply, and are in total contradiction, to the heritage of *Tau`heed* established by Muhammad ﷺ. For instance, Al`Husain Ibn Mansur Al`Hallaj (d. 309/921), an earlier deviant *Sufi* who was executed for his heretic beliefs, said, "Creation embraced various beliefs in the Lord; I embrace all of that which creation embraced of creeds" (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 2, Pg., 311).

^[57] *Karamat*, is Pl. for, *Karamah*

^[58] Imam Ibn Abi Al`Izz Al`Hanafi said, "Imam Ash-Shafii said, 'If you see a man walk on water and fly in air, then do not be deceived by his matter, until you judge his ideas according to the Book (Quran) and *Sunnah*.'"

Ibn Abi Al`Izz said this after imam Abu Ja`far At-Ta`hawi had earlier stated that, "We do not believe in fortunetellers, soothsayers, or whoever makes a claim that runs contradictory to the Book (Quran), *Sunnah* and *ijma`* (consensus) of the

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common to both Sunnites and Shi`ites that the invocation of saints was an idolatrous form of worship had been dissipated by a philosophical reconciliation of sainthood with orthodox principles effected mainly through Sufi influence."⁵⁹

ummah (Muslims)" (*Shar`h Al-`Aqeedah At-Ta`hawiyah*, Ibn Abi Al-Izz Al-`Hanafi, Pg., 508 & 502, respectively). Also, imam Ibn Taimiyyah said, "Muhammad ﷺ was sent to every person ... regarding every aspect of the religion, whether apparent or concealed, and whether pertaining to the creed, inward belief, path, or law. Consequently, there is no creed except his creed, no truth except that he brought, no path except his path, and no law except his law. None among creation can achieve closeness to Allah or earn His pleasure, Paradise, honor and *walayah* (support and aid), except by obeying Muhammad ﷺ inwardly and outwardly, in statement and in action, whether apparent or concealed, and whether pertaining to the heart's statement, creed, inner-belief and truth, or statements of the tongue, or actions of the limbs. The *wali* (supporter) of Allah is only those who obey the Prophet ﷺ inwardly and outwardly. ... Accordingly, whoever does not believe in the news the Prophet ﷺ brought, nor dedicates them-self to his obedience concerning all that he has ordained and ordered, whether pertaining to matters concealed in the heart, or apparent actions taken by the limbs, **is not a believer**, let alone being a *wali* of Allah, even if they perform abnormal [miracle-like] actions." (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 10, Pg., 430).

^[59] Philip K. Hitti, *History Of The Arabs*, Pg., 348.

Status of Islam in Najd, Central Arabia, Just Before Muhammad Ibn Abdul Wahhab Started his Movement

Several earlier historians, such as the distinguished scholars [ʿUthman] Ibn Bishr,⁶⁰ [ʿHusain] Ibn Ghannam,⁶¹ and later, Maʿhmud

^[60] ʿUthman Ibn Abdullah Ibn Bishr Al-ʿHanbali An-Najdi (d. 1290/1873) wrote, *ʿUnwan Al-Majd fi Tarikh Najd*.

Dr Nasir At-Tuwaim stated that, *ʿUnwan Al-Majd*, is “A lengthy book, in two volumes, wherein ʿUthman Ibn Abdullah Ibn Bishr recorded the biography of Shaikh Muhammad Ibn Abdul Wahhab and the events that occurred between the years 1158-1267AH/1745-1850CE. Some Orientalists mentioned this book among their references, among them Philby, in his book, *Arabia*, and Margoliouth is his article titled, *Wahhabiya*. Philby said that ʿUthman Ibn Abdullah Ibn Bishr Al-ʿHanbali is the historian who, in the fifth decade of the nineteenth century, chronicled the history of his predecessors relying on knowledge and research; his book comes second in status after ʿHusain Ibn Ghannam’s. ... We [Nasir Tuwaim] should state that history recorded by Ibn Bishr is more detailed in its description of various events than Ibn Ghannam’s. ... Ibn Bishr’s book is one of the most reliable regarding the history of the Shaikh and his *Daʿwah*, but few Orientalists relied on this authentic resource.” (Nasir At-Tuwaim, *Ash-Shaikh Muhammad Ibn Abdul Wahhab: ʿHayatuh wa-Daʿwatuh fi Ar-Ruʿyah Al-Istishraqiyyah* (Shaikh Muhammad Ibn Abdul Wahhab: His Biography and Mission From Orientalist Perspectives), Pg., 23-4)

^[61] ʿHusain Ibn Ghannam wrote, *Raudhat Al-Afkar wal-Afham* (Garden of Thought and Contemplation). Dr, Nasir At-Tuwaim said, “*Raudhat Al-Afkar*, by ʿHusain Ibn Ghannam, is a lengthy book in two volumes. It starts with introductory chapters, followed by a biography of Shaikh Muhammad Ibn Abdul Wahhab then narrates the battles that took place between 1159-1212AH/1746-1797CE, then reports the correspondences Shaikh Muhammad Ibn Abdul Wahhab wrote. Several Orientalists mentioned this book among their references; those who did rely on it as a reference had less error than those who didn’t. In his book, *Arabia*, especially the preface, Philby said that Ibn Ghannam’s book has not been adequately used as a reference on its topic. ... Philby described ʿHusain Ibn Ghannam as the chief chronicler for Arabia, and thus, Philby remarked, he faithfully used Ibn Ghannam’s book in the first chapter of his, *Arabia*. ... Also, Margoliouth quoted, *Raudhat Al-Afkar*, as a resource book in his articles titled, *Wahhabiya*. ... However,

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Shukri Al-Alusi⁶² described the religious conditions that persisted in Najd when Muhammad Ibn Abdul Wahhab started his mission. They stated that Najd was plagued by widespread superstitious practices and deviant ideas that contradict the very essence of Islam. There were many [venerated] gravesites that were claimed to belong to various companions [of the Prophet ﷺ]. Gravesites were worshiped, and 'Muslims' used to perform pilgrimages to graves and invoke the dead for help.⁶³

For example, there was the gravesite of Zaid Ibn Al-Khattab⁶⁴ in Jubailah, a town near `Uyainah, where pilgrims used to humbly invoke Zaid ﷺ⁶⁵ to fulfill their needs. The same was practiced in the area of

he only quoted it in one paragraph describing polytheistic practices that flourished in Arabia. ... *Raudhat Al-Afkar*, is one of the oldest and most reliable resources, because its author was a contemporary of the *Da`wah* of Ibn Abdul Wahhab, may Allah grant him His Mercy, and had intimate knowledge of the Shaikh and his mission, as well as, recording various events that occurred in that time. However, many Orientalists did not rely on this book for reference [as stated]." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 22-3.

[62] Al-Alusi (1273-1342/1857-1924) wrote a book on the history of Najd titled, *Tarikh Najd*, published in 1925.

Dr. Nasir At-Tuwaim said, "Several Orientalists mentioned this book among their references, including H. Laoust in his article, *Ibn Abd Al Wahhab*, published within, *Encyclopedia of Islam*. Al-Alusi's book is considered among the brief biographies on the history of Najd and the *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab, may Allah grant him His Mercy. The author, Al-Alusi, relied on the books of Ibn Ghannam and Ibn Bishr. Shaikh Muhammad Bahjat Al-Athari, may Allah grant him His Mercy, who wrote a commentary on Al-Alusi's book, said that in it, 'Al-Alusi explains the Islamic *Salafi Da`wah*.'" (Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 24-5).

[63] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, 4th ed., Pg., 22. Shaikh Ibn Baz praised this book and wrote an introduction for it.

[64] Zaid Ibn Al-Khattab, the older brother of the second Caliph Umar Ibn Al-Khattab, may Allah be pleased with both of them, was martyred during the battle of Yamamah in the 12th year after the *hijrah*/633CE (Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam An-Nubalaa* (*Biographies of Famous Notables*)).

Imam Adh-Dhahabi died in 748/1347.

[65] ﷺ, or, '*Radhiya>Allahu `anhu,*' means, 'May Allah be pleased with him;' it is recited for the benefit of the Prophet's individual male companions. ﷺ, or,

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Dar`iyyah where a gravesite belonging to one of the [Prophet's] companions was claimed to exist. Also, there were revered caves, each with its own mystical story behind it. In the town of Manfu`hah there were male date-trees that became the center of superstitious practices; unwed women visited the date-trees and invoked them to grant them husbands within a year's time. In the area called, Shi`b Ghubaira, the gravesite of Dhirar Ibn Al-Azwar,⁶⁶ may Allah be pleased with him, unimaginable acts of polytheism and superstition were practiced there.⁶⁷

These dire conditions radically and completely contradict the essence of Prophet Muhammad's Message, which is founded on Allah's Islamic Monotheism, that being, *Tau`heed*, and on total obedient to His Prophet, peace be on him.

'*Radhiya-Allahu `anha*,' is recited after mentioning the Prophet's individual female companions (meaning, his female followers).

^[66] According to, Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam An-Nubalaa*, Dhirar Ibn Al-Azwar ؓ died in the 13th year after the *hijrah* (634CE), in the Battle of Ajnadain, between the towns of Ramlah and Bait Jibrin, in Palestine, or [according to another report], he died later in Al-Jazeera, in Iraq.

Muslims are encouraged to invoke Allah for His Pleasure, by saying, '*Radhiya Allahu `Anhum*' ؓ, for the benefit of the Prophet's companions, in appreciation for their great, blessed efforts in establishing Islam throughout the world. They provided all Muslim generations with a good example on how to be a sincere, knowledgeable and dedicated Muslim and how to conduct religious and life affairs according to the Quran and Prophetic tradition. Accordingly, they are held in the highest esteem among all sincere Muslims who understand Islam and appreciate the role played by the Prophet's companions in establishing his religion on firm grounds in all spheres of life and religion.

^[67] This section is based on the exemplary book titled, *Shaikh Muhammad Ibn Abdul-Wahhab: `Aqeedatuh As-Salafiyyah wa-Da`watuh Al-Isla`hiyyah wa-Thanaa-u Al-`Ulama `Alaih* (*Shaikh Muhammad Ibn Abdul Wahhab: His Salafi Creed, Reformist Movement and Scholars' Praise of Him*), by Judge of the *Shari`ah* Court in Qatar, Ahmad Ibn `Hajar Ibn Muhammad Al-Butami, with introduction and commentary by Shaikh Abdul `Aziz Ibn Abdullah Ibn Baz (Pg., 22-3).

Judge Al-Butami's book is of tremendous scientific value and among the unique and accurate records of the *Da`wah* popularly known as, the *Wahhabi* Movement. It should be translated into English in its entirety for non-Arabi speakers to benefit from the information contained in it. We also benefited from it throughout this research, and translated many of the articles written by Arab and non-Arab Muslim authors that Al-Butami collected within his book.

In Western Arabia, known as the `Hijaz, gravesites of the Prophet, peace be on him, his companions and family members, may Allah be pleased with them, were also the subject of veneration and invocations for help [in times of comfort and in difficult times]. Similar conditions existed in Basra and other areas of Iraq, the *Ash-Sham* area (Syria, Lebanon, Palestine and Jordan), Egypt, Yemen and many other parts of the Islamic world.⁶⁸

These practices became the norm and the established religion, even though they contradict the very essence of Islam.⁶⁹

In, *Muhammad Ibn Abdul Wahhab*, Shaikh Ali Tantawi wrote that many types of *bid`ah*⁷⁰ flourished before Muhammad Ibn Abdul Wahhab

[68] These practices, which are *Sufi* in essence, reached every area in the Islamic world where the Ottomans ruled. Even though the Ottomans had strong faith and religious dedication in the beginning of their reign, the fact that they led a campaign to reduce the Arabi language to a secondary status, led to a severe decline in Islamic knowledge, especially among the masses. The Ottomans themselves were not scholars and, in the atmosphere of ignorance that later prevailed in the Muslim world under their rule, *Sufism* and superstition flourished and were protected by the state. Naturally, it was the Ottoman state that led the resistance against the reformist movement of Muhammad Ibn Abdul Wahhab. By the eighteenth century, the Islamic Ottoman Caliphate was already becoming, 'The Sick Man of Europe,' suffering under the tedious influence and interference of the British, Russian, French and Austrian Empires. Had the Ottomans joined hands with Muhammad Ibn Abdul Wahhab, the legendary Turkish military endurance coupled with the enthusiasm that Ibn Abdul Wahhab's reformist movement instilled in its followers might have changed the course of history and saved the Muslim world from falling under, and behind, Europe. Instead, what Allah decided came to pass,

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾

{And whatever of misfortune befalls you, it is because of what your hands have earned; And He pardons much} (42:30).

[69] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 23.

[70] Imam Ad-Darimi (219), collector of *Hadeeth*, reported that Prophet Muhammad's companion, Abdullah Ibn Mas'ud, said, "Practicing *Sunnah* moderately is better than committing *bid`ah* vigorously" (An authentic narration; Al-Albani, *Salat At-Tarawee`h* 7).

was born, "...and people believed that they could obtain benefit and fend off harm by invoking [or venerating deceased] messengers, righteous people, tombs, trees, domes and monuments.⁷¹ They invoked these objects for different needs and called (supplicated to) them in times of distress.⁷² They vowed to them and slaughtered in their name. Revering the dead became popular. Najd had the biggest share in this new *Jahiliyyah*,⁷³ because its people at that time combined ignorance, nomadic life, poverty and division. In every part of Najd there were as many chieftains as there were villages.⁷⁴ Every town had an *Amir* (prince or leader) and every area had a group of nations. Every province had a grave which was built up, or a tree with a mystical story behind it, under the care of a devil-priest from among humankind who beautified *kufur* (disbelief) to people and called them to believe in graves, slaughter in their sake, revere them and invoke Allah next to [and also through] them. ... The scholars were few and the rulers were tyrannical and unjust. People were in utter confusion, invading each other, and the strong among them assailed the weak. This is the environment to which

[71] These were built around graves of deceased righteous people, or often, what is falsely claimed to be graves of deceased righteous people. For instance: "As for the monument in Cairo called, 'Tomb of the Head [the severed head of `Husain Ibn Ali, the Prophet's grandson],' the historians who wrote about the death of `Husain agree that his head was not buried in Egypt, and thus, know for certainty that claiming otherwise is a lie. ... Cairo was built three hundred years after `Husain was killed. Indeed, Ibn Di`hyah exposed this fabricated monument in his book, *Al-`Ilm Al-Mash-hoor*, and stated that `Husain's head was buried in Madinah, according to Zubair Ibn Bakkar. ... As for `Husain's headless body, there is a consensus that it was buried in Karbala (in Iraq)." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 27, Pg., 491).

[72] In one of his books, Muhammad Ibn Abdul Wahhab mentioned *ayah* 8:9 as evidence for dedicating the act of *istighathah* (seeking help) to Allah Alone, in times of distress and in times of comfort,

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴾

{(Remember) when you sought help of your Lord and He answered you} (Muhammad Ibn Abdul Wahhab, *Al-Qawa`id Al-Arba`ah (The Four Fundamentals)*, Pg., 16).

[73] The Pre-Islamic Era of Polytheism and Ignorance is called, *Jahiliyyah*.

[74] Had this situation persisted, today we would have tens of mini-states in Arabia all of them weak and at war with each other.

Muhammad Ibn Abdul Wahhab was [born and] reared. He witnessed the sun of Islam setting and the darkness of *kufir* (disbelief) growing and flourishing."⁷⁵

Conclusion

"In the course of the long history of Islam, some [of] its adherents had come to feel at different times that some of their coreligionists had deviated from what they considered to be the basic tenets of the faith. The 18th century Arabia was one such area. It was strongly felt that strict monotheism, the bedrock of pristine Islam, had become diluted and had got overlaid by accretions. Philby, the well-known historian of Saudi Arabia basing himself on an authoritative Arab historian of the Wahhabi Movement, writes that, 'Forgetting the pure Islamic doctrine of the Oneness of a jealous Cod, they had gone a-whoring after minor prophets and saints, living and dead. The process had, of course, been gradual and spread over many centuries, with the result that the Arabs of the early eighteenth century had come traditionally to regard their backsliding as the true faith.' The more manifest example of all this at the popular level was the practice of seeking the holy⁷⁶ men's intercession for God's favours and the visiting of the tombs of religiously eminent personages or the dead saints. Among such places were the tombs of Zaid ibn al Khattab at Wadi Hanifa, that of some of the Companions of the Prophet at Dar'iyah and that of Dhirar ibn al Azwar in Wadi Ghubaira. There were even some trees and caves with supposedly miraculous powers. At a higher level it was felt that after the crystallization of the four *madhahib* (schools) of Islamic jurisprudence the doors of *ijtihad* had been virtually closed.⁷⁷ The Muslims had fallen into a kind of torpor, and they were

^[75] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 150-1.

^[76] more accurately, righteous, instead of, holy

^[77] "There are four traditional Sunni Schools of Thought, offering opinions regarding minor aspects of the Islamic law. They are: the *Hanafi* (founded by imam Abu `Hanifah An-Nu`man), the *Maliki* (founded by imam Malik Ibn Anas), the *Shafi'i* (founded by imam Muhammad Ibn Idris Ash-Shafi'i) and the *Hanbali* (founded by imam Ahmad Ibn `Hanbal). All four of these imams clearly stated that when their opinion is found to be in contradiction to an established action or

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awakened from it only after the penetration of western influence through political expansion and Christian missionary efforts. The reform movement led by Muhammad bin Abdul Wahhab has to be viewed against this background.”⁷⁸

Characteristics of the `Hanbali School of Thought

Muhammad Ibn Abdul Wahhab was instructed in the `Hanbali Madhhab (School of Thought), especially since his father and grandfather were renowned scholars in the `Hanbali Madhhab. The `Hanbali Madhhab refers to the great imam of *Sunnah*, imam Ahmad Ibn `Hanbal, and his *Madhhab* is the most stringent regarding literal obedience to the *Sunnah* and, is generally, the closest of the Four *Madhahib* to the *Sunnah*. Imam Ahmad Ibn Hanbal was known for his courageous stance against the deviations of philosophers, such as the deviant *Mu`tazilah* sect. Imam Ahmad was unjustly thrown in jail [and later tortured] by the Caliph Al-Mamun (170-228/786-842).⁷⁹ The `Hanbali Madhhab has special characteristics that

statement reported from the Prophet ﷺ, Muslims must fully obey and implement the Prophet's statement or action. For more information about the precise statements of these scholars regarding the necessity of complete obedience to the *Sunnah* refer to the introduction to, *Sifat Salat An-Naby (Description of the Prophet's Prayer)*, by Nasir Ad-Deen Al-Albani.” (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 204, first footnote)

Nasir Ad-Deen Al-Albani (d. 1999), the foremost authority in the knowledge of `Hadeeth in our time, made significant efforts to revive knowledge of the *Sunnah*. His efforts spanned more than fifty years during which he wrote dozens of volumes on various aspects of the *Sunnah*, which were instrumental in resurrecting the *Da`wah* to the way of *As-Salaf As-Sali`h*. Al-Albani was a firm follower of the methodology of Ibn Abdul Wahhab. He often defended his *Da`wah*, saying that Ibn Taimiyyah, Ibn Al-Qayyim and Ibn Abdul Wahhab were *Salafi* in their methodology, and often called Ibn Abdul Wahhab, ‘*Mujaddid Da`wat At-Tau`heed* [meaning, he who resurrected the Call to *Tau`heed*]’ (Ibn Abi Al-`Iz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyiyah*, Pg., 52 & 61, Al-Albani's introduction).

^[78] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 27-8.

^[79] Al-Mamun's name is Abdullah Ibn Harun Ar-Rasheed. He, may Allah forgive him, oppressed major scholars of `Hadeeth and *Sunnah* during his time, including

Continue next page...

distinguish it from the three other *Madhahib*, though all four of them profess strict obedience to the Quran and *Sunnah*.

We will expound on some of the characteristics of the *Hanbali Madhhab* through a passage written by an Orientalist,⁸⁰ Ignaz Goldziher, who wrote, "The zeal of the Hanbalites had no use for toleration of innovations.⁸¹ They saw it as their vocation to be the heralds of the *sunna*

imam Ahmad Ibn `Hanbal (Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam An-Nubalaa*). Imam Ahmad was tortured in jail, after Al-Mamun died, by the order of his brother and successor, Al-Mu`tasim.

[⁸⁰] Dr. Nasir At-Tuwaim remarked, "*Al-Istishraq*, is a newly-derived term; translated into English, it means, 'Orientalism.' There are several different suggested definitions for this unique yet not clearly defined term. ... Mu`hmud Zaquq, for example, stated that, Orientalism, pertains to, 'Western studies specializing in the languages, literature, history, beliefs, laws and civilization of the Muslim East.' Refer to, *Al-Istishraq wa-l-Khalfiyyah Al-Fikriyyah Li-s-Siraa` Al-Hadhaari (Orientalism and the Literary Foundation of the Conflict Between Civilizations)*, by Dr. Mahmud `Hamdi Zaquq, *Silsilat Kitab Al-Ummah*, Published by Muassasat Ar-Risalah, Beirut, 1407AH/1987, Issue No., 5." (Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 19)

[⁸¹] The Prophet ﷺ said,

" إِنَّ اللَّهَ حَبَّبَ التَّوْبَةَ عَنْ كُلِّ صَاحِبٍ بِدْعَةٍ "

"Indeed, Allah prevents every performer of *Bid`ah* from repenting" (Al-Albani said that this *Hadeeth* is authentic, from the *Sahih* grade; Al-Albani, *As-Sunnah* 37).

Imam Ibn Taimiyyah commented on this *Hadeeth* by saying, "This indicates that the innovator will not repent from his *bid`ah*, because he thinks he is rightly guided. However, if the innovator [sincerely] repents, then Allah will accept his repentance just as He accepts it from disbelievers." (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 11, Pg., 685).

Rejecting innovations is not the zeal of the *Hanbalites*, but an established ruling in the religion. Among the scholars who stated that *every innovation is a heresy*, are imam Malik Ibn Anas (one of the Four Imams), [Abu Bakr, Ahmad Ibn Al-Husain] Al-Baihaqi (d. 458/1066), Ibn Hajar Al-`Asqalani, [Ahmad] Ibn Hajar Al-Haitami (d. 974/1567), Ash-Shatibi, [Abdul Ra`hman Ibn Ahmad] Ibn Rajab Al-Hanbali (d. 795/1393), Ibn Taimiyyah, to name a mere few (based on, *Al-Mausu`ah Al-Fiqhiyyah (Encyclopedia of Fiqh)*, Vol., 8). These scholars belong to different Islamic schools of thought, including *Hanbali*. We should note that rejected *bid`ah* in Islam is that which establishes a [new] act of worship or a habit tantamount to acts of worship (*Mausu`ah Al-Fiqhiyyah*, Vol., 8).

against all dogmatic, ritual, or social *bid'a*.⁸² This handful of zealots⁸³ stood in powerless opposition to the prevailing spirit. But at the beginning of the fourteenth century there arose in Syria a powerful spokesman for their views, in the person of a bold theologian, Taqi al-Din ibn Taymiya, who in his sermons and writings subjected the current state of Islam to scrutiny, sorting *sunna* from *bid'a*.⁸⁴ He turned against all 'innovations' that had altered, in doctrine or practice, the original concept of Islam.⁸⁵ He fought with equal zeal against the influences of philosophy that had found their way into Islam (including the formulas of Ash'arite *kalam*, long accepted by orthodoxy,⁸⁶ and Sufism with its pantheistic doctrines)

[82] Protecting Islam against *bid'ah*, and enjoining good and forbidding evil, are the responsibility of Muslims, in general, and scholars, people of authority and Islamic states, in specific. The Prophet ﷺ warned of Allah's punishment if Muslims ignore this responsibility, by saying,

" وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا
 مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ "

"Be He in Whose Hand is my life! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him and then you will invoke Him but it will not be accepted from you." (At-Tirmidhi (2095) collected this *Hadeeth* and graded it as authentic, from the *Hasan* grade; also refer to, An-Nawawi, *Riyadh As-Saliheen*, with *Hadeeth* commentary by Al-Albani, *Hadeeth* No., 198).

[83] This is a clear example of the "fairness" of Western writers who write about Islam. Merely calling to the way of the Prophet of Islam by the imams of Muslims is considered zealous. They do not consider corrupting clear Islamic texts found in the Quran and *Sunnah* and stubbornly refusing to abide by them as being zealous.

[84] Ibn Taimiyyah only followed Prophetic statements and statements of the Prophet's companions and Muslim imams that prohibit innovating in the religion. For instance, Abdullah Ibn Mas'ud, one of the major companions, said "Ittabi'u (be followers) *wala* (and do not) *tabtadi'u* (commit *bid'ah*)" (*I'lam Al-Muwaqqi'in `an Rabb Al-`Alameen*, Ibn Qayyim Al-Jauziyyah, Vol., 4).

[85] This is an Islamic virtue for which imam Ibn Taimiyyah was, and still is, known for and appreciated.

[86] a. Orthodoxy, if it has a meaning at all in Islam, should mean, *to refer to the original*, not, *to abide by the innovated*. This is especially the case since, unlike followers of other religions, Muslims do have full, free and complete access to their original religious texts, the Quran and the Prophetic *Sunnah* tradition. They

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and against the cult of the Prophet and the saints. He condemned as contrary to the faith the high religious value set on pilgrimage to the tomb of the Prophet, which pious Muslims had long considered the complement to the pilgrimage to Mecca.⁸⁷ He turned ruthlessly against

thus have the means with which to verify the legality and authenticity of various ideas and practices.

b. Among the accusations heralded against Ibn Taimiyyah, Muhammad Ibn Abdul Wahhab and their followers, is that they invented a fifth *Madhhab* (School of Thought) and resisted formulas of *kalam*.

c. During that era, until presently, most *Sunni* Muslims, including *Asha'irah*, belonged to one of the Four *Madhahib* (*Hanafi*, *Maliki*, *Shafii* or *Hanbali*).

d. Ignaz Goldziher claimed that *Ash'arite kalam* has long been accepted by orthodoxy. To expose the profound error in Goldziher's statement, we mention this statement from one of the Four Imams, imam Ash-Shafii, "My judgment in the case of people of *kalam* is that they should be beaten with shoes and date-tree branches and paraded before various tribes with a declaration made that, 'This is the recompense of those who ignore the Book and *Sunnah* and engage in *Kalam*.'" Also, imam Abu Yusuf, one of the major students of imam Abu 'Hanifah (one of the Four Imams), said to a deviant teacher, Bishr Al-Marisi (d. 218/833), "Knowledge in *kalam* is truly ignorance; Ignorance in *kalam* is knowledge."

e. Orthodoxy would not have a meaning if imams of such high status as Ash-Shafii and Abu Yusuf are taken out of its folds.

f. More references: Ibn Abi Al-Izz Al-Hanafi, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 75-6, and its English translation titled, *Commentary on the Creed of At-Ta'hawi by Ibn Abi Al-'Izz*, Trans. Muhammad Abdul-Haqq Ansari, Pg., liii-liv.

^{187]} Contemporaries of the Prophet ﷺ—his companions, relatives, devout students—did not consider visiting Madinah or the Prophet's grave as a complement to *Hajj*. Ibn Taimiyyah said, "Whoever travels to *Al-Masjid Al-Haram* (in Makkah), *Al-Masjid Al-Aqsa* (in Jerusalem), or the Messenger's *Masjid* (in Madinah), prays at the Prophet's [Madinah] *Masjid* and at *Masjid Quba* (close to Madinah) and visits graves that exist in that vicinity, will be performing righteous acts that conform to established Prophetic *Sunnah*. ... As for whoever travels for the sole purpose of visiting the Prophet's grave, not for the purpose of praying at his *Masjid* ... so he visits the grave and then goes back home, then he is a deviant *mubtadi`* (innovator) who stands in defiance of the Prophet's *Sunnah* and the consensus of his companions and the scholars of his *ummah* (Muslims). ... This action was rejected by imam Malik and other imams, and it is not recommended by any scholar. ... When the companions traveled to the Prophet's *Masjid* [after his death], they used to pray in it and meet the Prophet's successors, Abu Bakr, Umar, 'Uthman then Ali. They recited the *salam* (Islamic greeting) and the *salah*

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the theological authorities that had accorded the legitimacy of *ijma'* to various outgrowths of the cult. He relied on the *sunna* and on the *sunna* alone.⁸⁸ The Islamic empire was then suffering the aftermath of the Mongol onslaught; the time was right for rousing the conscience of the people. There had to be a regeneration of Islam in the spirit of the *sunna*, the distortion of which had called down the wrath of God. But the secular rulers and authoritative theological leaders showed no favor to the zealot. *Quieta non movere*. After all, where Ibn Taymiya demanded a return to the

(invoking Allah for honor and blessing) on the Prophet in the prayer (during *tashahhud* sitting) and upon entering and leaving the *Masjid* (as the *Sunnah* legislates); but, they did not go near his grave. This practice is so widely reported from them that nothing to the contrary was reported from any of them." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 27, Pg., 343)

Therefore, imam Ibn Taimiyyah stated that visiting Madinah is established in the religion, because it contains one of the three Sacred *Masjids* about which the Prophet ﷺ said, as Bukhari (1115) and Muslim (2475) reported from him,

"لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى"

"Setting out on a journey [to a *Masjid*] is not allowed, except towards three *Masjids*: *Al-Masjid Al-Haram* (in Makkah), the *Masjid of Allah's Messenger* ﷺ (in Madinah), and the *Masjid Al-Aqsa*, (in Jerusalem)."

In addition, imam Al-Albani, who, like other Imams considered traveling for the sole purpose of visiting the Prophet's grave, before or after `Hajj, to be an innovation, also said, "It is a part of the *Sunnah* to set out on a journey to visit the honorable Prophetic *Masjid* (in Madinah) and *Al-Masjid Al-Aqsa* (in Jerusalem), may Allah return it to Muslims soon, on account of various texts that assert the virtue and reward of visiting them. It is people's habit to visit these *Masajid*⁸⁷ both before and after performing `Hajj" (*Manasik Al-`Hajj wal-`Umrah fi Al-Kitab was-Sunnah wa Athaar As-Salaf*, Al-Albani, Pg., 56). Therefore, visiting the Prophet's *Masjid* in Madinah is performed throughout the year, not tied to `Hajj season or being a compliment to `Hajj.

[⁸⁸] Western writers either say that Ibn Taimiyyah and Ibn Abdul Wahhab relied on the Quran, and the Quran alone, or on the *Sunnah*, and the *Sunnah* alone. The life mission of these two Shaikhs, professed throughout their works and writings, is to follow both the Quran and the *Sunnah* according to the understanding of the Prophet's companions. They also upheld rulings of valid *ijma`* and *ijtihad* by those qualified to perform *ijtihad*. This book explains all of these topics.

beginnings, people had been for centuries living with the results of history, in both faith and practice, and the results of history now had to be respected as *sunna*.⁸⁹ The last ecclesiastic authority in Islam had been Ghazâli, who had found the formula for reconciling ritualism, rationalism, dogmatism, and mysticism, and whose system had since become the

^[89] The practices people establish and which contradict the Prophet's *Sunnah* can hardly become *Sunnah* or be considered a part of the *Sunnah*, let alone replace it as being normative while the original *Sunnah* becomes the innovation. The term, *Sunnah*, means, 'Legal ways, method, traditions,' and it exclusively pertains to practices and traditions established by the Prophet ﷺ. Imam Al-Albani's, *The `Hadith is Proof Itself in Matters of Law and Creed*, explains the terminology mentioned here. The Prophet ﷺ sternly rejected any addition to or deletion from his *Sunnah*, by saying,

" مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ "

"Whoever invents (*A`hdatha*) in this matter of ours (religion) what is not a part of it, then whatever he invented is rejected" (Bukhari 2499, and, Muslim 3242).

The opposite of *Sunnah* is *bid`ah*, and all *bid`ah* were rejected by the Prophet of Islam ﷺ; we mentioned several of his statements in this regard. This fundamental understanding will shed light on this topic and expose the claim stating that what people invent and becomes popular also becomes respected as a *Sunnah*. Popular innovations in religion might become the *Sunnah* of those who invented them, but according to the statements of the Prophet, they are *bid`ah*, and as such, rejected. The Prophet ﷺ warned against those who invent *bid`ah*; Abdullah Ibn Mas'ud said that the Messenger of Allah ﷺ said,

" سَيَلِي أُمُورَكُمْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ وَيَعْمَلُونَ بِالْبِدْعَةِ وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِبِهَا "

"Some men will assume leadership above you after me and will extinguish the *Sunnah*, practice *Bid`ah* and delay the Prayer from its stated fixed times."

Abdullah Ibn Mas'ud asked what he should do if this happens during his lifetime, and the Prophet ﷺ said,

" تَسْأَلُنِي يَا ابْنَ أُمَّ عَبْدٍ كَيْفَ تَفْعَلُ لَأَطَاعَةَ لِمَنْ عَصَى اللَّهَ "

"O, son of Um `Abd! You ask me what you should do! There should be no obedience for those who disobey Allah." (Sunan Ibn Majah 2856, and, Musnad Ahmad 3601; also, Al-Albani, *Sahih Sunan Ibn Majah* 2314; Al-Albani graded this `Hadeeth as *Sahih*)

common property of orthodox-Sunni Islam.⁹⁰ Ghazâli was also the one who, so to speak, made the neo-Hanbalites see red in their inclination to

[90] Muhammad Ibn Muhammad Ibn Ahmad Al-Ghazzali (450-505/1058-1111) was a *Sufi* scholar who reorganized *Sufi* methodology and established it on new mystical grounds through his famous book, *I'hyaa `Ulum Ad-Deen (Revival of Religious Knowledge)*. In reality, his book revived *Sufi* mysticism. Imam Ibn Taimiyyah said, "Abu `Hamid Al-Ghazzali had more knowledge in matters of *fiqh* (Islamic Jurisprudence), *Sufism*, *kalam* (philosophy) and *usul* (foundations of knowledge), as well as, having *zuhd* (modesty), *`ibadah* (being a worshipper), good intention and access to Islamic knowledge than most philosophers and people of *kalam*. Yet, when you read some of his books, such as, *Al-Arba`in*, or, *Al-Madhnunu bihi `ala Ghairi Ahlih*, and read about the 'secrets' contained therein and the 'aims' sought after in them, you will find that they are the exact meanings sought by philosophers, after merely changing their words and terms. ... This is why some scholars who used to have good thoughts about Al-Ghazzali's status in religious and virtuous aspects, such as Abu Muhammad [Al-`Izz] Ibn Abdul Salam (577-660/1181-1262), denied that Al-Ghazzali wrote such books as, *Bidayat Al-Hidayah*. ... Abu `Amr Ibn As-Salah went to the extent of writing these words, which I read in his own handwriting, 'Words of praise or criticism for or against Abu Hamid [Al-Ghazzali] exist in abundance: As for these books [which contradict the truth], they should not be read. As for the man, we should refer his matter to Allah and refrain from chastising him.' ... Also, Abu Bakr Ibn Al-`Arabi, one of Al-Ghazzali's closest followers, said, 'Our teacher, Abu Hamid [Al-Ghazzali], entered the heart [or midst] of philosophers, but when he wanted to part with them, he was unable to do so.'" (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 4, Pg., 62)

To summarize, in Islam, the Quran and *Sunnah* reign supreme,

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ ﴾

﴿ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

{The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur`ân) and His Messenger (his *Sunnah*), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).} (24:51)

Yet, and to give due credit to Shaikh Al-Ghazzali, just before he died, he recognized the error of mysticism and died with a copy of *Sahih Al-Bukhari* on his chest, signaling his desire to reassert the traditions of the *Sunnah* as recorded by the early generations of Islam.

fight against every form of historical development.⁹¹ Ibn Taymiya had little success.⁹² He was dragged from one ecclesiastic tribunal to another, and died in prison (1328). ... For four centuries his influence was latent but felt. His works were read and studied. In many Islamic milieus they were a mute force that from time to time released outbreaks of hostility to *bid'a*. It was the influence of Ibn Taymiya's teachings that called forth, around the middle of the eighteenth century, one of the recent religious movements in Islam: that of the Wahhabis."⁹³

Comments

It appears that the 'zeal of the Hanbalites' that terrified Goldziher and other Orientalists was magnified by followers of Muhammad Ibn Abdul Wahhab. Lee David Cooper⁹⁴ said that even though Muhammad

^[91] The *Hanbalites* did not profess a fight against every form of historical development, but to cleanse Islam of practices clearly rejected in the Quran and *Sunnah*. Thus, it is a way of understanding and practicing the religion, not a way to stop acceptable historical developments.

^[92] To the contrary, Ibn Taimiyyah succeeded in resurrecting knowledge of the *Sunnah* and started a movement that continued on from his time, until the present. In fact, the movement started by Muhammad Ibn Abdul Wahhab was greatly influenced by Ibn Taimiyyah's efforts. In current times, Ibn Taimiyyah is widely respected and much quoted by just about every Islamic movement in existence, except for extremist *Sufis* and the *Shiites*. The degree of Ibn Taimiyyah's success is not measured by the fact that he died in jail, but the proliferation of his ideas and books, until now. When he died, sixty thousand people attended his funeral, "In the last term in jail, Ibn Al-Qayyim was kept away from Shaikh Al-Islam, Ibn Taimiyyah, who died soon after while still in jail. Ibn Al-Qayyim was released from jail after Ibn Taimiyyah died; most of the population of Damascus attended Ibn Taimiyyah's funeral and grieved for their tremendous loss. ... when sixty thousand men, women and children attend someone's funeral in Damascus during that time, this means that most of its population attended that funeral." (Ibn Al-Qayyim, *Zad-ul Ma`ad fi Hadyi Khairi Al-'Ibad*, Trans. by Jalal Abualrub, Vol.3, Pg., xviii-xix)

^[93] Ignaz Goldziher, *Introduction to Islamic Theology*, Trans. Andras and Ruth Hamori, Pg., 240-1.

^[94] Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 51.

As an example to their strictness, Cooper mentioned the fact that so-called *Wahhabis* consider congregational prayer an obligation that must not be ignored.

Ibn Abdul Wahhab and his followers belonged to the *`Hanbali Madhhab*, they were generally more strict than *Hanbalis* in performing the rituals.⁹⁵ However, it should be noted, being firm in the religion and enthusiastic in implementing it, is an Islamic virtue, not a sin, especially since Islam demands total obedience from its followers,

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ ﴾

{We sent no Messenger, but to be obeyed} (4:64).

The topics mentioned here, especially the perception that the *`Hanbali Madhhab* in general, and the *Da`wah* of Muhammad Ibn Abdul Wahhab in specific, are unduly harsh and uncompromising, will be clarified throughout the book.

Status of the *`Hanbali Madhhab* in Najd, Central Arabia, in the Eighteenth Century

Muhammad Ibn Abdul Wahhab belonged to the, *`Hanbali* School of Thought, which had a sizable following in Central Arabia in the eighteenth century. One Orientalist remarked, "The Hanbali school did not gain a mass following in the Islamic world⁹⁶ but groups of Hanbali scholars had local influence in some regions. One such region was the Najd in central Arabia, where the Hanbali tradition continued in towns with established families of Hanbali teachers. Nevertheless, the local lifestyle in the Najd did not reflect a fundamentalist spirit. People commonly believed that trees and rocks possessed spiritual powers and that the graves of holy men were places of special holiness. Such a society

^[95] Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 120, lists this quote from L. D. Cooper.

^[96] Imam Ibn Hazm, a renowned scholar from *Al-Andalus* (Muslim Spain), stated that two *Madhhabs* gained mass following because of power of the state: the *`Hanafi Madhhab* in the east, during the *Abbasid* reign, and the *Maliki* in the west (North Africa and Spain), under the *Umayyads*."

contained many elements that Islamic fundamentalists⁹⁷ view as manifestations of polytheism (*shirk*) and the ignorance of the pre Islamic era (*Jahiliyah*). Najd was not unique in the eighteenth-century Islamic world. While Islam had flourished in the strong empires of the fifteenth and sixteenth centuries, by the eighteenth century, compromises with local religious customs and ineffective political organizations led Muslims from West Africa to Southeast Asia to call for Islamic renewal. The Wahhabi movement emerged at the very center of this world.^{98/99}

Further, Alvin J. Cottrell wrote, "Although Hanbalism virtually disappeared after the Ottoman conquest,¹⁰⁰ this most austere of all orthodox Sunni doctrines was revived on the Arabian peninsula during the eighteenth century by the religious leader Muhammad b. 'Abd-al-Wahhab. ... Hanbalism is the most conservative and least tolerant¹⁰¹ of all the orthodox Islamic schools."¹⁰²

[97] Fundamentalist, an invented European term, was used to describe religious Christians who wish to live by Christian codes. Currently, this word is freely used to describe religious Muslims who seek to resurrect the Islamic way of life and *Shari`ah* law. However, Islam is a total way of life, "One is either a Muslim who prays, fasts, gives alms, conducts himself according to the Islamic code of conduct and refrains from illicit sexual behavior, alcohol consumption, gambling, stealing, cheating, lying and all types of sins and deviant creeds. Or, one is a sinner; or, one is a hypocrite." (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 49)

[98] The polytheistic practices described above are not considered as such only in the view of some 'fundamentalists.' They are rejected and judged polytheistic in the Quran and Prophetic tradition. The evidence to support this statement will, Allah willing, be found to be ample throughout this book.

[99] *Macmillan Library Reference USA*, Volume 15, Pg., 313.

[100] The Ottoman state adopted the *Hanafi* School of Thought as the state's official *Madhhab*.

[101] that is, the most vigorous in upholding Islamic law

[102] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 295.

Arabia's Political Connection to the Ottoman Empire in the Late Eighteenth and Early Nineteenth Centuries

Even though the Ottoman Empire was the most powerful Islamic state, Protector of the Two Holy Cities, Makkah and Madinah, and Seat of the Caliphate, it had nominal, if any, political influence on Central Arabia. There is ample historical evidence to support this fact.

First: Michael Field wrote, "The Nejd, which is culturally and politically the dominant part of the Kingdom, was never part of the Ottoman Empire, and no part of the Kingdom was ever ruled by a European colonial power."¹⁰³

Second: J. B. Kelly wrote this passage about Al-A`hsaa, in the eastern part of Arabia neighboring Najd,¹⁰⁴ "At one time Hasa had been a province of the Ottoman Empire, but by the eighteenth century the only vestige of Ottoman rule left was the presence of a few families of Turkish descent at Hufuf. Authority over Hasa was wielded by the Bani Khalid, one of the four large tribes of the region, the others being the Bani Hajir, Al 'Ajman, and Al Murrah. All were primarily nomad. ... The paramount shaikh of the Bani Khalid¹⁰⁵ in 1795 was 'Arai'ar ibn Sa'dun of Hufuf. His forebears had wielded considerable power over an area including Kuwait, Qatar, and Bahrain."¹⁰⁶

Additionally, Gerald De Gaury remarked, "The Sheikhs of the Bani Khalid tribe, possibly descendants of the Chaldeans, who roam to this day in Eastern Arabia, ruled the oasis of Al Hasa from the Middle Ages until the eighteenth century."¹⁰⁷

Third: J. E. Peterson wrote these words about Arabia's western province, the `Hijaz, "The holy cities of Makkah and al-Madinah were held by a series of Islamic monarchs until absorbed, at least fitfully, into the Ottoman Empire in the 16th century. Most of the rest of what was to

^[103] Michael Field, *Inside the Arab World*, Pg. 181.

^[104] Al-A`hsa first came under the control of the First Saudi State in 1792.

^[105] who were *Shiites*

^[106] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 31.

^[107] Gerald De Gaury, *Arabia Phoenix*, Pg., 24.

become Saudi Arabia remained politically fragmented as largely autonomous tribes and towns until the 20th century. Occasionally, a tribally based family would hurl up strong leadership and expand over its neighbors. One of these was the Al Sa'ud."¹⁰⁸

Muhammad Ibn Abdul Wahhab and Breaking Away from the Islamic *Khilafah* (Caliphate)

Many Western and Muslim historians insist that Ibn Abdul Wahhab broke away from the Ottoman state.

First: according to Karen Armstrong, "In the Arabian peninsula, Muhammad ibn Abd al-Wahhab (1703–92) managed to break away from Istanbul¹⁰⁹ and establish a state in central Arabia and the Persian Gulf."¹¹⁰

Yet, the author herself said in another part of her book, "By the late eighteenth century the Ottoman Empire was in a critical state. Trade had declined still further; the Bedouin tribes were out of control in the Arab provinces."¹¹¹

Second: J. E. Peterson affirms the fact that the Ottomans did not wield influence over Arabia during that time, by writing that, "...the Ottomans first penetrated the Arabian Peninsula in the 16th century, moving down the Red Sea coast from Palestine to occupy al-Hijaz, including the holy cities of Makkah and al-Madinah, and continuing to Yemen. But Istanbul's power waned in the succeeding centuries."¹¹²

^[108] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 65-6.

^[109] This book contains ample evidence proving that during the time period under discussion, the Ottoman Caliph had virtually no influence over central Arabia and only nominal control over `Hijaz, Egypt and many other parts of the state. During the eighteenth century, the prestige and power of the Ottomans declined rapidly, especially after they introduced western-style laws, which did not help the state become modern, but made Islam, the foundation of the Caliphate and its greatest asset, grow weaker.

^[110] Karen Armstrong, *Islam, A Short History*, Pg., 135.

^[111] *Ibid.*, Pg., 137.

^[112] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 123.

Third: Qeyamuddin Ahmad wrote that, "In 1517, when the great Ottoman Sultan, Salim (1512-20), conquered Egypt, the Caliphate passed on to the Ottomans, and the Arabian peninsula too came under their control. On account of its distant position and inhospitable terrain, however, Arabia was not under effective Turkish control. Local chiefs held sway in its different, geographically well-defined zones such as the Hijaz and Najd areas and the southern coastal, areas."¹¹³

Fourth: Sarah Searight explained, "The Arab provinces of the [Ottoman] Empire preserved a certain autonomy under governors appointed by the sultan. Mount Lebanon, Kurdistan and the desert areas of Syria and Arabia were ruled by local feudal leaders, such as the Maanids and Shihabs in Lebanon; in the desert Ottoman suzerainty was very lightly felt, being confined to fringe towns — Aleppo, Bir and Baghdad round the Syrian desert and Jiddah, Sanaa, Mokha and Aden in Arabia — and the protection of the pilgrimage route to Mecca. Baghdad and Basra, important as part of the frontier against Safavid power, were repeatedly attacked and harassed by Arab tribes to the south and west; this the Ottoman authorities could check but never eradicate. Egypt was even less integrated into the Empire than the Syrian provinces. The sultan appointed a viceroy but the failure of the Ottoman authorities to control sea communications with Egypt meant that their rule in Egypt was regularly challenged, either by the permanent garrison of Janissaries, or by the Egyptian *beys*, many of them of Mamluk origin, who were the dominant power in Egypt until the nineteenth century. Although the Arab provinces were left much to themselves, initiative was discouraged, taxation heavy and by the eighteenth century the financial burden of corruption often intolerable. There were frequent periods of anarchy, leading to a gradual impoverishment from which the area has yet to recover. While Constantinople today presents an image of a once rich, luxury-loving, thriving capital, other towns formerly in the Ottoman Empire have little to show in the way of grand buildings from the sixteenth century onwards. European travelers frequently commented on the decay evident in the towns and countryside."¹¹⁴

^[113] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 27.

^[114] Sarah Searight, *The British in the Middle East*, Pg., 6.

It is against this political background that Muhammad Ibn Abdul Wahhab started his reformist movement.

Political Conditions in Najd in the Eighteenth Century

Arabia was divided into various autonomous provinces [in the mid-eighteenth century CE]. These provinces or regions were under the control of local warlords or princes who rarely had normal relations with their neighbors. Among these principalities were Banu Khalid in the A`hsaa¹¹⁵ area, the Mu`ammar dynasty in Al-`Uyainah¹¹⁶ and the Ashraf¹¹⁷ in the `Hijaz¹¹⁸ area. There were many other minor and local warlords in Arabia during that period. The Najd warlords were engaged in constant warfare with their neighbors, especially against the Bedouins. The Najdi chieftains were always battle-ready to attack their neighbors at the slightest hint of weakness or un-preparedness on the part of the neighboring warlord. Ibn Abdul Wahhab came to realize that the only rule of law that existed in Najd at the time was the whims and desires of local chiefs and their commanders.¹¹⁹

During the establishment of the First Saudi State, Arabia seemed destined to become united and to achieve political stability. However, "Arabia in the nineteenth century was in a violent state of turmoil induced mainly by the Wahhabi Saudi dynasty and their opponents, first

[115] The eastern part of Arabia is called, Al-A`hsaa.

[116] `Uyainah: a town in the province of Yamamah, in Najd, Central Arabia, lies about 70 Kilometers to the northwest of Riyadh (Abdul `Aziz Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 20-1).

[117] *Ashraf*, plural for, *Shareef*, means, 'the Honored'; this is a title given to the Prophet's numerous descendants.

[118] *Hijaz*: western part of Arabia; *Hijaz* includes the cities of Makkah and Madinah.

[119] Judge Ahmad Ibn `Hajar Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab: His Salafi Creed and Reformist Movement*, Pg., 23-4.

Here, Judge Al-Butami quoted a book on the history of the Arabian Peninsula in the twentieth century authored by Hafidh Wahbah.

the Egyptians and later the Ibn Rashidi dynasty, which was dominant in central Arabia for the last thirty years of the century."¹²⁰

We will further discuss these points, Allah willing, expounding on the role played by opponents of the mission of Muhammad Ibn Abdul Wahhab in creating the turmoil mentioned here.

Britain and the Arabian (Persian) Gulf

During the eighteenth century, and contrary to popular belief, Britain's main concern was in securing its shipping routes through the Arabian Gulf, popularly [and inaccurately] known as the Persian Gulf, to and from India, the crown jewel of the British Empire. Oil was not a main concern since many more decades would pass before it is discovered around the shores of the Gulf. Consequently, Britain had no political involvement or presence in Arabia by the late eighteenth and early nineteenth centuries, when the so-called *Wahhabi* movement started spreading in central Arabia and later in the `Hijaz.

J. B. Kelly expounded, "Two powers, neither of them indigenous to the Gulf's shores, were destined to shape its history in the nineteenth century. One of them, the Wahhabi, or Sa'udi, Amirate of Najd, in time asserted dominion over part of the western shore of the Gulf; the other, the British Government in India,¹²¹ never acquired a territorial foothold in the Gulf, but exerted a far greater influence upon its politics."¹²²

Furthermore, it should be noted that "...up to the end of the eighteenth century British interests in the Persian Gulf were exclusively commercial."¹²³

^[120] Sarah Searight, *The British in the Middle East*, Pg., 133-40.

^[121] Britain was far more than merely being 'indigenous' to the Arabian Gulf, or to India, which they occupied, ruthlessly governed and plundered, until after the end of the Second World War.

^[122] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 45.

^[123] *Ibid.*, Pg., 50.

Chapter Two: Biography of Muhammad Ibn Abdul Wahhab

1. *When and Where Muhammad Ibn Abdul Wahhab was Born..... Page 45*
2. *Ibn Abdul Wahhab Seeks Religious Knowledge at an Early Age..... Page 51*
3. *Differences Regarding the Travels Muhammad Ibn Abdul Wahhab Took to Learn Islamic Knowledge..... Page 53*
4. *Types of Religious Knowledge Muhammad Ibn Abdul Wahhab Learned; Teachers He Learned with..... Page 58*
5. *At Makkah and Madinah..... Page 59*
6. *Muhammad Ibn Abdul Wahhab at Basrah..... Page 62*
7. *Back to Najd through Al-A`hsaa..... Page 64*
8. *Muhammad Ibn Abdul Wahhab and the British Counsel in Basrah; Early 'Wahhabi' Movement and Ties to European Powers..... Page 68*
9. *Back in His Hometown; Muhammad Ibn Abdul Wahhab Starts his Movement in Arabia..... Page 73*
10. *At `Uyainah..... Page 75*
11. *Ibn Abdul Wahhab arrives at Dar`iyyah..... Page 80*

Chapter Two: Biography of Muhammad

Ibn Abdul Wahhab

When and Where Muhammad Ibn Abdul Wahhab was Born

Western historians differed on when and where Muhammad Ibn Abdul Wahhab was born, even though there were contemporary Arab historians, some of them followers of the so-called *Wahhabi* movement, who provided relevant authentic reports.¹²⁴

First: John Lewis Burckhardt,¹²⁵ for instance, said that Muhammad Ibn Abdul Wahhab belongs to the Wahbah section of the Tamim tribe and that most of the Tamim were farmers in Najd, mainly residing in the `Hotah area.¹²⁶ Burckhardt continued by saying that Al-`Hotah, at a five-day travel distance to the south of Dir`iyyah, is where Muhammad Ibn Abdul Wahhab was born.

Comment

It is historically documented that Muhammad Ibn Abdul Wahhab was born in the city of `Uyainah, not in Al-`Hotah. Among the Western historians who mentioned `Uyainah as the birth place of Muhammad Ibn

^[124] This section, including many citings, is based on an exemplary article written by Dr. Nasir Ibn Ibrahim At-Tuwaim, assistant professor in the College of *Shari`ah* (Islamic Law) at Imam Muhammad Ibn Sa`ud Islamic University, Riyadh (*Dirasat Islamiyyah*, a periodical Islamic magazine published by Center of Research and Islamic Studies; Publication No. 5, 1423/2002).

^[125] John Lewis Burckhardt, *Notes on the Bedouins and Wahabys*.

^[126] Dr. Nasir At-Tuwaim said that *Al-`Hutah* is among the residences of Bani Tamim, but not the only one.

Abdul Wahhab are: Lewis Pelly,¹²⁷ Wilfrid [Scawen] Blunt,¹²⁸ D. Margoliouth,¹²⁹ J. B. Philby,¹³⁰ Thomas Patrick Hughes,¹³¹ H. Laoust,¹³² George Rentz,¹³³ to name a few.

Second: Lewis Pelly said that Muhammad Ibn Abdul Wahhab was born in the city of `Uyainah, in the area of Wadi `Hanifah, which was the seat of Bani `Amir, a sub-tribe, which at that time ruled a part of Najd.¹³⁴

^[127] Colonel Lewis Pelly, *A Journey to Riyadh*, Trans. Dr. Abdul Ra`hman Abdullah Al-Shaikh and Dr., `Uwaidhah Ibn Mtaireek Al-Juhani, Pg., 6.

^[128] Wilfrid Blunt, *Historical Sketch of the Rise and Decline of Wahhabism in Arabia*, [part of Lady Anne Blunt's, *A Pilgrimage to Najd*, Vol. 2, Pg., 251].

^[129] D. S. Margoliouth *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

Dr. Nasir At-Tuwaim said, "Margoliouth was born in 1275AH/1858 in London, where he also died in 1359AH/1940. He graduated from Oxford and was later considered among its most noted Orientalists. He was chosen as a member in the Scientific Arab Society in Damascus (*Al-Mustashriqun (Orientalists)*, Vol. 2, Pg., 77)." (At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 12, Footnote No., 2)

^[130] J. B. Philby, *Arabia*, Pg., 8.

^[131] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

^[132] H. Laoust, *Ibn Abd al-Wahhab*, [*The Encyclopedia of Islam*], Vol. 3, Pg., 677.

Dr. Nasir At-Tuwaim said, "Laoust was born in 1323AH/1905. He graduated from the College of Eastern Languages and the Sorbonne, France. He was appointed as a professor in the University of Leon in 1365AH/1945. He is the author of books and researches on the local Berber dialects in Morocco, and many other books. He was also known for dedicating special attention to Ibn Taimiyyah (*Al-Mustashriqun (Orientalists)*, Vol. 1, Pg., 321-2)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 13, Footnote No., 2)

^[133] G. Rentz, *Wahhabis and Saudi Arabia*, [*The Arabian Peninsula Society and Politics*]; G. Rentz, *The Wahhabis*, [*Religion in the Middle East: Three religions in Concord and Conflict*].

Dr. Nasir At-Tuwaim said, "George Rentz, born in Pennsylvania in 1331AH/1912, learned Arabi while teaching in Syria. In 1368AH/1948, he finished his higher education and graduated with a PhD in, History of the Middle East and Arabic studies, from University of California at Berkeley. He is considered one of the established historians; he authored many books. He died in 1408AH/1987 (*Majallat Ad-Dir`iyyah*, Second Issue, "George Rentz," translation into Arabi and commentary by Dr. `Husain Al-Ghamdi, Pg., 62-3)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 13, Footnote No., 3)

^[134] Lewis Pelly, *A Journey to Riyadh*.

Comment

Uyainah was the seat of Bani Mu`ammar sub-tribe, not Bani `Amir.

Third: there are differences regarding the year in which Muhammad Ibn Abdul Wahhab was born. According to different Orientalists, Ibn Abdul Wahhab was either born in 1103/1691, or, 1115/1703.

Wilfrid Blunt,¹³⁵ Samuel M. Zwemer,¹³⁶ and Thomas Patrick Hughes¹³⁷ said that Muhammad Ibn Abdul Wahhab was born in 1103/1691. D. S. Margoliouth,¹³⁸ M. F. Samalley,¹³⁹ J. B. Philby,¹⁴⁰ Henry Laoust,¹⁴¹ and George Rentz¹⁴² said that Ibn Abdul Wahhab was born in 1115/1703.

Comments

According to historical documents, especially by the renowned historian `Husain Ibn Ghannam, a contemporary of Ibn Abdul Wahhab, Muhammad Ibn Abdul Wahhab was born in 1115/1703.¹⁴³

[135] Wilfrid Blunt, *Historical Sketch of the Rise and Decline of Wahhabism in Arabia*, [Anne Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 251].

[136] S. M. Zwemer, *Arabia, the Cradle of Islam*, Pg., 192.

[137] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

[138] Margoliouth, *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

[139] M. F. Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 230, [*The Muslim World Magazine (Majallat Al-`Alam Al-Islami)*].

[140] J. B. Philby, *Arabia*, Pg., 8.

[141] H. Laoust, *Ibn Abd al-Wahhab* [*Encyclopedia of Islam*, Vol. 3, Pg., 677].

[142] Rentz, *Wahhabis and Saudi Arabia*, [*The Arabian Peninsula Society and Politics*]; Rentz, *The Wahhabis*, [*Religion in the Middle East: Three religions in Concord and Conflict*].

[143] `Husain Ibn Ghannam, *Tarikh Najd (History of Najd)*.

`Husain Ibn Ghannam Al-A`hsaii (from the area of A`hsaa) and then An-Najdi (who later resided in the area of Najd) was a contemporary of Muhammad Ibn Abdul Wahhab's movement from its beginning; he died in 1225/1811 (Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 40). Ibn Ghannam loved Ibn Abdul Wahhab's *Da`wah* so much, he moved from his own area A`hsaa to Dir`iyyah in Najd, where he died. His historical account of the *Da`wah* in its early days is crucial to understanding the

Continue next page...

The error in reporting Ibn Abdul Wahhab's correct birth date occurred because the Orientalists relied on unsubstantiated reports and accounts made by opponents of Muhammad Ibn Abdul Wahhab, or because they relied on *each other* for information and ignored the more established, especially contemporary, Muslim historians.

Fourth: D. S. Margoliouth,¹⁴⁴ and Gene Gurney,¹⁴⁵ said that Muhammad Ibn Abdul Wahhab was born into the Banu Sinan, which is a sub-tribe of Bani Tamim.

Comments

This error occurred from Margoliouth's use of a book on Ibn Abdul Wahhab's biography titled, *Lam` Ash-Shihab fi Seerat Muhammad Ibn Abdul Wahhab*, whose author is unknown.

Dr. Nasir At-Tuwaim wrote, "This book's author is unknown. Yet, several Orientalists relied on it for reference, such as Margoliouth, in his two articles on, *Wahhabiyyah*, published in, *First Encyclopedia of Islam (1913-1936)*, and, *Shorter Encyclopedia of Islam*, and, Laoust in his article titled, *Ibn Abdul Wahhab*, published within, *Encyclopedia of Islam*. It is significant to note that several Orientalists completely relied on this book in their research. For instance, Margoliouth relied on, *Lam` Ash-Shihab*, in his two above mentioned articles, especially while describing Ibn Abdul Wahhab's trips to learn religious knowledge, including repeating the claim that Shaikh Muhammad Ibn Abdul Wahhab visited Kurdistan, Hamadan, Isfahan and that he studied eastern theology.¹⁴⁶ It should be noted that a manuscript of, *Lam` Ash-Shihab*, arrived at the British Museum, London, in 1277/1860, and remained as such (meaning, a manuscript) until 1387/1967, when Dar Ath-Thaqafah, Beirut, published it edited by Dr. Ahmad Mustafa Abu `Haakmah. After this book was published and started receiving publicity, and the extent of fabrication and lies included in it was discovered, Darat Al-Malik Abdul `Aziz,

movement and its founder, Muhammad Ibn Abdul Wahhab, and how dedicated he was in the sake of the *Da`wah*.

^[144] Margoliouth, *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[145] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105-7.

^[146] Margoliouth, *Wahhabiya*.

Riyadh, requested that Shaikh Abdul Ra`hman Ibn Abdul Lateef Al Ash-Shaikh should verify and write a commentary on its contents, so as to refute the lies the book included.¹⁴⁷ As previously stated, several Orientalists relied on this book as a reference and ignored the following facts. First, the author is unknown, as many concur.¹⁴⁸ Yet, several Orientalists used it as a reference. Second, the author is an enemy of the *Da`wah* (call and mission) of Shaikh Muhammad Ibn Abdul Wahhab. Even Margoliouth concurred, saying about the author, 'He is a foe,¹⁴⁹ but not to an excessive extent.'¹⁵⁰ Third, the unknown author of this book seems to be a commoner, unlettered in the Arabi language, which led him to commit many grammatical errors. Therefore, this book does not qualify as a scientific research on the *Da`wah* of Muhammad Ibn Abdul Wahhab. ... 'In recording historical accounts and incidents, whether contemporary or happened shortly before his time, the author relied on unfounded information and hearsay. Thus, his accounts are doubtful, to the extent of suspecting [intentional] fabrication. Indeed, he who makes errors in reporting what is otherwise established and documented, would certainly make greater errors in reporting what is a hearsay and unfounded. ... The reason for this error comes from the lack of investigative research.^{151''152}

Fifth: D. Margoliouth¹⁵³ wrote that Muhammad Ibn Abdul Wahhab died in 1201/1786.

^[147] Darat Al-Malik Abdul `Aziz published, *Lam` Ash-Shihab*, with commentary by Abdul Ra`hman Ibn Abdul Lateef Al Ash-Shaikh.

^[148] Dr. Tuwaim said in a footnote on Pg., 27, that some authors consider the author of, *Lam` Ash-Shihab*, as being known, because 'Hasan Ibn Jamal Ahmad Ar-Raiki' signed its copy. However, we should note, even if this person did author, *Lam` ash-Shihab*, he is still an unknown regarding reliability, especially noting the fact that he was an enemy of Ibn Abdul Wahhab and his *Da`wah*.

^[149] of the *Da`wah* of Muhammad Ibn Abdul Wahhab

^[150] Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[151] *Majallat Ad-Darah*, Second Issue, Second Year, this is an article on, *Lam` Ash-Shihab*, Pg., 242.

^[152] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [Publication No. 7].

^[153] Margoliouth, *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

Comment

According to established historical accounts, such as, and foremost, the writings of `Husain Ibn Ghannam¹⁵⁴ and `Uthman Ibn Bishr An-Najdi,¹⁵⁵ the former being a contemporary of the era under discussion, Muhammad Ibn Abdul Wahhab died in 1206/1792;¹⁵⁶ he was ninety-two [lunar] years old when he died.

Sixth: J. B. Kelly wrote that, "Few facts are known about Muhammad ibn `Abdul Wahhab. He was born at `Ayaina, in the uplands of central Arabia, probably in the year 1703 (some authorities say 1691)."¹⁵⁷

Comment

There are ample historical records of Muhammad Ibn Abdul Wahhab's life works and reformist movement, including some by his contemporaries, some of them Westerners.

Seventh: *The Macmillan Library Reference*, reports that, "Muhammad ibn `Abd al-Wahhab, born in the central Arabian town of al-'Uyaynah in 1703, traveled and studied widely."¹⁵⁸

Comment

The date and city of birth are correct, but Muhammad Ibn Abdul Wahhab did not travel widely, as we will soon explain.

Conclusion

According to Ibn Ghannam, a contemporary historian and follower of Muhammad Ibn Abdul Wahhab, and other reliable contemporary

^[154] `Husain Ibn Ghannam, *Tarikh Najd (History of Najd)*.

^[155] `Uthman Ibn Bishr An-Najdi (d. 1290/1873), *Unwan Al-Majd fi Tarikh Najd (Titles of Glory in the History of Najd)*, Vol., 1, Pg., 89.

^[156] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 34; Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab: His Da`wah and Life-Story*, Pg., 42.

^[157] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 46.

^[158] *Macmillan Library Reference USA*, Volume 15, Pg., 313.

historians, Ibn Abdul Wahhab was born in the year 1115AH, coinciding with the year 1703CE in the city of `Uyainah,¹⁵⁹ and died in 1206/1792.¹⁶⁰

Ibn Abdul Wahhab Seeks Religious Knowledge at an Early Age

Muhammad Ibn Abdul Wahhab started learning Islamic knowledge with his father,¹⁶¹ who was a scholar of Islamic Jurisprudence (*fiqh*) and a knowledgeable teacher. Abdul Wahhab was also a judge in the town of `Uyainah.¹⁶² Muhammad, Ibn (the son of) Abdul Wahhab memorized the Quran before the age of ten.¹⁶³

Philby¹⁶⁴ stated that Abdul Wahhab taught his son to admire the `Hanbali *Madhhab*, and Laoust¹⁶⁵ wrote that Ibn Abdul Wahhab belonged to a family that produced several `Hanbali scholars.

Muhammad Ibn Abdul Wahhab learned the `Hanbali School of Thought,¹⁶⁶ *Tafsir* (interpretation of the Quran's meaning),¹⁶⁷ and

^[159] Also: Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17; Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 20.

^[160] *Ibid.*, Pg., 34 & Pg., 42, respectively.

^[161] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 75-6; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 6-7; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17; Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab: His Da`wah and Life-Story*, Pg., 21; J. B. Philby, *Arabia*, Pg., 8; H. Laoust, *Encyclopedia of Islam*, Vol. 3, Pg., 677-8; G. Rentz, *The Arabian Peninsula Society and Politics*, Pg. 55.

^[162] *Ibid*; except for Judge Ahmad Al-Butami.

^[163] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 75-6; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17; Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 21; Philby, *Arabia*, Pg., 8; Laoust, *Encyclopedia of Islam*, Vol. 3, Pg., 677-8; Rentz, *The Arabian Peninsula Society and Politics*, Pg. 55.

^[164] Philby, *Arabia*, Pg., 8.

^[165] Laoust, *Encyclopedia of Islam*, Vol. 3, Pg., 677-8.

^[166] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 75-6; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17; Philby, *Arabia*, Pg., 8.

^[167] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17.

knowledge of *Hadeeth*¹⁶⁸ with his father; he was especially fond of reading books on *Tafsir*, *`Hadeeth* and *`Aqeedah* (Islamic creed),¹⁶⁹ as well as books authored by Ibn Taimiyyah (661-728/1262-1328) and Ibn Al-Qayyim (691-751/1291-1350).¹⁷⁰ Laoust said that Ibn Abdul Wahhab learned the *`Hanbali* School of Thought through reading the books of Muwaffaq Ad-Deen [Abdullah Ibn Ahmad Ibn Muhammad] Ibn Qudamah (541-620/1146-1223), especially his book, *Al-`Umdah*. Laoust continued that, according to Ibn Bishr, the writings of Ibn Qudamah, the *`Hanbali* scholar, were respected in Najd during that era.

This early initiation with the *`Hanbali Madhhab* led Rentz to assert that Muhammad Ibn Abdul Wahhab was raised as a *`Hanbali* and remained as such until he died. Ibn Abdul Wahhab frequently said, "We thank Allah that we are *Muttabi`un* (followers) and not *Mubtadi`un* (innovators)."¹⁷¹

`Husain Ibn Ghannam wrote, "Ibn Abdul Wahhab had the gifts of deep understanding, sharp intellect, powerful memorizing abilities, eloquent speech and smartness. His brother, Sulaiman, said that their father, Abdul Wahhab, had good thoughts about Muhammad's potential and used to be amazed at his son's level of understanding and comprehension at such a young age. He used to say that he benefited from his son, Muhammad, pertaining to various rulings of the Islamic law. ... Muhammad read extensively in books of *Tafsir*, *`Hadeeth* and the foundation of Islam (Islamic creed). He was especially fast at handwriting; he used to fill a notebook with writing in one sitting without getting tired. Those who watched him were amazed at the power of memory and fastness in writing he had."¹⁷²

Additionally, other historians assert the powerful intellect Muhammad Ibn Abdul Wahhab had and the signs of profound intelligence he showed at an early age. Qeyamuddin Ahmad wrote,

[168] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17.

[169] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 75-6; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 6-7; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17.

[170] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17.

[171] G. Rentz, *Religion in the Middle East*, Pg., 270.

[172] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 75-6.

“Muhammad bin Abdul Wahhab himself seems to have been a precocious child, and had become a *Hafiz*¹⁷³ at the age of 10 years.”¹⁷⁴

Differences Regarding the Travels Muhammad Ibn Abdul Wahhab Took to Learn Islamic Knowledge

Well-known Orientalists differed regarding the travels Muhammad Ibn Abdul Wahhab took to learn Islamic knowledge. Again, the reason for this difference of opinion appears to originate from the fact that many Orientalists did not have direct access to reliable information on the topic they wrote about, in addition to lacking genuine enthusiasm or ability to verify the resources they could access.¹⁷⁵

For instance, Thomas Patrick Hughes claimed that Muhammad Ibn Abdul Wahhab traveled to `Hajj with his father.¹⁷⁶ Yet, there is no historical evidence indicating that Ibn Abdul Wahhab accompanied his father to `Hajj.¹⁷⁷

Additionally, Gene Gurney wrote this segment about Muhammad Ibn Abdul Wahhab, “His religious enthusiasm was encouraged by his family, who were experts in Islamic law, and they sent him to study at a number of Islamic cities noted for theological learning.”¹⁷⁸

However, this is partially true. Muhammad Ibn Abdul Wahhab did not travel as widely as some Orientalists claimed, as the following examples indicate.

John Lewis Burckhardt claimed that Muhammad Ibn Abdul Wahhab traveled to many schools in major eastern cities and that, while traveling

^[173] Muhammad Ibn Abdul Wahhab memorized, *hafidha*, the entire Quran by heart at the age of ten; in the present time, hundreds of thousands of Muslims also memorize the entire Quran.

^[174] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 28.

^[175] This section of the book is also based on an article authored by Dr. Nasir At-Tuwaim and found within, *Dirasat Islamiyyah*, Publication No. 5, Pg., 115-8.

^[176] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

^[177] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 117.

^[178] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105-7.

widely in Arabia, was overlooked, until he resided in the city of Dir`iyyah.¹⁷⁹ Harford Jones Brydges claimed that Ibn Abdul Wahhab left Najd to study in various schools and colleges in the east, including Damascus.¹⁸⁰ Margoliouth claimed that Muhammad Ibn Abdul Wahhab spent most of his life traveling.¹⁸¹ Qeyamuddin Ahmad remarked, "Ibn Abdul Wahhab had performed the `Hajj, and had traveled to and studied at, important centres of Islamic learning, such as Makkah, Basra, Damascus and Baghdad."¹⁸²

To summarize: Wilfrid,¹⁸³ Samuel M. Zwemer,¹⁸⁴ Thomas Patrick Hughes,¹⁸⁵ H. Laoust,¹⁸⁶ and Samalley¹⁸⁷ said that Muhammad Ibn Abdul Wahhab made `Hajj to Makkah and some of them said that he visited its schools; J. B. Philby¹⁸⁸ said that Ibn Abdul Wahhab repeatedly visited the `Hijaz (which includes Makkah and Madinah), while George Rentz¹⁸⁹ said that he visited Makkah more than once. Margoliouth, Wilfrid, Zwemer, Laoust and Samalley said that Ibn Abdul Wahhab visited Madinah; Rentz said that he did so more than once. Hughes said that Ibn Abdul Wahhab visited the Prophet's grave in Madinah.¹⁹⁰ Wilfrid, Zwemer, Philby,

[179] John Lewis Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 9-10.

[180] S. H. Jones Brydges, *A Brief History of the Wahaby*, Pg., 7.

[181] Margoliouth, *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

[182] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 28.

[183] Anne Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 251.

[184] Zwemer, *Arabia, the Cradle of Islam*, Pg., 192.

[185] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

[186] H. Laoust, *Ibn Abd al-Wahhab*, [*Encyclopedia of Islam*, Vol. 3, Pg., 677-8].

[187] M. F. Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 230. This article was also published in, *The Muslim World Magazine (Majallat Al-`Alam Al-Islami)*.

[188] J. B. Philby, *Arabia*, Pg., 8.

[189] G. Rentz, *Wahhabis and Saudi Arabia*, [*The Arabian Peninsula Society and Politics*]; G. Rentz, *The Wahhabis*, [*Religion in the Middle East: Three religions in Concord and Conflict*].

[190] Dr. Nasir At-Tuwaim remarked, "This is not accurate, because the trustworthy historical records indicate that Ibn Abdul Wahhab visited the Prophet's *Masjid*, which is Islamically-allowed as a reason to travel. While there, he visited the Prophet's grave and greeted him and his two companions with the *salam* greeting." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 117)

Continue next page...

Hughes, Samalley and Rentz said that Ibn Abdul Wahhab visited Basrah to learn with its scholars; Philby said that he did so repeatedly. Laoust said that Ibn Abdul Wahhab visited Basrah and probably left in 1152/1739. Zwemer, Philby, Hughes and Samalley said that Ibn Abdul Wahhab visited Baghdad; Philby and Samalley said that he visited Damascus; Wilfrid said it is possible that he visited Damascus. As for Shaikh [Ibn Abdul Wahhab's] trip to Al-A`hsaa, only Philby and Rentz mentioned it. Philby added that it does not appear likely that Ibn Abdul Wahhab visited Egypt. Rentz said that Ibn Abdul Wahhab wanted to visit Damascus, the old center of the `Hanbali scholars, but did not have enough money for the trip and thus went back to Najd, after stopping at Al-A`hsaa. When he went back to Najd, he found that his father had moved to `Huraimilaa [a town in Najd].¹⁹¹

Comment

Dr. Nasir At-Tuwaim said that Shaikh Abdul Ra`hman Ibn Abdul Lateef Al As-Shaikh¹⁹² said in his commentary on, *Lam`u Ash-Shihab fi Tarikh Muhammad Ibn Abdul Wahhab*, "During his travels to seek knowledge, the Shaikh did not venture west beyond Makkah, north beyond Madinah, east beyond Basrah and then A`hsaa."¹⁹³

Accordingly, grandiose claims that Ibn Abdul Wahhab visited Damascus, Baghdad, Kurdistan, Hamadan, Isfahan, Qum, and so forth, are not substantiated by authentic historical accounts. For instance, Ibn Abdul Wahhab is claimed to have visited Iran to study and teach. There

Bukhari (1115) and Muslim (2475) reported the Prophet's statement that setting out for a journey (to visit a *Masjid*) is not allowed, except for three *Masjids*: *Al-Masjid Al-Haram* (in Makkah), the *Masjid* of Allah's Messenger (in Madinah), and the *Masjid Al-Aqsa*, (in Jerusalem). We should also mention that Abu Bakr and Umar, the Prophet's two closest friends, supporters, loved ones and best Muslims after him, were also the Prophet's first and second successors, respectively. They are buried in the same room where the Prophet ﷺ is buried.

^[191] Shaikh Abdul Wahhab moved to `Huraimilaa in 1139/1726; according to Shaikh Ibn Baz, Muhammad Ibn Abdul Wahhab went back to Najd shortly after his father moved to `Huraimilaa (Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab: His Da`wah and Life-Story*, Pg., 22-3).

^[192] a contemporary direct descendant of Muhammad Ibn Abdul Wahhab

^[193] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [*Dirasat Islamiyyah*, Publication No. 5, Pg., 116].

is an unsubstantiated report, to say the least, stating the following, "...in his youth he studied for a time at Madinah. From there he moved to Basra, where he spent four years, and later to Baghdad, where he stayed a further five years and married a wealthy woman who died, leaving him moderately provided for. He then journeyed to Persia, where he remained for several years, teaching and studying at Hamadan, Isfahan, and Qum. He returned to his birthplace, 'Ayaina, between 1742 and 1744."¹⁹⁴

Comments

This report by J. B. Kelly, and also Laoust and Margoliouth, among others, is based on allegations made in a book titled, *Lam` Ash-Shihab fi Tarikh Muhammad Ibn Abdil Wahhab*, authored by an unknown writer, as stated before. According to Dr. Nasir At-Tuwaim, this book arrived at the British Museum in 1277/1860CE.¹⁹⁵ Due to the fact that at that time, there were few authentic resources available in the West about the so-called *Wahhabi* movement, this book was used as a reference by some Orientalists, who, as a consequence, ignored other relevant, authentic historical documents. What added to the scarcity of authentic resources documenting Ibn Abdul Wahhab's travels is the fact that major Najdi historians, such as Ibn Ghannam and Ibn Bishr, did not write at length about this aspect of the life of Ibn Abdul Wahhab, as Dr. Munir Al-`Ajlani stated.¹⁹⁶

Additionally, the claims made here are not substantiated by historical facts or reports of any credibility. There are no historical documentations indicating that Muhammad Ibn Abdul Wahhab, a staunch supporter of the *Sunnah* and a firm opponent of all innovation in religion, especially *Shiite* practices, spent time studying at major Iranian – *Shiite*- cities, such as Isfahan, Hamadan and Qum. This would have been an illogical –and notably dangerous- decision by a *Sunni* scholar, who was then, as he continued to be until he died, a fierce opponent of *Shiism*

[194] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 46.

[195] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [*Dirasat Islamiyyah*, Publication No. 5, Pg., 117]).

[196] Dr. Nasir At-Tuwaim quoted this book here: Dr. Munir Al-`Ajlani, *Tarikh Al-Bilad Al-`Arabiyyah As-Sa`udiyyah*, Published by Dar An-Nafa-is, 1403/1983, Vol. 1, Pg., 178.

and a figure loathed by *Shiites*, until now. The claim that he also taught in these cities is incomprehensible and plainly ridiculous. Only those who are perfectly clueless about the long history between *Sunnis* and *Shiites* would make such claims.

Muhammad Ibn Abdul Wahhab is also claimed to have studied philosophy, divinity and Sufism. For instance, Margoliouth and Laoust said that while in Isfahan, Iran, around the year 1148/1736, Muhammad Ibn Abdul Wahhab studied philosophy and Sufism, for a period of four years (according to Margoliouth).

However, according to Dr. Nasir At-Tuwaim, the claim that Muhammad Ibn Abdul Wahhab learned Sufism and Philosophy is not true. First, reliable historical resources do not indicate that Ibn Abdul Wahhab went to Iran or that he learned the Persian language, a prerequisite needed to be able to study in Iran. Second, Ibn Abdul Wahhab's claimed visit to Iran, and his subsequent studying of Sufism and Philosophy, is not reflected in any of his abundant writings. Third, the book used by Margoliouth and Laoust as a reference was written by someone unknown and contains various errors. One proof to this fact is that Laoust himself stated that apparently, Muhammad Ibn Abdul Wahhab left Basrah in 1739. It is not possible that after leaving Basrah, Muhammad Ibn Abdul Wahhab would spend five years in Baghdad, one year in Kurdistan, two years in Hamadan, then arrive in Isfahan in 1736, where he supposedly studied for four years, when according to Laoust, he left Basrah in 1739.¹⁹⁷

Additionally, we should ask, again, why would Ibn Abdul Wahhab, a staunch *Salafi*¹⁹⁸ who bitterly opposed and criticized *Shiite* practices and creed, go to *Shi'a* Iran, and especially their religious center, Qum, to study? To refute this claim, we should mention that Abdullah, the son of, Muhammad Ibn Abdul Wahhab, wrote a booklet titled, *Jawab Ahl As-Sunnah An-Nabawiyyah fi Naqdh Kalam Ash-Shee'ah wa-z-Zaidiyyah*.

[197] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [Dirasat Islamiyyah, Publication No. 5, Pg., 128].

[198] Ibn Abdul Wahhab was a follower of *As-Salaf As-Sali'h*. *As-Salaf As-Sali'h*, exclusively describes the early three generations in Islam and includes those who followed their guidance, such as and including the Four Imams.

Translated, this title means, *The Answer Given by People of Prophetic Sunnah in Refutation of the Creeds of Shiites and Zaidis*.¹⁹⁹

It is inconceivable that Ibn Abdul Wahhab would spend any time at all in Iran to study a religion he vehemently opposed. In addition, since by definition, the *Salafi Da'wah* stands in stark contradiction to philosophy and mystic Sufism, is it possible or logical to claim that Muhammad Ibn Abdul Wahhab would spend years studying these aspects when his entire methodology is profoundly opposed to them?

Types of Religious Knowledge Muhammad Ibn Abdul Wahhab Learned; Teachers He Learned with

We previously stated that Muhammad Ibn Abdul Wahhab showed signs of scholarship at an early age. Qeyamuddin Ahmad wrote, "Muhammad bin Abdul Wahhab (1703-92) was born at 'Ayaina in Wadi Hanifa in southern Najd in 1703 and belonged to the well-known Arab tribe of Banu Tamim. He belonged to a family of prominent theologians, his grandfather having served as *Shaikhu'l Islam*²⁰⁰ of Najd and his father as a judge at 'Ayaina. Muhammad bin Abdul Wahhab himself seems to have been a precocious child, and had become a *Hafiz*²⁰¹ at the age of 10 years."²⁰²

Judge Ahmad Ibn `Hajar Al-Butami also stated that Muhammad Ibn Abdul Wahhab memorized the Quran before he reached the age of ten and reached the age of adulthood before he became twelve.²⁰³ Soon after, Ibn Abdul Wahhab started his journey to seek religious knowledge in other cities in Arabia and Iraq.

Laoust said that it is not clear why Ibn Abdul Wahhab left his hometown, `Uyainah. He said that Ibn Abdul Wahhab might have done

[199] *Zaidis*: a *Shiite* sect.

[200] *Shaikh Al-Islam*: a title of honor given to distinguished scholars in a certain period of time.

[201] he memorized the entire Quran by heart

[202] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 28.

[203] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17.

so because by then, he had already started rejecting innovations, veneration of saints and other polytheistic practices popular among Bedouins. Or, he left `Uyainah due to the cool reception he received from the ruler of `Uyainah because of his criticism of popular innovations. Or, it is possible that he left `Uyainah because it did not have adequate resources for him to increase in religious knowledge.²⁰⁴

At Makkah and Madinah

After Muhammad Ibn Abdul Wahhab reached the age of responsibility, he traveled to Makkah to perform the `Hajj (Pilgrimage).²⁰⁵ In Makkah, Ibn Abdul Wahhab learned with some of its scholars. He then moved to Madinah.

In Madinah, Ibn Abdul Wahhab learned with some of its renowned scholars, such as Shaikh Abdullah Ibn Ibrahim Ibn Saif An-Najdi, originally from the Mujamma`ah area.²⁰⁶

Samuel Zwemer said that while in Madinah, Ibn Abdul Wahhab benefited widely from its scholars, including studying the Six Collections of `Hadeeth.²⁰⁷ Philby added that Ibn Abdul Wahhab was fond of his teacher, Abdullah Ibn Ibrahim An-Najdi.²⁰⁸ Thomas Patrick Hughes

^[204] H. Laoust, *Encyclopedia of Islam*, Vol. 3, Pg., 677-8.

^[205] He did so, after he got married at the age of twelve; thus, his `Hajj trip might have occurred a few years after 1127/1715.

^[206] Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 21; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17-8.

^[207] Zwemer, *Arabia, the Cradle of Islam*, Pg., 192.

Al-Kutub As-Sittah (The Six Collections): `Hadeeth Collections of imams Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasaii, and Ibn Majah. These books constitute the essential collection of knowledge of *Sunnah* and contain thousands of `Hadeeth narrations along with their *isnad* (chains of narration). This demonstrates the extensive knowledge Muhammad Ibn Abdul Wahhab learned at an early age.

^[208] J. B. Philby, *Arabia*, Pg., 8.

remarked that Ibn Abdul Wahhab learned *Tafsir* and *Fiqh* with Shaikh Abdullah Ibn Ibrahim.²⁰⁹

Shaikh Abdullah Ibn Ibrahim An-Najdi dedicated his efforts towards teaching Ibn Abdul Wahhab since they both shared similar beliefs and views. Sheikh Abdullah also introduced Ibn Abdul Wahhab to a scholar of *Hadeeth*, Shaikh Muhammad `Hayat As-Sindi, with whom Ibn Abdul Wahhab learned knowledge of *Hadeeth* and shared common interests and beliefs. Ibn Abdul Wahhab also learned with several other Madinah scholars, such as Ali Afandi Ad-Daghistani, Isma`eel Al-`Ajluni, Abdul Lateef Al-`Afaliqi Al-A`hsaii and Muhammad Al-`Afaliqi Al-A`hsaii.²¹⁰

According to historians, such as Laoust,²¹¹ Ibn Abdul Wahhab benefited tremendously during the period he spent in Madinah, especially after he met Shaikh Abdullah Ibn Ibrahim Ibn Saif. Dr, Tuwaim said that Ibn Bishr said that the sub-tribe of Saif ruled a town called, Mujamma`ah, in the area of Sadeer (Sudair), in Najd.²¹²

Muhammad Ibn Abdul Wahhab said these words regarding his teacher, Abdullah Ibn Ibrahim Ibn Saif, "He once told me 'Do you want me to show you a weapon I have prepared for the Mujamma`ah?'"²¹³ I said, 'Yes.' He then took me to a house that contained numerous books, saying, 'This is what I have prepared for them.'"²¹⁴

Judge Ahmad Al-Butami²¹⁵ said that while studying with Abdullah Ibn Ibrahim An-Najdi, Muhammad Ibn Abdul Wahhab learned, *Sahih Al-Bukhari*,²¹⁶ through a chain of narration that ends with Bukhari himself;²¹⁷

^[209] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

^[210] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 18-9.

^[211] H. Laoust, *Encyclopedia of Islam*, Vol. 3, Pg., 677-8.

^[212] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [*Dirasat Islamiyyah*, Publication No. 5, Pg., 124].

^[213] where various polytheistic acts were being practiced

^[214] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [*Dirasat Islamiyyah*, Publ. No. 5, Pg., 124]; Rentz, *The Arabian Peninsula Society and Politics*, Pg., 55.

^[215] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 18-9.

^[216] *Sahih Al-Bukhari*: authored by imam Muhammad Ibn Isma`eel Al-Bukhari (194-256/809-869).

^[217] To earlier scholars, a prized way of learning *Hadeeth* was for their teachers to narrate a *Hadeeth* collection to them using a chain of narration that starts with

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and also learned, *Sahih Muslim*,²¹⁸ the explanation of the, *Two Sahihs*,²¹⁹ and, *As-Sunan*,²²⁰ by At-Tirmidhi,²²¹ An-Nasai,²²² Abu Dawud,²²³ and Ibn Majah.²²⁴ He also learned the books of imams Ash-Shafii,²²⁵ and Malik,²²⁶ *Al-Musnad*,²²⁷ by imam A'hmad,²²⁸ and the books of imam Ad-Darimi.²²⁹

It should be noted that Margoliouth claimed that two of Ibn Abdul Wahhab's teachers in Madinah, Muhammad `Hayat As-Sindi and Sulaiman Al-Kurdi, discovered signs of heresy and innovation in Ibn Abdul Wahhab; he reported this claim from [Zaini] Da`hlan.²³⁰ In response, Dr. Nasir At-Tuwaim said, "Margoliouth did not mention any references that Zaini Da`hlan²³¹ relied on to support this claim, thus, proving that this is a mere fabrication. None of the established historical

the teacher and ends with the Prophet ﷺ through one of the major collectors of `Hadeeth, such as Bukhari in this case.

^[218] *Sahih Muslim*: authentic `Hadeeth collection authored by imam Muslim Ibn Al-`Hajjaj Ibn Wird Al-Qushairi (204-261/819-874), a student of Bukhari; Muslim's collection of `Hadeeth is second only to Bukhari's in authenticity.

^[219] *Two Sahihs*: the two most authentic collections of `Hadeeth, a term exclusively reserved for `Hadeeth collections of Bukhari and Muslim.

^[220] *Sunan*: plural for, *Sunnah*, collect reports of Prophetic tradition.

^[221] Imam Muhammad Ibn `Eesa At-Tirmidhi (210-279/825-892).

^[222] Imam Ahmad Ibn Shu`aib An-Nasai (215-303/830-915).

^[223] Imam Abu Dawud, Sulaiman Ibn Al-Ash`ath As-Sujstani (202-275/817-886).

^[224] Imam Abu Abdullah, Muhammad Ibn Yazid Ibn Majah (209-273/824-886).

^[225] Imam Muhammad Ibn Idris Ash-Shafi'i (150-204/767-819), one of the Four Imams, the third in historical descent.

^[226] Imam Malik Ibn Anas (93-179/711-795), one of the Four Imams, the second in historical descent.

^[227] *Musnad*: a collection of `Hadeeths of each companion separately from `Hadeeths of other companions, unlike collections by Bukhari and Muslim, for instance, where each chapter collects `Hadeeths pertaining to the same topic.

^[228] Imam Ahmad Ibn `Hanbal (164-241/780-855), one of the Four Imams, the fourth in historical descent.

^[229] Abu Sa`eed, `Uthman Ibn Sa`eed Ad-Darimi (200-280/815-893), one of the major scholars of `Hadeeth and *Sunnah*; he compiled, *Sunan Ad-Darimi*.

^[230] Margoliouth *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[231] Zaini Da`hlan was a bitter enemy of the *Da`wah* of Muhammad Ibn Abdul Wahhab. He wrote two books about and against the *Da`wah*, which he filled with fabrications: *Ad-Durar As-Saniyyah*, and, *Al-Futu`hat Al-Islamiyyah*.

records, not even Orientalist writings, suggested this has ever occurred. In addition, it should be noted that Da`hlan was one of the bitterest enemies of the *Da`wah* of Muhammad Ibn Abdul Wahhab."²³²

Dr. Abdullah Sali`h Al-`Uthaimin commented on Ibn Abdul Wahhab's teachers, Shaikhs Abdullah Ibn Ibrahim [Ibn Saif] and Muhammad `Hayat As-Sindi, by saying, "These two teachers had a profound impact on Muhammad Ibn Abdul Wahhab's pursuit of religious knowledge and on his reformist tendencies. ... It appears that Muhammad `Hayat As-Sindi had a more profound effect on Ibn Abdul Wahhab than Shaikh Abdullah Ibn Saif."²³³

Next, Muhammad Ibn Abdul Wahhab went back to his native area, Najd.²³⁴

Muhammad Ibn Abdul Wahhab at Basrah

Next, Muhammad Ibn Abdul Wahhab traveled to Basrah to learn with the scholars of Iraq.²³⁵ In Basrah, Muhammad Ibn Abdul Wahhab

^[232] Nasir At-Tuwaim *Shaikh Muhammad Ibn Abdul Wahhab*, [Dirasat Islamiyyah, Publication No. 5, Pg., 122].

^[233] *Ibid.*, Pg., 123.

Dr. Nasir At-Tuwaim said that Abdullah Sali`h Al-`Uthaimin wrote a [useful] book titled, *Muhammad Ibn `Abd Al-Wahhab, Hayatuhu wa-Fikruhu (Muhammad Ibn Abdul Wahhab, His Life-story and Methodology)*.

^[234] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 19; Philby, *Arabia*, Pg., 8.

^[235] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 76-7; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 19-20; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22; Blunt, *A Pilgrimage to Najd*, Pg., 251; Margoliouth, *Wahhabiya*; Zwemer, *Arabia the Cradle of Islam*, Pg., 192; Philby, *Arabia*, Pg., 8; Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659; H. Laoust, *Ibn Abd Al-Wahhab [Encyclopedia of Islam, Vol. 3, Pg., 678]*; Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 230; G. Rentz, *The Arabian Peninsula Society and Politics*, Pg., 55.

learned with several scholars, including Shaikh Muhammad Al-Majmu`ii.²³⁶

While in Basrah, Muhammad Ibn Abdul Wahhab substantially increased his knowledge by reading books on Arabi grammar and `Hadeeth; he also authored several researches and valuable books and started spreading the knowledge he learned and his views on the topics of *bid`ah*, superstition and invoking the dead for help.²³⁷

However, Ibn Abdul Wahhab met physical harm and rejection and was expelled from Basrah in the intense heat at midday;²³⁸ his teacher Al-Majmu`ii was also abused during this ordeal.²³⁹ One Orientalist wrote, "Apparently Al-Wahhab's²⁴⁰ enthusiasm early progressed to fanaticism²⁴¹

^[236] `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; Abul-`Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22; H. Laoust, *Ibn Abd Al-Wahhab*, [*Encyclopedia of Islam*], Vol. 3, Pg., 678.

^[237] `Husain Ibn Ghannam, *Tarikh Najd*, Pg., 76-7; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8.

^[238] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 76-7; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Rentz, *The Arabian Peninsula Society and Politics*, Pg. 55.

^[239] `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; Abul-`Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22.

^[240] *Al-Wahhab*: one of Allah's names. It was Muhammad Ibn Abdul Wahhab who started the movement that popularly, if inaccurately, bears Allah's name, *Wahhabiyyah*. His name is, Muhammad; his father's name is, Abd Al-Wahhab. `Abd means: 'Salve and Servant.' As stated, *Al-Wahhab* is the name of Allah and pertains to meanings of granting favors, endowing without countenance, giving, etc. 'Abdul Wahhab,' means, 'The salve of He [Allah] Who is the Ever-Giver of favors and bounties.' Therefore, it is a profound error to call Muhammad Ibn Abdul Wahhab, *Al-Wahhab*.

^[241] Muhammad Ibn Abdul Wahhab called against deviant practices and creeds popular during his time. The word, fanaticism, hardly qualifies to describe his enthusiasm for *Tau`heed*. If anything, the response to his reformist call was fanatical and violent, to the extent of expelling him, threatening his life and oppressing his supporters. It appears that Western thinkers agree, on one hand,

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because he was expelled from Basra for his extreme criticism of local religious practices."²⁴²

Forced to leave Basrah, Ibn Abdul Wahhab went towards Zubair, to the southwest of Basrah, on foot, and almost died of thirst. Abu `Humaidan, a man from Zubair, passed by Ibn Abdul Wahhab and, perceiving him to be a man of knowledge, carried him on his donkey, until they reached Zubair.²⁴³

Back to Najd through Al-A`hsaa

Muhammad Ibn Abdul Wahhab wanted to continue the journey to the area of *Ash-Sham* (Syria), on foot, to learn with its scholars. However, he did not have the necessary funds for the trip, and thus, went back to Al-A`hsaa²⁴⁴ where he briefly learned with Shaikh Abdullah Ibn Abdul-Lateef Ash-Shafii.²⁴⁵

Next, Muhammad Ibn Abdul Wahhab moved to `Huraimilaa,²⁴⁶ a town in the area of Najd where his father had moved to, from `Uyainah.²⁴⁷ His father was the judge of `Uyainah, until he moved to `Huraimilaa in

that serious religious transgressions were committed by Muslims in general during Ibn Abdul Wahhab's time, yet they call his attempts to reform these practices, fanatical.

[242] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105.

[243] `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; Rentz, *The Arabian Peninsula Society and Politics*, Pg. 55.

[244] Thus, and as previously stated, Ibn Abdul Wahhab did not visit Damascus, Baghdad, Kurdistan, Isfahan, Qum, or Egypt.

[245] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 76-7; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22; Rentz, *The Arabian Peninsula Society and Politics*, Pg. 55.

[246] `Husain Ibn Ghannam, *Tarikh Najd*; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*; Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22.

[247] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20.

1139/1727 in the aftermath of a dispute that arose between him and the tribal chief of `Uyainah.²⁴⁸

In `Huraimilaa, Ibn Abdul Wahhab continued learning various types of knowledge, such as `Hadeeth and *Tafsir*, with his father. He also furthered his studies by reading books of Ibn Taimiyyah,²⁴⁹ and Ibn Al-Qayyim,²⁵⁰ thereby sharpening his knowledge, understanding and resolve.²⁵¹ Realizing the dire status of Islam in Najd and the other areas where he traveled, Ibn Abdul Wahhab decided to call against popular deviant practices and beliefs.²⁵²

Ibn Abdul Wahhab benefited immensely from his travels, because in the process, "...he developed a belief in the need for purification of Muslim beliefs and practices, and this belief became his life's mission. At first the mission took the form of preaching opposition to popular religious practices and Shi'i Islam, in Basra and eastern Arabia."²⁵³

Dr. Nasir At-Tuwaim said that according to one historian, Ibn Abdul Wahhab started his mission because, through his travels, he came to realize that the pure Islamic creed had become corrupted and greatly altered; he found that most people in the East, especially the Turks, had gone astray.²⁵⁴ Another historian stated that while studying, Ibn Abdul

[248] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 22-3.

[249] Taqi Ad-Deen, Ahmad Ibn Taimiyyah, one of the major scholars of Islam, was a polymath of Islamic knowledge. His teachings and writings have always been, and still are, an inspiration to countless Muslims, who continue to read his books and benefit from his vast knowledge. He was the teacher of an impressive list of noted and famous imams, such as Ibn Kathir, Ibn Al-Qayyim, Adh-Dhahabi, and so forth. Ibn Taimiyyah died in 1328CE and most of the inhabitants of Damascus attended his funeral (Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam An-Nubalaa*).

[250] Abu Abdullah, Shams Ad-Deen, Muhammad (his given name) Ibn Abu Bakr Az-Zura`ii, resided in Damascus, where he died (691-751/1291-1350). Judges, notables and large crowds attended his funeral. Ibn Al-Qayyim is one of the most knowledgeable scholars in Islam and a prolific writer. For more details on Ibn Al-Qayyim's biography, refer to, *Siyar A`lam An-Nubalaa*, by imam Shams Ad-Deen Adh-Dhahabi, who was a student of Ibn Al-Qayyim.

[251] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 20-21.

[252] Ibid., Pg. 21; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 25-6.

[253] *Macmillan Library Reference USA*, Volume 15, Pg., 313-4.

[254] Nasir At-Tuwaim: Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 9-10.

Wahhab noticed that alien [and polytheistic] practices and beliefs became popular, especially among Turks and Arabs living in populated cities.²⁵⁵

Ibn Abdul Wahhab remained in `Huraimilaa where he furthered his education and taught, until his father died in 1153/1741. After his father died, malicious people in `Huraimilaa wanted to kill Muhammad, forcing him to move back to `Uyainah. The chieftain of `Uyainah at that time was `Uthman Ibn Nasir Ibn Mu`ammar, who welcomed Ibn Abdul Wahhab and offered support and encouragement for his *Da`wah* efforts.²⁵⁶

In `Uyainah, Ibn Abdul Wahhab continued to preach reform and to criticize polytheistic practices popular among Bedouins. Qeyamuddin Ahmad remarked, "Like the people of Najd in general, he followed the *Hanbali* school of jurisprudence, and had studied the writings of the famous Ibn-i Tammiyya (d. 1328). Muhammad bin Abdul Wahhab had started preaching at Basra and continued it on returning to Ayaina. He laid great stress on *Tauhid* (Unity of God) and denounced *Shirk* (polytheism) in any form, as evidenced by his chief work, *Kitab al-Tauhid*."²⁵⁷

Conclusion

`Husain Ibn Ghannam and `Uthman Ibn Bishr, the two foremost authorities on the life-story and works of Muhammad Ibn Abdul Wahhab, said that Ibn Abdul Wahhab traveled to various centers of Islamic knowledge. He first started by performing the *Hajj* to Makkah, moved to Madinah for a while, and then went back to Najd. He intended to travel to Syria, passing through Basrah and learned in Basrah for a while. He stayed until some of its citizens and leaders harmed him, abused his teacher and expelled him during an intense heat. Ibn Abdul Wahhab wanted to continue his journey to the *Sham* area (Syria), but did

^[255] Zwemer, *Arabia, the Cradle of Islam*, Pg., 192.

^[256] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 23-4.

^[257] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 28.

not have enough funds for the trip. Instead, he went to Al-A`hsaa, then `Huraimilaa [in Najd] where his father had moved.²⁵⁸

^[258] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 76-7; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 7-8; Rentz, *The Arabian Peninsula Society and Politics*, Pg., 55.

Muhammad Ibn Abdul Wahhab and the British Counsel in Basrah; Early 'Wahhabi' Movement and Ties to European Powers

Muhammad Ibn Abdul Wahhab in Basrah

While Laoust said that Muhammad Ibn Abdul Wahhab apparently left Basrah in 1152/1739, he quoted a contradictory report found in a book titled, *Lam` Ash-Shihab*, by an unknown author, stating that Ibn Abdul Wahhab spent four years in Basrah, five years in Baghdad, then went to Kurdistan in 1148/1736.²⁵⁹ Likewise, Margoliouth also said that Muhammad Ibn Abdul Wahhab spent four years in Basrah, five years in Baghdad, one year in Kurdistan, two years in Hamadan, then moved to Isfahan in 1148/1736.²⁶⁰

There are obvious contradictions in the dates reported here. Authentic historical reports assert that Shaikh Abdul Wahhab died in `Huraimilaa, Najd, in 1153/1740. Years before his father died,²⁶¹ Muhammad Ibn Abdul Wahhab moved to `Huraimilaa;²⁶² he studied with his father, until his father died, and never left Najd for Basrah again.

Reporting on the status of Britain in the era under discussion, Sarah Searight wrote that, "English relations with the Middle East until the mid-eighteenth century were mostly commercial."²⁶³ It should also be noted that British military involvement in the Arabian (Persian) Gulf started in the nineteenth century. Michael Field said, "The British had first become involved in those territories that lay within the Gulf in the

^[259] H. Laoust, *Ibn Abd Al-Wahhab* [*Encyclopedia of Islam*, Vol. 3, Pg., 678].

^[260] Margoliouth, *First Encyclopedia of Islam*, Vol., 8, Pg., 1086; Margoliouth *Shorter Encyclopedia of Islam*, Pg., 618.

^[261] `Husain Ibn Ghannam, *Tarikh Najd*, Vol. 1, Pg., 77; `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*, Vol. 1, Pg., 8.

^[262] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 23.

^[263] Sarah Searight, *The British in the Middle East*, Pg., 13.

early nineteenth century²⁶⁴ when they had sent marines to the area to suppress the piracy that had been inspired partly by the fundamentalist movement of King Abdel Aziz's ancestors.²⁶⁵ In later years they had signed several series of treaties with the local rulers ... in return for their promising to have no dealings with foreign powers, notably Russia and Germany, without British permission."²⁶⁶

During that era, Britain's policy in and around the Gulf was primarily concerned with securing the safety of commercial sea routes to India, their primary colony. For instance, "In 1759, during the Seven Years' War, a French naval expedition bombarded the English factory [in Bandar Abbas, Iran] and took the factors prisoner. The [British East India] Company decided to abandon Bandar Abbas in favour of Basra where a British consulate was recognised by the Ottoman sultan in 1767."²⁶⁷

Accordingly, by the time the British consulate was recognized in Basra in 1767, Muhammad Ibn Abdul Wahhab had already been in Najd for years; he went back to `Huraimilaa in or before 1739 and remained there until his father died in 1153/1740. Therefore, the claim that while in Basrah, Muhammad Ibn Abdul Wahhab met with the British Counsel and

^[264] Muhammad Ibn Abdul Wahhab died in 1206/1792, Muhammad Ibn Sa`ud died in 1179/1765, their pact of cooperation started in 1158/1744; Abdul `Aziz Ibn Muhammad Ibn Sa`ud died in 1218/1803.

^[265] The British were in feverish pursuit of world domination in the era under discussion. They occupied India and sought sole control of the Red Sea and Arabian Gulf. They accelerated the decline of the Ottoman state and destroyed the Muslim *Mughul* state in India. Wherever they went, they sought and achieved control, secured unfettered access to cheap markets, subjugated other peoples to outright slavery in their own homelands, misused and plundered other peoples' riches and natural resources, and when the victims resisted, the British called them, 'terrorists, pirates.' One of the astounding reasons made by European colonialists to justify their oppressing Muslim peoples is that they sought an end to the monopoly the Arabs had on trade. However, Britain, France and other European powers forced Muslim peoples they controlled to cease commercial dealings with foreign powers, notably other European powers, as the author admits. Thus, the true aim behind colonialism was to deprive the Arabs of their monopoly on trade and secure it for them-selves instead.

^[266] Michael Field, *Inside the Arab World*, Pg. 42.

^[267] Sarah Searight, *The British in the Middle East*, Pg., 50.

conducted a pact of cooperation, is plainly a fabrication unsupported by a shred of evidence. We also established the fact that Muhammad Ibn Abdul Wahhab never reached Baghdad, Damascus, or any city in Iran. After Basrah, he simply went back to Arabia, until he died in 1792.

Early 'Wahhabi' Movement and European Powers

A French Historian [Louis-Pierre-Eugène Sédillot],²⁶⁸ who wrote a book titled, *The General History of the Arabs*, said that when England and France knew of the pact made between Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud to resurrect the [Islamic] religion and learned that many Arabs joined them, they feared that this might awaken Muslims, who might then abandon the state of inertia that had overtaken them. Thus, they feared, Islam might become as mighty as it had been during the time of Umar Ibn Al-Khattab.²⁶⁹ They feared that religious wars would soon follow, which might again bring Islamic victories and European losses. Consequently, Britain and France incited the Ottoman Caliphate to fight the [so called,] *Wahhabis*. The Caliphate delegated this task to Muhammad Ali Pasha [of Egypt].²⁷⁰

Ample historical records assert that by interfering in Arabia, Muhammad Ali, Pasha of Egypt, sought to satisfy his ambitions and bring European influence to the Arabian Gulf.²⁷¹ He did not rush to the rescue of the Caliphate against the so-called, *Wahhabis*, because the Ottomans were not under attack by followers of Ibn Abdul Wahhab and Arabia was not under Turkish control at that time.

^[268] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 130 & Pg., 147-50. Al-Butami stated that `Adel Z`aiter translated Sédillot's book into Arabi.

^[269] During Umar's reign, Muslims conquered Iraq, Syria and Egypt, thus, liberating its Arabs from oppressive foreign occupation, and also decimated the Persian Empire, which never rose again.

^[270] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 130 (also the footnote, by Shaikh Abdul `Aziz Ibn Baz). In this book, we expounded on the role played by Muhammad Ali Pasha in the destruction of the First Saudi State.

^[271] Details of these ambitions were taken from various historical resources.

Sarah Searight wrote, "The great moderniser of Egypt, Muhammad Ali, was a member of the Albanian contingent in the Ottoman army which helped the British drive the French out of Egypt.²⁷² ... In 1831 the Egyptian army invaded Syria under the generalship of Muhammad Ali's son Ibrahim²⁷³ to create a buffer zone against the Ottoman authorities.²⁷⁴ The invasion was too successful, however; the European powers, faced with the prospect of an uncertain authority²⁷⁵ governing the strategic Syrian routes, stepped in to ward off what might have been a death blow to the Ottoman Empire. ... [Before that,] an expedition to Arabia, at the nominal bidding of the sultan, to suppress the Wahhabi revolt, restored the position of Egypt as the recognised protector of the holy cities of Mecca and Medina."²⁷⁶

Therefore, Muhammad Ali sought to extend his influence over the `Hijaz at a time when the Turkish Caliphate was weak and well on its way to becoming, 'The Sick Man of Europe.' When the Caliphate refused to surrender the *Sham* area to Muhammad Ali Pasha as payment for his help in the war against the Greeks, Muhammad Ali Pasha invaded Syria and Asia Minor and almost captured the seat of the Caliphate. This is

^[272] Even though Muhammad Ali preferred being allied with the French, he played the French and the British off against each other (*The New Cambridge Modern History*, Pg., 532-4).

^[273] According to some historical records, Ibrahim was the adopted son of Muhammad Ali (Dr. Muhammad Ibn Sa'd Ash-Shuwai'ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 59; Gerald De Gaury, *Arabia Phoenix*, Pg., 28). Ibrahim's excessive plunder, destruction and bloodshed throughout Arabia cost him and his father a potentially lucrative alliance with the Sultan of Oman, as this book asserts. G. F. Sadlier, the first European to travel across Arabia, described Ibrahim Pasha as a drunkard who mistreated his servants and employees (Dr. Muhammad Ibn Sa'd Ash-Shuwai'ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 56-9).

^[274] This is the same Ibrahim Pasha who used the term, 'Wahhabi rebels,' in his letters to the Ottoman Sultanate, which he was supposedly defending when he fought the so called, *Wahhabis*.

^[275] i.e., a strong Muslim-Arab power in *Arab Syria* and *Arab Egypt*

^[276] Sarah Searight, *The British in the Middle East*, Pg., 77-8.

This statement by Sarah Searight is yet another historical indication to the decaying power of the Ottomans and the fact that they did not have direct control over Arabia, Egypt or the `Hijaz in the era under discussion.

when France and Britain, ever seeking to eliminate the chance of Muslims becoming a strong power again, gave an ultimatum to Muhammad Ali Pasha and contained him.²⁷⁷ Thus, Britain and France collaborated to save the Caliphate from Muhammad Ali Pasha. However, they did not do so for love of Islam, or in the sake of God, *but for love of keeping the sick man of Europe terminally ill and under their care, i.e., control.*

Conclusion

There is no reliable historical evidence to support the claim that there were any contacts, let alone collaboration, between Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa`ud or Abdul `Aziz Ibn Muhammad Ibn Sa`ud, on one hand, and the British or French, on the other hand. Historical evidence supports the fact that the Ottoman state and Muhammad Ali Pasha were under the influence of various European powers, such as Britain, France and Russia. After all, Europe had extensive diplomatic and commercial presence in various parts of the Turkish state and Egypt; none existed in Arabia in the era under discussion. This book will further expand on the issues mentioned here.

^[277] "The European powers, faced with the prospect of an uncertain authority governing the strategic Syrian routes, stepped in to ward off what might have been a death blow to the Ottoman Empire. At the Convention of London, when the Egyptians had occupied Syria for nearly nine years, Muhammad Ali was persuaded to evacuate it in return for the sultan's agreement to make the pashalik, or viceroyalty, of Egypt hereditary. A British and Austrian naval expedition enforced the settlement in Syria." (Sarah Searight, *The British in the Middle East*, Pg., 77-8)

Consequently, Muhammad Ibn Abdul Wahhab and the First Saudi State were attacked by 'Muslim' forces loyal to European powers.

Back in His Hometown; Muhammad Ibn Abdul Wahhab Starts his Movement in Arabia

The decaying Islamic and social conditions experienced at that time prompted Muhammad Ibn Abdul Wahhab to start his reformist mission, especially since he realized that the scholars of Najd, the Hijaz and other areas either largely agreed with, or in some cases were afraid to publicly reject, the deviant ideas and practices that flourished in their areas. Muhammad Ibn Abdul Wahhab was deeply troubled by these practices and believed that the people incorporated into Islam, creeds and practices rejected by the Quran and *Sunnah*. He believed that the dire conditions Muslims lived in during his time were foretold in several prophecies collected from the Prophet, peace be on him, such as,

" لَا تَقُومُ السَّاعَةُ حَتَّى تُلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ "

"The [Last] Hour will not start but after some tribes of my Ummah (Muslim nation) join the Mushrikin (polytheists) and worship idols;"²⁷⁸

" لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ "

"You will follow the traditions of those who were before you (Christians and Jews);"²⁷⁹

" بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ "

"Islam started as a stranger and will again become a stranger, so Tuba²⁸⁰ for the strangers!"²⁸¹

^[278] At-Tirmithi, *As-Sunan*, `Hadeeth No. 2145; At-Tirmidhi graded this `Hadeeth as `Hasan (acceptable, good), *Sahih* (authentic); Al-Albani graded it as *Sahih* in, *Sahih Sunan At-Tirmidhi* 1807.

^[279] Bukhari, `Hadeeth No. 6775, and, *Muslim*, `Hadeeth No. 4822.

^[280] Imam Bukhari (2673) offered this meaning for, *Tuba*, that it is in reference to everything that is good and pure.

^[281] *Muslim*, `Hadeeth No. 208.

This is when Muhammad Ibn Abdul Wahhab decided to call his people to return to the original commandments of Islam.²⁸²

Muhammad Ibn Abdul Wahhab started his reformist mission among the inhabitant of the town of `Huraimilaa, explaining to them the Islamic tenets that they contradicted by their practices. He stated that only Allah should be invoked for various needs and that vowing and sacrificing are only performed for the sake of Allah Alone, without partners. He informed them that the practices they engaged in, such as venerating graves, trees and stones, invoking these objects for help, vowing to them and believing that they can bring harm or benefit, are all types of false ideas and deviant practices.²⁸³ He defended his opinions by quoting statements from the Quran and reporting statements and actions from the Prophet ﷺ and his companions. As a consequence of Ibn Abdul Wahhab calling his contemporaries back to the Islamic creed and Prophetic *Sunnah*, arguments and heated debates occurred between them, even between Ibn Abdul Wahhab and his own father, Abdul Wahhab. Abdul Wahhab was a respected scholar, but he was not clear regarding the issues his son raised. He was deceived by the fact that, in the pretext of loving righteous believers, those [scholars and notables] who were perceived to be righteous and knowledgeable were defending and engaging in practices rejected by his son. Unabated, Abdul Wahhab's son, Muhammad, continued calling people to reform their ways, performing *jihād* with his words, pen and teachings; some of the inhabitants of `Huraimilaa, and apparently his father and brother Sulaiman, accepted his call.²⁸⁴

^[282] This section is based on, Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 24-5.

^[283] Corancez wrote, "The Orientals have made these cities of the dead their favourite haunts. On set days, they adorn them with flowers, and with offerings brought by women. No sight is more extraordinary than the one they present on these occasions: robed in long white veils, they are like ghosts wandering through the house of the dead." (Louis Alexandre Olivier de Corancez, *The History of the Wahhabis from Their Origin Until the End of 1809*, Pg., 14)

Of course, Corancez, like many other Orientalists, cannot come to terms with the fact that the religion of the Muslims is called Islam; they keep calling Muslims, 'Orientals, Muhammadans,' rather than, 'Muslims.'

^[284] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 25-6.

After his father, Abdul Wahhab, died in 1153/1740, Muhammad continued his public call for reform against polytheistic practices and ordained obedience to the Messenger in practice, creed and statement. There were two competing tribes in `Huraimilaa during that time, each tribe claiming supremacy over the other. There was no overall authority to secure and ensure harmony and peace, to help the oppressed against the oppressor and to stop the wicked. One of these tribes had slaves who committed utter aggression, openly sinned and did evil. Muhammad Ibn Abdul Wahhab was adamant to try and stop them. When they realized his intention they went above the wall of his residence and wanted to kill him. When some people heard them, they threatened them and forced them to escape. Muhammad Ibn Abdul Wahhab felt that it was time for him to leave `Huraimilaa to his hometown, `Uyainah.²⁸⁵

At `Uyainah

Soon after his father died, Ibn Abdul Wahhab left `Huraimilaa to `Uyainah, his hometown and the residence of his forefathers. The ruler, then, was `Uthman Ibn `Hamad Ibn Mu`ammar, who received Ibn Abdul Wahhab with respect and kindness.²⁸⁶ This report contradicts one Orientalist, who claimed that, "His reception at home in Uyaynah was as cool as the Prophet's had been in Mecca. Finally, at the instigation of the Bani Khalid, who were Shiites, he was expelled from his village in 1744."²⁸⁷ According to Muslim historians, it appears that at first, `Uthman Ibn Mu`ammar supported Ibn Abdul Wahhab, until he was ordered to expel him from `Uyainah (actually kill him) by the Shiites of Bani Khalid.

After arriving at `Uyainah, Ibn Abdul Wahhab explained his call to its leader, `Uthman Ibn Mu`ammar, basing his views on the Quran and *Sunnah*. He explained the true meaning of *Tau`heed* (Islamic Monotheism) to the ruler and mentioned the various deviant creeds and practices

[285] This section is also based on, Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 26-7; Abdul Aziz Ibn Baz [a similar but shorter account], *Muhammad Ibn Abdul-Wahhab*, Pg., 23-4.

[286] *Ibid.*, Pg. 27 & 23-4, respectively.

[287] G. Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105.

contradicting *Tau`heed* that people were engaged in at that time. Ibn Abdul Wahhab recited relevant Quranic and Prophetic statements to Ibn Mu`ammar. He assured him that, if he helps and supports *Tau`heed*, Allah will grant him victory, might and eternal happiness in the Hereafter.²⁸⁸

`Uthman Ibn Mu`ammar agreed to support Muhammad Ibn Abdul Wahhab and accepted his call. This is when Ibn Abdul Wahhab started to publicly call to reform in `Uyainah, ordaining dedicating all acts of worship towards Allah Alone and enjoining obedience to His Prophet ﷺ. He enjoined righteousness, forbade evil and cut down the trees that were venerated in the `Uyainah area. He also demolished the monument built on the gravesite of Zaid Ibn Al-Khattab;²⁸⁹ `Uthman Ibn Mu`ammar helped him complete this accomplishment. Ibn Abdul Wahhab also started implementing Islamic law and had a woman stoned to death, after she willingly and repeatedly confessed to committing adultery. The news of his reforms reached various Muslim areas.²⁹⁰

^[288] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 27.

^[289] Zaid Ibn Al-Khattab, the brother of Umar Ibn Al-Khattab, died as a martyr during the battles that raged against Musailimah, the liar and false prophet. Umar said, "Zaid achieved the two good traits before me: he became Muslim before me and was martyred before me." Umar had such affection for his brother, Zaid, that he once issued this beautiful statement, "Whenever cool wind blows, I remember Zaid."

For a complete biography of Zaid Ibn Al-Khattab and other companions: Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam An-Nubalaa*.

^[290] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 27; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 24-5 & 28-30.

"John 8:4-5 states that stoning the adulterer was the Law of Prophet Moses, peace be on him, as follows, 'They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?' Islam only upheld this Divine Law. Bukhari (3363) and Muslim (3211) narrated that Abdullah Ibn `Umar said, 'The Jews came to Allah's Messenger and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Messenger said to them, 'What do you find in the Torah about the legal punishment of *Ar-Rajm* (stoning)?' They replied, '(But) we announce their crime and lash them.' `Abdullah Ibn Salam said, 'You are telling a lie; Torah contains the order of stoning.' They brought and opened the Torah and one of them solaced his hand on the verse of stoning and read the

Continue next page...

Muhammad Ibn Abdul Wahhab was, and still is, chastised for upholding Islamic law regarding stoning the adulterers, especially a woman who repeatedly confessed to *zina* (adultery) and asked that Islamic law be applied in her case. Yet, Muhammad Ibn Abdul Wahhab applied Islamic law, whether the culprits of crimes were men or women. Yet, as Dr. Natana DeLong-Bas stated, Muhammad Ibn Abdul Wahhab, "...commented that *zina'* is a despicable act for which the man always bears responsibility. However, the woman should not always be held accountable for participation in *zina'* because her participation may have been forced."²⁹¹

Nonetheless, if an adulterous man or woman confesses to committing adultery, and repeatedly requests that the Islamic law of stoning the adulterer be applied to him or her, then there is no alternative but to uphold Islamic law in this regard. After all, the focus of Muhammad Ibn Abdul Wahhab's mission was to reintroduce Islamic creed and the rule of Islamic law, because of the, "...absolute authority that [he] assigned to the Quran and Sunna and his rejection of any legalistic tampering with the same."²⁹²

J. B. Kelly said about the era Muhammad Ibn Abdul Wahhab lived in, "His travels and his studies had led him to conclude that a thoroughgoing reform of the precepts and practice of Islam was long

verses preceding and following it. `Abdullah Ibn Salam said to him, 'Lift your hand.' When he lifted his hand, the verse of stoning was written there. They said, 'Muhammad has told the truth; the Torah has the verse of stoning.' The Prophet then gave the order that both of them [adulterers] should be stoned to death.'

The Jews came to Prophet Muhammad, peace be on him, to test him just as they came to Prophet Jesus, peace be on him, to test him. They hid the truth, but Abdullah Ibn Sallam, one of their major rabbis who became Muslim and thus became one of Muhammad's companions, refuted them and compelled them to affirm that stoning the adulterer was also the Law of Moses." (Jalal Abualrub, *Holy wars; Crusades; Jihad*, Pg., 46, footnote)

John 8:4-5 did not mention the man who committed adultery with the woman who was caught in the 'very act.' Where is the man who was the other party to the 'very act'?

^[291] Dr. Natana DeLong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad*, chapter 6, *Women and Wahhabis: In Defense of Women's Rights*, Pg., 48.

^[292] *Ibid.*, Pg., 60.

overdue. The primitive²⁹³ simplicity of Islam, of the Koran and the *Hadith*, had become obscured by superstition, heresy, and hagiolatry. A return to the stark simplicity of early Islam, he was convinced, was essential if the faith was to endure. At 'Ayaina, therefore, he set to work to formulate and to expound his fundamentalist doctrines, which he incorporated in a manuscript entitled *Kitab al-Tawhid*, 'the Book of the Unity [of God].'²⁹⁴

The news of the reforms implemented by Muhammad Ibn Abdul Wahhab in 'Uyainah also reached Sulaiman Ibn Muhammad Ibn 'Urai'ir, the leader of the Banu Khalid [*Rafidhi Shiite*] tribes and the chieftain of the area of A'hsaa. He was an oppressive ruler. Ibn 'Urai'ir sent a letter to 'Uthman Ibn Mu'ammam threatening to deprive him of annual aid from Al-A'hsaa area if he did not kill Muhammad Ibn Abdul Wahhab. 'Uthman Ibn Mu'ammam feared the leader of A'hsaa and ordered Ibn Abdul Wahhab to leave his town. Ibn Abdul Wahhab tried in vain to convince 'Uthman Ibn Mu'ammam to continue supporting his reforms, reminding him that all Islamic reformers before him were tested and oppressed. 'Uthman did not relent and Muhammad Ibn Abdul Wahhab had to depart 'Uyainah on foot guarded by one man on horse; the guard had been ordered to kill Ibn Abdul Wahhab, but suddenly felt fearful and left him unharmed.²⁹⁵

[293] Islam is a continuation of the message of Monotheism which all of Allah's Prophets and Messengers preached and started their mission with; Allah ﷻ said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ط

{*And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (keep away from) Tâghût (all false deities; do not worship Tâghût besides Allâh)"*} (16:36).

By no means is Islam primitive. It is simple, clear and logical; the simplicity of the Islamic creed is one of its unique characteristics. Religion should be simple in order for all of humankind, whether educated or otherwise, to understand the Creator's commandments. This was, and still is, one of the major factors that appealed to and has led many Westerners to embrace Islam. They found it to be a creed they can understand, especially since this creed is explained in a book and Prophetic tradition the original words of which are perfectly preserved.

[294] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 46.

[295] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 28; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 30-1.

During this difficult trip on foot, Muhammad Ibn Abdul Wahhab kept reciting Allah's Statement (65:2-3),

﴿ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ ﴾

{And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.} ²⁹⁶

Qeyamuddin Ahmad remarked, "In the beginning, Muhammad bin Abdul Wahhab enjoyed the support of the local governor, but his reforming zeal incurred the hostility of the *Amir* of Hasa to whom the local governor was subordinate. Following an order by the *Amir* for his arrest and execution, Muhammad bin Abdul Wahhab took refuge in the court of the neighbouring chief, Muhammad bin Saud at Dara'iyah." ²⁹⁷

Further, J. B. Kelly said regarding Ibn Abdul Wahhab's expulsion from 'Uyainah, "These doctrines were ill-received by the easy-going townfolk of 'Ayaina, and when Ibn 'Abdul Wahhab demanded that a woman taken in adultery be stoned to death, they turned on him and compelled him to leave." ^{298/299}

Another passage reads, "Returning to his homeland to continue this call, he initially won some support from the ruler of al-'Uyaynah, but the

^[296] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, 28-9.

^[297] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 29.

^[298] The adulterous woman *was* stoned to death, as both the Torah and the Quran prescribe in punishment for adultery. This news was received with comfort by many scholars throughout Arabia at that time. However, Ibn Abdul Wahhab was chastised by his enemies for wanting to resurrect the creed and law of Islam, and this incident was used to inflame public opinion against him and against his movement. Sadly, similar attacks are propagated today regarding stoning adulterous men and women in the very few Muslim countries that still apply Islamic law. Some Muslim men and women partake in these attacks, not knowing that they are participating in dismantling and destroying the very law that made them safe, unique, special, healthy, and Muslim.

^[299] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 47.

vigor of his purification efforts soon aroused opposition, and he was forced to leave."³⁰⁰

Ibn Abdul Wahhab Arrives at Dir`iyyah

Muhammad Ibn Abdul Wahhab arrived at the town of Dir`iyyah one afternoon in 1158/1744.³⁰¹ Abdul Ra`hman Ibn Sweilem and his cousin Ahmad Ibn Sweilem accepted Ibn Abdul Wahhab as a guest. Yet, Abdul Ra`hman Ibn Sweilem knew people's violent reaction against Ibn Abdul Wahhab's reforms and feared for his own safety from Prince Muhammad Ibn Sa`ud, ruler of Dir`iyyah. Ibn Abdul Wahhab fully and passionately believed in his cause; he reassured Ibn Sweilem that Allah's aid would soon reach them. Many notables in Dir`iyyah came to know that the Shaikh was in their city and visited him, discretely. He explained to them the meaning of *Tau`heed* and the reforms he sought to accomplish. Prince Muhammad Ibn Sa`ud had two brothers, Mshari and Thnayyan, and an intelligent, wise wife. The prince's two brothers met Ibn Abdul Wahhab and, after learning with him briefly, spoke to their brother, the prince, about him saying that Ibn Abdul Wahhab was a treasure Allah sent to their town; they encouraged him to visit the Shaikh.³⁰² The prince's wife also encouraged her husband to support Ibn Abdul Wahhab and, rather than invite Ibn Abdul Wahhab to come to him, go instead, and visit the Shaikh, to show respect for people of knowledge.³⁰³

When prince Muhammad Ibn Sa`ud visited Muhammad Ibn Abdul Wahhab, the latter explained *Tau`heed* to him and reminded him of Allah's Statements asserting the evilness of worshipping others besides Allah. He also mentioned the widespread pagan practices, ignorance,

^[300] *Macmillan Library Reference USA*, Volume 15, Pg., 314.

^[301] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 29.

Almost all historical resources agree that Ibn Abdul Wahhab arrived at Dir`iyyah in 1158/1744.

^[302] *Ibid*; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 31-2.

^[303] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 32-3.

division, bloodshed, armed theft, and disunity that had been plaguing the people of Arabia during that time.³⁰⁴

^[304] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 29-30.

Chapter Three: The First Saudi State (1744-1818)

1. *Terms and Definitions: The First Sa`udi State (1744-1818); Wahhabism; Salafiyin..... Page 83*
2. *A Muslim Perspective on the Alliance Between Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud..... Page 88*
3. *Western Perspectives on the Alliance Between Muhammad Ibn Sa`ud and Muhammad Ibn Abdul Wahhab; The Establishment of the First Saudi State..... Page 94*
4. *Political, Social, Moral, Educational and Monetary Systems in the First Saudi State..... Page 113*
5. *Ensuring Safety and Security; Establishing the Rule of Islamic Law..... Page 113*
6. *Zakah (Alms) Collecting For the Benefit of the Poor..... Page 120*
7. *Implementing the Islamic Law of Inheritance..... Page 126*
8. *Reestablishing the Masjid's Role in the Muslim Community..... Page 128*
9. *Women's Role in the Muslim Society Duly Restored..... Page 130*
10. *Moral Code in the First Saudi State..... Page 134*
11. *Outlawing Bid`ah..... Page 136*
12. *Reasons Why the Da`wah of Muhammad Ibn Abdul Wahhab Firmly Outlawed Bid`ah..... Page 139*
13. *Prohibiting Wearing Silk and Gold for Men..... Page 143*
14. *A Brief Summary on the Expansion of the First Saudi State..... Page 144*

Chapter Three: The First Sa`udi State

(1744-1818)

Terms and Definitions

The First Sa`udi State (1744-1818)

“The family (i.e., the al-Sa`ud) generally is believed to have originated from the ‘Anazah tribe of central Najd, although some opinion holds that it comes from the Bani Hanifah. The family’s ancestor, Mani’ bin Rabi’ah al-Muraydi, was said to have come from al-Qatif and founded the settlement of al-Dir’iyah, a few miles north of the present-day capital of Riyadh, in 1446-1447. The family was not particularly important until its head, Muhammad bin Sa’ud, welcomed Islamic reformer Muhammad bin ‘Abd al-Wahhab to al-Dir’iyah in 1744. Converted to the latter’s ascetic vision of Islam,³⁰⁵ since then popularly known as Wahhabism, Muhammad bin Sa’ud began a campaign to spread it throughout Najd and the rest of Arabia. This was the beginning of the First Saudi State.”³⁰⁶

Wahhabism

“The movement within Sunni Islam founded by Muhammad ‘Abd al-Wahhab (1703-1792). Influenced by the teachings of Ibn Hanbal (the founder of the Hanbali school of jurisprudence, generally considered the most conservative of the four schools within Sunni Islam) and Ibn

^[305] Here, Peterson is describing the original code of Muhammad, Islam’s Prophet peace be on him, which Muhammad Ibn Abdul Wahhab sought to reintroduce, according to established historical accounts. Indeed, Peterson would have preferred that the not so austere vision of Islam, namely the corrupt vision, remains popular among Muslims.

^[306] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 141.

Taymiyah, the Wahhabi movement is known for its austerity and literal interpretation of Islamic teachings. Generally speaking, the Wahhabi movement opposes innovations [*bida'*³⁰⁷] within Islam and confines its recognition of sources of religious authority to the Qur'an (Koran), the Sunnah (the Traditions of the Prophet Muhammad), and the teachings of the four schools of Islamic law, principally the Hanbali. Wahhabism has been the creed of the Al Sa'ud since the mid-18th century when Muhammad bin Sa'ud employed its message and appeal to create the First Saudi State. Today, the majority of the indigenous population of Saudi Arabia, as well as that of neighboring Qatar, is Wahhabi. Wahhabism is a primary factor in the extreme conservatism³⁰⁸ of Saudi society today compared to its neighbors, displayed for example in forbidding the veneration of saints, the abhorrence of tombs and elaborate mosques, the absolute prohibition of alcohol, the segregation of

^[307] *Bid`ah*: it linguistically means, "What was made without precedence. The meaning here pertains to an act that was not legislated in the Book (Quran) or *Sunnah*." (Muhammad Ibn Isma'eel As-San`ani, *Subul As-Salam (Paths of Peace)*, Vol., 1). As previously stated, imam As-San`ani (1099-1182/1687-1768) was a contemporary of Muhammad Ibn Abdul Wahhab.

Additionally, imam Abu Bakr, Ahmad Ibn Ali Ar-Razi (known by, Al-Jassas [d. 370/980]), from the `Hanafi School of Thought, wrote a commentary on aspects of law contained in the Quran titled, *A`hkam Al-Quran*. In the third volume of this book, Al-Jassas reported a `Hadeeth from the Prophet's companion Abdullah Ibn Umar Ibn Al-Khattab wherein he said, "Every *bid`ah* is a *dhalalah* (heresy) even if people thought of it as being *hasanah* (good)" (Al-Jassas, *A`hkam Al-Quran*, Vol. 3). Al-Albani said that Ibn Battah collected Ibn Umar's statement in, *Al-Ibanah `an Usul Ad-Diyannah*, 2/112/2, and also Al-Lalakai collected it in, *As-Sunnah*, 1/21/1, using an authentic chain of narration leading to Abdullah Ibn Umar, the Prophet's companion (Al-Albani, *A`hkam Al-Jana-iz (Rules of Funerals)*, Pg., 258).

^[308] What distinguishes that society is the fact that the religion has a far more prominent role in various aspects of life and politics than in most other societies. Consequently, there are more scholars, students of religious knowledge, religious institutions and charitable contribution as compared to other Muslim societies. And it is far safer than any other Muslim society, due to the fact that the religion still has a significant influence on people's behavior and conduct. As for those who are not religious, fear from the Islamic penal code makes them think deeply, before committing crimes in that area.

the sexes, the rigid enforcement of prayer times³⁰⁹ by the so-called 'religious police' (mutawwi'in), and the state's declared adherence to the shari'ah (Islamic law). Adherents prefer to be known as Muwahhidin ... or 'unitarians,' but this term is not much used outside Saudi Arabia and Qatar."³¹⁰

Comments on Segregation of the Sexes

1. Dr. Natana DeLong-Bas said, "Women under ... Wahhabi regimes are popularly assumed to be without rights due to the strict religious creed professed by the ruling regimes."³¹¹
2. Dr. Natana DeLong-Bas continued, "One example of popular literature making such a claim is Jean Sasson, *Princess: A True Story of Life Behind the Veil in Saudi Arabia* (New York: William Morrow and Company, Inc., 1992). Such images are stereotypical, elitist, overly simplified, and clearly Western and secular-oriented in their biases. Although on the surface Saudi women may appear, in Western eyes, to be "oppressed" because they are required to wear the veil and are not permitted to drive, Saudi women are very active in the business, medical and educational fields. Saudi women have the legal right to be educated and have their own separate school system which runs the gamut from nursery school to universities. In recent years, Saudi girls have earned higher scores on standardized tests than Saudi boys. Many families take great pride in educating their daughters, believing that their daughters will be more likely to contract better and happier marriages since they will be on the same educational level as their future husbands. An entire parallel business sector is being built in Saudi Arabia of businesses being run by women for women,

^[309] Regarding the 'rigid enforcement of prayer times,' Muhammad Ibn Abdul Wahhab mentioned *Ayah* 4:103 in his brief article titled, *The Three Fundamentals*,

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

{*Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours*} (Muhammad Ibn Abdul Wahhab, *The Three Fundamentals*, [Majmu'at At-Tau'heed, Pg., 13]).

^[310] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 180-1.

^[311] Dr. Natana DeLong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad*, chapter six, "Women and Wahhabis: In Defense of Women's Rights," Pg., 1.

including banks. The electronic era is being put to use in this endeavor since many transactions can be accomplished impersonally over the phone or via computer without the need to meet face-to-face. Women are particularly encouraged to enter the medical and educational fields to serve other women."³¹²

3. Several school systems in the West, such as in New York State, have realized that when they segregated male from female students, both scored higher grades and were able to concentrate on studying, i.e., rather than spending the days at school fantasizing about the opposite sex, or being the subject of sexual pressure, or so-called, peer-pressure. This only proves the wisdom of the Islamic regulations that disallow free mingling between men and women.

4. Allah said in the Quran,

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٣١﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ۗ ﴾

{Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts).} (24:30-31)

5. Imams Bukhari (4831) and Muslim (4037) collected this `Hadeeth which prohibits private audience with women who are not from the ma`hram categories mentioned in *ayah* (4:23)

"إِيَّاكُمْ وَالْدُخُولَ عَلَى النِّسَاءِ "

6. "Beware of entering upon women." This is Islam's law and its tradition. At an age when the West continues flaunting the ideals of freedom, it is astonishing that they do not seem to extend this right to Muslims. They are intent on removing the Muslim woman's veil, to uncover the

^[312] We thank Dr., Natana DeLong-Bas, of Georgetown University, for providing us with a chapter from her useful research on Muhammad Ibn Abdul Wahhab before it was published. The passage above is found in the first page of chapter six titled, "Women and Wahhabis: In Defense of Women's Rights", Footnote No., 3.

'secret' behind it, and freeing her from her religion. Terrible things are being done to Islam and Muslims in the name of freedom.

7. It is ironic Peterson should use the term, 'Segregation of the Sexes,' when memories of the cruelties of the West's, 'Segregation of the Races,' is still fresh. In Islam, 'Segregation of the Sexes,' is meant to preserve honor and public decency and to allow women the freedom of doing what they wish to do away from the prying eyes of evil men.

Salafis

"The term salafiyah is derived from al-salaf (also al-aslaf, the 'ancestors' or the first generations of Muslims³¹³) and was used as the name of the Islamic reform movement founded by Egyptian scholar Muhammad 'Abduh (1849-1905).³¹⁴ His movement was a reaction to the modern, Western-dominated world, and he and his followers argued that

^[313] The first to use the word, *Salaf*, to describe the first generation of Islam is the Prophet ﷺ, who said to his daughter Fatimah, may Allah be pleased with her,

" لَا أَرَى الْأَجَلَ إِلَّا قَدْ افْتَرَبَ فَاتَّقِيَ اللَّهَ وَاصْبِرِي فَإِنِّي نِعَمَ السَّلَفُ أَنَا لَكَ "

"I think that my time of death has approached. Therefore, be afraid of Allah and be patient; I am indeed the best Salaf (predecessor) for you." (Bukhari 5812, and, Muslim 4487)

As-Salaf As-Sali'h, describes the first three generations of Islam about whom the Prophet ﷺ said, as Bukhari (2458) and Muslim (4601) reported from him,

" خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ "

"The best people are my generation, then the next generation, then the next generation."

^[314] Shaikh Muhammad `Abdah, may Allah grant him His Mercy, had a significant role in the modern era of Egypt and other Arab and Muslim countries. He was a religious teacher who started a reform movement in Egypt to lessen the impact of the West on Muslims, resulting from the West's tremendous advancements in all spheres of life and science. However, his movement cannot be called as pure *Salafi* since he tried to modernize Islamic law to keep it in line with Western culture and judiciary systems. *Salafis*, in comparison, call for firm implementation of the Islamic creed and law and for opening the doors of qualified *ijtihad* to provide answers to modern problems. The *Salafi* mission is to preserve the law not amend it, and to try and seek advancement for the Muslim nation in the permissible areas where the West has surpassed them.

the answers to many modern dilemmas could be found within the traditions of Islam."³¹⁵

A Muslim Perspective on the Alliance between Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud

Prince Muhammad Ibn Sa`ud was receptive to Ibn Abdul Wahhab's message and gave assurances to the Shaikh that he would support him, but set two conditions. He first sought Ibn Abdul Wahhab's assurance that when the call to reform is realized, the Shaikh would not leave Ibn Sa`ud's town and go elsewhere. The second condition was that Ibn Sa`ud would continue to collect the tax he levied on the people of Dir'iyyah during harvest time. Ibn Abdul Wahhab responded by stating that he would remain with Ibn Sa`ud during times of ease and times of difficulty. As for the second condition, Ibn Abdul Wahhab said that he hoped that Allah will give Ibn Sa`ud victories over his enemies and, thus, gain enough sustenance to compensate for losing the tax he used to collect from his people.³¹⁶ Prince Ibn Sa`ud concluded the pact of cooperation with Ibn Abdul Wahhab to spread the call to Allah, perform *jihad*³¹⁷ in Allah's cause, adhere to the Prophet's *Sunnah*, enjoin righteousness, forbid evil, and properly establish the Islamic acts of worship.³¹⁸

^[315] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 140.

^[316] By then, Ibn Abdul Wahhab had faced violent opposition to his reforms and was almost killed after being expelled from Basrah then from `Uyainah. He also knew that all righteous reformers face opposition and believed this would also happen to him. Consequently, his statement to Muhammad Ibn Sa`ud was not an encouragement to attack other towns and tribes without justification, but to prepare him for armed opposition they were sure will confront them in Arabia.

^[317] This means to strive and spread the *Da`wah* with patience and endurance, it does not necessarily mean to fight, even though fighting may occur, and surely, does not mean to commit unjustified aggression.

^[318] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 30; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 33-4.

After Muhammad Ibn Abdul Wahhab settled in Dir`iyyah those who had accepted his call in other areas joined him, including some leaders of the Mu`ammar sub-tribes. Students came from various areas, from `Uyainah, `Arqah, Manfu`hah and Riyadh, to name a few. Many delegations also came, after they realized that the Shaikh was now under the protection of a powerful prince. `Uthman Ibn Mu`ammar, ruler of `Uyainah, who had expelled Ibn Abdul Wahhab from his town, also heard of this news and came with a delegation of distinguished people from `Uyainah to apologize to the Shaikh and ask him to return to `Uyainah. Ibn Abdul Wahhab said that he was a guest of Ibn Sa`ud, and thus, Ibn Sa`ud should be asked for permission to allow him to go to `Uyainah. As expected, Ibn Sa`ud refused the offer, and `Uthman Ibn Mu`ammar went back to his town without him.³¹⁹

The reformist mission Ibn Abdul Wahhab started in the Najd area gained widespread support. Many people moved to Dir`iyyah to learn the manners of purifying their practices and beliefs from the ills of polytheism and superstition with the Shaikh. The economic condition in Dir`iyyah and the ability of its prince to accommodate all new-comers were not adequate. Some of the new comers had to work during the night in order for them to be able to attend the Shaikh's classes during the day, indicating their eagerness and enthusiasm for learning with him. As time passed, Allah brought His relief, and they were able to sustain themselves comfortably.³²⁰

Shaikh Muhammad Ibn Abdul Wahhab strived hard to teach people and enlighten them in the meaning of, *La Ilaha Illa-Allah* (none has the right to be worshipped except Allah), and the good and pure Islamic practices. He gave classes on creed, Quranic knowledge and interpretation, *Fiqh*, *Usul Al-Fiqh*, *Hadeeth* and its terminology, Arabi language and grammar, history, and other beneficial aspects of knowledge. His students were greatly impressed by his teachings, which educated them and helped them correct their practices and belief. Their love for him increased in appreciation for his great effort to bring about reform. Muhammad Ibn Abdul Wahhab also wrote extensively to various princes, judges and chieftains of Najd calling on them to embrace

^[319] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 30-1.

^[320] *Ibid.*, Pg. 31; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 34-5.

his reforms and to abandon rebellion and pagan practices. Some of the leaders who received the Shaikh's messages willingly accepted his call. Some others ridiculed him and accused him of ignorance and sorcery.³²¹

Ibn Abdul Wahhab sent letters to the rulers and scholars of Riyadh, Al-Kharj, southern Najd, Qaseem, Ha-il, Al-Washm and Sadeer (Sudair). He also sent letters to Al-A`hsa, Makkah, Madinah, Egypt, the *Sham* (Greater Syria), Iraq, India, Yemen, and other areas. The news of his *Da`wah* reached and gained support in India, Indonesia, Afghanistan, Morocco, Egypt, Syria and Iraq.³²²

Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir wrote, "Sultan Muhammad Ibn Abdullah Al-`Alawi, the ancestor of the current kings in Morocco, was among those who were impressed by the *Da`wah* of Muhammad Ibn Abdul Wahhab. He started resisting popular innovations in his country, such as the many *Sufi* groups that existed at that time. He called to *ijtihad* (independent reasoning) and abiding by the *Sunnah*; he was one of the most powerful Muslim rulers at that time. Morocco was then infested by many ills. There were the *Batini* (mystical) *Ubiadi* (*Shiite*) ideas, people of innovation -in general, abundance of ignorance, the *Wahbi Rustumi Kharijis* and the Christian invasions of North Africa. ... The French historian Charlie Julian³²³ said that King Muhammad, who was known for being a pious, religious man, learned about the spread of the *Wahhabi* movement in Arabia through pilgrims.³²⁴ He also learned that the Al Sa`ud supported the movement. The king grew fond of *Wahhabi* tenets and used to say, 'My *Madhhab* is *Maliki* and my creed is *Wahhabi*.'"³²⁵

^[321]Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 31-2; Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 34-5.

^[322] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 35-7.

Willem Bijlefeld wrote, "Wahhabi teachings have also played a role in the 19th century history of parts of Nigeria, India, and Indonesia" (Willem A Bijlefeld, "Wahhabism," <http://mb-soft.com/believe/>).

^[323] who wrote a book on the history of North Africa

^[324] returning from Makkah after the `Hajj season

^[325] Dr. Muhammad Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 22-3; Charlie Julian, *History of North Africa*, Vol. 2, Pg., 311.

On Pg. 28, Dr. Muhammad Ash-Shuwai`ir stated that four Moroccan kings were impressed by the *Da`wah* of Muhammad Ibn Abdul Wahhab and were supportive of its cause in Morocco. They are: Muhammad Ibn Abdullah Al-

Continue next page...

Ibn Abdul Wahhab used peaceful methods in the beginning.³²⁶ He continued his tireless efforts unabated by those who resisted his reforms. Prince Muhammad Ibn Sa`ud continued to passionately support the Shaikh and believe in his cause. But the enemies of the Shaikh were working hard to spread disinformation and resistance to the Shaikh's reforms throughout Arabia and the rest of the Muslim world. They also started aggression against those who accepted the Shaikh's call using violence and terror as their tools, after having failed to scientifically refute the Shaikh's evidence and proof. The Shaikh and the prince had no choice but to defend themselves, to try and remove the obstacles standing between people and having free access to the true *Da`wah* of Ibn Abdul Wahhab.³²⁷ Warfare continued for years with victory consistently being on the side of Ibn Sa`ud. One after another, various towns started falling under the control of Ibn Sa`ud's forces. Some other towns willingly pledged their allegiance to Ibn Sa`ud, knowing the true reality of the message that Ibn Abdul Wahhab sought to convey to Muslims. Mainly, Ibn Sa`ud was forced to defend himself against aggression, especially against those who repeatedly broke their promises and committed treachery. Preempting the treachery of others was also necessary. Contemporary historical accounts, such as, *Unwan Al-Majd*,³²⁸ verify

Alawi, a contemporary of, Abdul `Aziz Ibn Muhammad Ibn Sa`ud; Sulaiman Ibn Muhammad Ibn Abdullah Al-Alawi, a contemporary of Sa`ud Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud; Ibrahim Ibn Sulaiman Ibn Muhammad Ibn Abdullah Al-Alawi; and, `Hasan the First, who reigned in the period between the Second and current Third Saudi States.

^[326] "When the Prophet ﷺ went back [to Madinah], after conducting the treaty of *Hudaibiyyah* [with the Quraish pagans], he sent messages to the kings of earth. ... Allah's Messenger ﷺ sealed his messages to kings and sent six messengers in one day during the lunar month of Mu`harram, the seventh year AH/628." (Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 1, Pg., 184-90). The Prophet ﷺ sent messages to Roman (Byzantine), Persian, Ethiopian, Egyptian and Arab kings, and other rulers. Imitating the Prophet ﷺ, Muhammad Ibn Abdul Wahhab started his mission in Dir`iyyah in the same peaceful manner.

^[327] One of the aims of *jihad* is to remove barriers preventing Islam from reaching people (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 276-83).

^[328] `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*.

these facts by mentioning, in detail, most of the warfare that occurred during that era.³²⁹

After Riyadh, in the area called, Najd, was conquered in 1187/1773³³⁰ by Abdul Aziz Ibn Muhammad Ibn Sa`ud and other provinces fell under the control of the First State, Shaikh Muhammad Ibn Abdul Wahhab delegated all affairs of governing and financial management to Abdul Aziz Ibn Sa`ud.³³¹ The Shaikh dedicated his time to teaching, spreading knowledge and worshipping Allah. Muhammad Ibn Sa`ud and his son Abdul `Aziz, who became the leader after his father died in 1179/1765, consistently took the advice of Shaikh Muhammad Ibn Abdul Wahhab and followed his decisions and recommendations, until the Shaikh died in 1206/1792 in the lunar month of Thul-Qa`dah.³³²

Qeyamuddin Ahmad wrote on the alliance between the movement of Ibn Abdul Wahhab and the Al Sa`ud principality, "Thus began in 1744 an exemplary companionship between the two which brought about a great moral awakening and aroused 'something of a national sense.' After the death of Muhammad bin Saud in 1764 the same situation continued

[329] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33 [summarized]; Abdul Aziz Ibn Baz mentioned a similar, detailed account in, *Muhammad Ibn Abdul-Wahhab*, Pg., 35-49.

[330] Thirty years after Ibn Abdul Wahhab arrived in Dir`iyyah in 1158/1744, Riyadh, neighboring Dir`iyyah, was conquered. Thus, warfare by those popularly known as *Wahhabis* did not start automatically and suddenly as it would seem from Orientalist reports. Rather, Ibn Abdul Wahhab and Ibn Sa`ud relied on patience in dealing with Dahham Ibn Dawwas, the prince of Riyadh, for example. Judge Ahmad Al-Butami said, "Riyadh was conquered in 1187AH/1773 by imam Abdul `Aziz Ibn Muhammad Ibn Sa`ud, after Dahham Ibn Dawwas fled the city. He did so after he had repeatedly committed aggression on the imams of the *Da`wah* and broke his pacts with them. ... In 1179AH/1765, Muhammad Ibn Sa`ud died and his son Abdul `Aziz was given a pledge of allegiance to become the imam after him." (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 33-4, footnote)

[331] Thus, the Shaikh did not start his reformist movement to gain fame, wealth, political eminence, or worldly recognition. Had he wanted, he would have become the leader of the state and Muhammad Ibn Sa`ud and his son Abdul `Aziz would not have objected in the least. This is a remarkable era that Muslims, especially Muslim youth, of today are largely unaware of.

[332] *Ibid.*, Pg. 33-4.

under his son and successor, Abdul Aziz bin Saud (1764-1803), whose reign witnessed the extension of Saudi rule not only over the whole of Nejd, but even beyond. These developments within the heart of Arabia, which had until then remained unnoticed outside, drew the attention of the Turkish government."³³³

The expansion of the First Saudi State continued after Ibn Abdul Wahhab died in 1792.³³⁴ Here is a brief summary on the Saudi expansion to the `Hijaz,³³⁵ "On the Hijaz side, Muhammad Sa`ud,³³⁶ son of, Abdul Aziz, carried on similar action, and in April 1803 the holy city of Makkah itself was occupied. Further advance was temporarily stopped by the assassination of Abdul Aziz bin Saud in a mosque at Dar`iya by a Persian Shi`ah as an act of personal vengeance for the happenings at Karbala.³³⁷ The Sa`udi force withdrew but Makkah was again occupied in February 1806. 'The tenets and practices of Wahhabism were rigorously enforced in the Hijaz both on people and pilgrims; visitations to tombs and other historic sites forbidden; wine, women and song were suppressed.³³⁸'"

^[333] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 29.

^[334] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 46-9.

^[335] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 29.

^[336] actually, Sa`ud Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud

^[337] "In the [lunar] month of Rajab, 1218AH (1803) Abdul `Aziz [Ibn Muhammad Ibn Sa`ud] was assassinated by a an Iraqi Shiite man who pretended to be righteous, modest and obedient, then started learning Quran. Abdul `Aziz welcomed him and granted him favors, and he started learning some aspects of the religion. However, he was an evil *Rafidhi*. He attacked the imam from the third row, while people were prostrating in *Sujud* [in Prayer], and stabbed him with a dagger. It was an act of revenge. ... The imam [Abdul `Aziz] died as a result and Sa`ud Ibn Abdul `Aziz was given the pledge of allegiance as his successor." (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33-4, footnote by Abdul Aziz Ibn Baz)

^[338] Here, Qeyamuddin quoted a statement by an Orientalist. We should state here, firstly, that visiting graves was not forbidden by followers of Ibn Abdul Wahhab. However, tombs built around graves were cleansed of adornments and jewels then demolished, and people were not allowed to converge on those sites to invoke the deceased for help. Indeed, invoking the dead is illogical. If the dead have any power, they would have stayed alive and not succumbed to death. They, now that they are deceased, are helpless to bring benefit or harm to themselves, let alone to others. Secondly, women are not suppressed in Islam,

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Western Perspectives on the Alliance Between Muhammad Ibn Sa`ud and Muhammad Ibn Abdul Wahhab; The Establishment of the First Saudi State

First: as previously stated, Muhammad Ibn Abdul Wahhab was forced to leave `Uyainah on foot and almost died during that difficult ordeal. At that time, Ibn Abdul Wahhab had no supporters, helpers, or even a town that would welcome him and his mission. G. Gurney wrote, "He eventually sought physical protection at Dariyah with Mohammed ibn Saud, who was impressed with Wahhab's views³³⁹ and became his ally. Together they planned a jihad to purify and, in the process, conquer

but, just like men, are required to observe Islamic law in their dress code and behavior. This statement by a Muslim, even if a quote that was left unchallenged, indicates how strange the code of Islam's Prophet, peace be on him, has become among his followers who testify that he is Allah's Prophet. Ibn Abdul Wahhab and his followers only upheld Islamic law in this regard. Westerners have to, at some point, stop trying to suppress Islam by circulating the idea that Islam suppresses women, because this method is not succeeding; it only antagonizes Muslims. Many Western women recognized the fact that Islam respects women and protects their honor, and thus, embrace it wholeheartedly. They reject the degrading exploitation women have to endure in Western societies. Muslims, who originally came from Muslim societies and now live in the West, draw comparisons between how women are treated in the West as compared to Muslim societies, and find the difference to be substantial. They are amazed at the arrogance of some Westerners who demean Islamic law regarding women yet exploit women in such a dishonorable fashion. For example, commercial advertisements, no matter the goods they advertise, use women wearing sexually explicit attires, if they wear any attire at all, regardless if the ad is about animal products, pens, zoos, cars, or weapons. Western men would love for Muslim women to discard their wonderful shyness and conservatism so they can enjoy them for free. It is sad that many Muslim women have fallen into this trap and broken from the rulings of their religion, thinking that this new way was more civilized and advanced. The only advancement they earned is drawing closer to Allah's anger and allowing men, who have a disease in their hearts, to enjoy their beauty for free.

^[339] *Al-Wahhab* is one of Allah's names, not the Shaikh's family name.

Arabia.³⁴⁰ A procedure that had been successful in the seventh century might work again.³⁴¹ A series of intermarriages, the most important being Saud's marriage to al-Wahhab's daughter, cemented the relationship."³⁴²

Second: the, *Macmillan Library Reference*, contains this passage, "Ibn 'Abd al-Wahhab then went to al-Dar'iyah, where the ruler was Muhammad ibn Sa'ud. In 1744 the two men formed an alliance that became the basis for both the subsequent Saudi states and the Wahhabi

^[340] Muhammad Ibn Abdul Wahhab relied on the tools of words of advice, books, correspondences, dialogues, discussions, sending emissaries, endurance and patience to call Muslims to adopt his mission. Ultimately, Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa'ud, and their followers were forced to defend themselves against aggression.

^[341] There are similarities between the early era of Islam, to which G. Gurney is referring here, and the period under discussion in this book. In the early Islamic era, Muslims were persecuted and tortured, forcing them to migrate to Madinah where they became the target of warfare and hostility by pagan Arab tribes (Ibn Al-Qayyim, *Zad-ul Ma'ad*, Trans. Jalal Abualrub, Vol. 1, Pg., 114-54). Followers of Ibn Abdul Wahhab were also oppressed, before and after they migrated to Dir'iyah to seek refuge with its Muslim leader. In the early Islamic era, there were no Muslim communities that needed to be reformed by the Prophet, peace be on him. There were no Muslims at all, except for the few who believed with the Prophet ﷺ. During the time of Muhammad Ibn Abdul Wahhab, polytheistic practices similar to those practiced by Arab pagans during the Prophet's time flourished, on a large scale, among Muslims in Arabia. Further, the conquering of Arabia occurred under the Prophet's leadership as a direct result of the oppression and warfare started by the pagans, not that he intentionally planned it beforehand. Likewise, the *jihād* Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa'ud pledged to start was defensive in nature. They merely agreed to struggle to spread the *Da'wah* and to endure with patience the expected difficulties, including the need to defend their territories and preempt treachery. Additionally, the Prophet ﷺ established the Islamic state upon arrival at Madinah and did not seek refuge with a Muslim ruler there. At that time, Madinah had no ruler as two Arab pagan tribes, *Al-Aus* and *Al-Khazraj*, competed for supremacy; they later became devout Muslims. Also, there was a heavy military and economic Jewish presence in Madinah. Muhammad Ibn Abdul Wahhab was a reformer within Islam and made an alliance with Muhammad Ibn Sa'ud, who was an established ruler, to ensure political protection of the movement, rather than for pure military gain.

^[342] G. Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105-6.

movement. The ruler and the teacher worked together in the creation of the first Saudi-Wahhabi state. The death of Ibn Sa'ud in 1765, and of Ibn 'Abd al Wahhab in 1792, did not stop the expansion of the mission or the state. Political leadership remained in the hands of the Sa'ud family, while the family of Ibn 'Abd al-Wahhab, subsequently called 'the family of the shaykh,' or Al al-Shaykh, maintained a position of intellectual leadership in the later history of the state and movement."³⁴³

Comment

Muhammad Ibn Abdul Wahhab could easily have become the political leader, had he wished. But he was a teacher, disinterested in position or fame. Muhammad Ibn Sa'ud and his son, Abdul 'Aziz, were the political leaders of the state, but they did not start an act or conduct an affair of the state, without first referring to the teacher for advice and even orders. This unique relationship between state and religion is characteristic of Islam, which is a complete way of life. However, it has become a rarity in the life of Muslims in the present time. The lessons learned from the topic of this book should serve as a working model for modern Muslim states, which are currently experiencing one of the most difficult periods in their history.

Third: *Macmillan Library Reference USA*, contains this entry, "Wahhabi history can be divided into three periods, in each of which the movement is associated with the establishment of a state as well as a community of believers. While the call has been Wahhabi, the state in each case was based on leadership by the Sa'ud family."³⁴⁴

Fourth: J. B. Kelly wrote, "The Wahhabi expansion was a phenomenon of the type that principally occurs in desert lands and among primitive and largely nomadic peoples. In character³⁴⁵ it was not unlike the Arab expansion at the rise of Islam eleven centuries earlier. What began as a movement of religious reform acquired political and

^[343] *Macmillan Library Reference USA*, Volume 15, Pg., 314.

^[344] *Ibid.*, Volume 15, Pg., 313.

^[345] "...brutality, primitive creed, lust for plunder, cruelty, and so forth;" this is how Kelly describes the latter movement, after he stated that in character, it is similar to the early rise of Islam.

secular³⁴⁶ characteristics as it gained momentum, until, at its apogee, it was little more than a barbarian conquest, fired by a lust for plunder and marked by excesses of cruelty and destruction.³⁴⁷ Wahhabism as a

^[346] No explanation or evidence is offered here for the secular aspects acquired during the early Islamic era or the movement started by Muhammad Ibn Abdul Wahhab and carried on by his successors. Apparently, the author is talking about matters of state, bearing in mind what the Westerners decided for themselves, that is, separating church from state, so they claim to have done. They *expect* Muslims to do the same. Islam regulates state affairs, as well as, religious affairs; it is a complete way of life. For instance, the Quran states,

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

{*And whosoever does not rule by what Allâh has revealed, such are the Kâfirûn* (disbelievers—of a lesser degree as they do not act on Allâh’s laws)} (5:44).

Thus, in the Islamic state, politics are derived from Islamic creed and code of conduct and the law of the land is Islamic law.

^[347] This type of grandiose claims are often found in books written by Westerners about Islam in general (which appears to be the indirect target of this part of Kelly’s book) and about the reform movement of Muhammad Ibn Abdul Wahhab, in specific. Had this movement not taken a political and military form, it would not have gained widespread acceptance and Western historians would have claimed that the movement of Muhammad Ibn Abdul Wahhab did not succeed, as they claimed about Ibn Taimiyyah’s reform movement (“Ibn Taymiya had little success,” according to Ignaz Goldziher, *Introduction to Islamic Theology*, Pg., 241). In comparison to this attitude by Western writers against everything Islamic, they do not consider European colonization of almost the entire world as ‘little more than a barbarian conquest, fired by a lust for plunder and marked by excesses of cruelty and destruction.’ You see, whatever the West does is always civilized and for the good of humankind, and whatever Muslims do, even in defense of their very survival and their homelands, religion, honor and lives, is brutal and barbarian. However, enough said. We should add here that one of the aims of *jihad* is to remove barriers standing between Islam and its reaching humankind. Once these barriers are removed, no one will be forced to embrace Islam’s creed, because only Allah has control over hearts,

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

{*There is no compulsion in religion*} (2:256).

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spiritual force was hardly comprehended outside the confines of Arabia: as a temporal manifestation it was understood only too well, and the understanding left bitter memories which have persisted to the present day."³⁴⁸

Comments

To Westerners, Islam, as a creed and as a law, cannot exist in modern societies with sophisticated economies, highly advanced technologies, and intellectual social and literary life. This is not true. Presently, millions of well-educated Muslims, many of them Westerners, are dedicated Muslims who live in the West according to the Islamic code of creed and conduct. This constitutes proof that Islam is capable of accommodating the educated and the uneducated, city-dwellers and Bedouins, regardless of the time-period or where they live. Indeed, Islam's greatness lies in its simplicity and the ease with which it can be practiced. The fact that the principals of the *Da`wah* of Ibn Abdul Wahhab exist in the midst of the West today, refutes the repetitive statements about Islam as being primitive, and so forth.

We established the fact that from its onset, the *Da`wah* of Muhammad Ibn Abdul Wahhab was met with fierce resistance and opposition, and the Shaikh was almost killed in the process. After his alliance with Ibn Sa`ud was made, Muhammad Ibn Abdul Wahhab started to send letters and teachers to various towns around the Muslim world to convey the *Da`wah* to them. The young state came under attack, forcing the Shaikh and his supporter to defend them-selves and, at times, preempt the aggression of their armed opponents.

Those who declare they are Muslims have to abide by the Islamic creed and conduct; those who do so only outwardly (pretend) are only known to Allah and will be judged as Muslims by other Muslims. Therefore, the acceptance mentioned here is that resulting from removing barriers between the *Da`wah* and the people of Arabia and other Muslims, many of whom willingly accepted this *Da`wah* after knowing its true essence, without distortion or alteration. This worked wonderfully after the followers of Ibn Abdul Wahhab took control of Makkah, to which millions of Muslims now perform *`Hajj* every year. This is why the Shaikh's ideals reached as far as Indonesia, without needing a *Muwahhid* (or, so-called, *Wahhabi*) soldier to ever set foot on any of its islands.

^[348] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 45.

Some excesses occurred during the expansion process by those who were new to the *Da`wah* and had not yet learned proper Islamic methods of warfare. The following is evidence that these excesses were not sanctioned by the movement's teacher or its political leaders; Abdullah, the son of, Muhammad Ibn Abdul Wahhab, said on the conquering of Makkah in 1218/1803, "As for the fact that some Bedouins destroyed books belonging to the people of *Ta-if*, it was committed by the ignorant, who were admonished, along with others, from repeating this and similar actions. The stance that we take is that we do not take Arabs as captives and will not practice that in the future. We did not initiate hostilities against non-Arabs³⁴⁹ either, and we do not agree to killing of women and children."³⁵⁰

This demonstrates the fact that scholars of the *Sunnah*, no matter where they live or when they live, follow the same methodology. In, *Holy Wars; Crusades; Jihad*, it is stated that, "Imam Bukhari (2791) and imam Muslim (3279) reported that the Prophet's devout companion and pupil, Abdullah Ibn Umar, said, 'A woman was found dead during one of the Prophet's battles. Consequently, the Messenger of Allah, peace be on him, forbade the killing of women and children.'³⁵¹

This should be a lesson to those who presently accuse followers of the *Da`wah* of targeting women, children and non-combatants in warfare. Many people claim to be followers of the *Salafi Da`wah* and its teachers. But, a claim is just a claim, unless supported by evidence, as well as, practice and implementation. Therefore, if some who claim to follow the *Da`wah* of Muhammad Ibn Abdul Wahhab contradict its tenets by their actions, then surely their claim to be on the Shaikh's *Da`wah* is false.

^[349] This statement means, "We did not initiate hostilities against non-Arab Muslims," and this includes the Turks, as is obvious. However, the Turks sent armies and collaborated with the Pasha of Egypt to destroy the *Da`wah* and the First Saudi State.

^[350] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 74.

In a footnote on page 70, it is reported that the letter mentioned here was written by Abdullah, the son of, Muhammad Ibn Abdul Wahhab; it is included in a book titled, *Al-Hadiyyah As-Saniyyah wa-t-Tu`hfah Al-Wahhabiyyah An-Najdiyyah (The Precious Gift and the Wahhabi-Najdi Present)*, collected by Shaikh Sulaiman Ibn Sa`hman.

^[351] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 196.

Muhammad Ibn Abdul Wahhab spent the greatest part of his life trying to convince Muslims to abide by the Prophetic traditions. This is what historians, and even his enemies, agree to. He never would have condoned targeting civilians in warfare or killing women and children, knowing that the Prophet, peace be on him, outlawed it.

The *Da`wah* of Ibn Abdul Wahhab was, and still is, assailed using various statements and books authored by scholars who oppose the *Da`wah*. In the past, these scholars aroused public outrage against the *Da`wah* and its followers to such an extent that they succeeded in tarnishing its image and had armies assembled to destroy it. Otherwise, why would Egypt and the Ottoman state conspire to attack a local Bedouin state in the middle of the Arabian desert with such ferocity at a time when many independent and semi-independent states, even belligerent states, existed throughout the Sultanate? Thus, and contrary to what Kelly said here, the principals of Ibn Abdul Wahhab's *Da`wah* were well-understood, obvious and clear. The only explanation for the ferocity in which the movement was attacked and almost destroyed is that its tenets represented a challenge to religious status quo. Other issues Kelly raised in this segment are addressed throughout this book.

Fifth: The so-called Saudi-Wahhabi expansion continued after the death of Muhammad Ibn Abdul Wahhab in 1792. Again, J. B. Kelly wrote, "Before his death in 1792 he had the satisfaction of seeing Wahhabi dominion, under the leadership of 'Abdul 'Aziz ibn Muhammad ibn Sa'ud, spread from a small area around Dara'iya and 'Ayaina to most of Najd and beyond, to Jabal Shammar in the north and the Qasim in the west. Inevitably the Wahhabis were brought into conflict with established authorities who viewed their expansion with jealousy and fear. In the west the Sharif of Mecca, who had pretensions to suzerainty over all Arabia, tried to curb the Wahhabis by excluding them from the pilgrimage,³⁵² but he was forced to rescind the prohibition when the Wahhabis retaliated by raiding the pilgrim caravans on which Mecca depended for its prosperity.³⁵³ Several times between 1790 and 1797 the

^[352] Thus, followers of the *Da`wah* were victims of oppression, which later escalated to armed conflict.

^[353] At that time, official *Hajj* caravans were usually accompanied by powerful armed escorts, who were a part of the overall military effort.

Sharif tried to make inroads into Wahhabi territory and to shake the rule of the Al Sa'ud, but without success. In 1799 he had to suffer the humiliation of seeing Sa'ud, the son of the Wahhabi Amir, make the pilgrimage with a large retinue of armed followers. To the east of Najd the Bani Khalid of Hasa watched with apprehension the spread of the new power, and endeavoured to crush it before it grew too strong. They failed, and by 1795 they had been forced to acknowledge the Amir 'Abdul 'Aziz as their suzerain. With the power of the Bani Khalid broken, the southern marches of the *pashaliq* of Baghdad were exposed to Wahhabi attack. Raids on Kuwait had taken place between 1793 and 1795, and it was clear that before long the warriors of 'Abdul 'Aziz would be striking into Turkish territory. Sulaiman Pasha of Baghdad observed their progress listlessly and did not bestir himself until it was too late. The Wahhabis, having taken the measure of their opponents on the north and the west, were ready to break out from Najd and to establish their dominion over Arabia from sea to sea."³⁵⁴

Moreover, Gene Gurney wrote, "By the time of Al-Wahhab's death³⁵⁵ in 1792 Wahhabis had established suzerainty south to the Rub al-Khali (Empty Quarter). Gradually the south and east accepted the movement, and Hasa (particularly the oases of Qatif and Hufuf) was compelled by the sword.³⁵⁶ In 1801 Karbala, a Shiite holy city in present-day Iraq, was attacked, the tomb of Hussein stripped of its jeweled encasing,³⁵⁷ and the

^[354] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 49-50.

^[355] Allah, *Al-Wahhab*, does not die; Muhammad, the son of, Abdul Wahhab, died.

^[356] Thus, the author, G. Gaury, made a distinction between the two areas, one having accepted the *Da`wah* on its own accord and the other, behaving belligerently and had to be subdued by force. Kelly stated, "To the east of Najd the Bani Khalid of Hasa watched with apprehension the spread of the new power, and endeavoured to crush it before it grew too strong" (J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 50).

^[357] There are no unequivocal historical accounts reporting the exact location of the gravesite of the Prophet's grandson, 'Husain Ibn Ali, may Allah be pleased with him and with his household. The *Shiites* lured 'Husain, may Allah be pleased with him, to leave Madinah towards Iraq to rise against the Caliph, then abandoned him on the battlefield and, in fact, participated in the battle against him. Ibn Taimiyyah said that the Caliph, Yazid Ibn Mu'awiyah, did not order that 'Husain be killed and was not happy when he was killed (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol. 3, Pg., 405). Sadly, and against the Caliph's wishes,

Continue next page...

surrounding area looted. When Abdul Azis died in 1803, the march between the Najd and the Hejaz was more Wahhabi than sharifian, and Wahhabis were firmly established at the Buraymi oasis [in Oman]. Control of the Hejaz was of paramount importance to secure the newly conquered area. Mecca was taken in 1801³⁵⁸ and Medina in 1805, and both cities were cleansed of anything perceived as a religious infraction.³⁵⁹ Hookahs³⁶⁰ and tombs of saints were attacked with similar ferocity.³⁶¹ Sharif Ghalib was authorized to continue administering the area."³⁶²

Comments

Attacking Karbala, where extensive infringements on the Islamic creed and law were the rule of the day, was partly in retaliation for armed attacks by Iraqi tribes on `Hajj caravans. Qeyamuddin Ahmad said, "The *Sharif* of Makkah, the nominal deputy of the Turkish government ... felt more concerned. An attempt was made to establish some sort of a dialogue with the followers of Muhammad bin Abdul Wahhab, and

`Husain and several family members were martyred as a result of the battle at Karbala. Yazid Ibn Mu'awiyah cursed Ubaidillah Ibn Ziyad, the leader of the army who killed `Husain, saying, "I would have been happy with the people of Iraq demonstrating their loyalty to me by other than killing `Husain" (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol. 3, Pg., 405). Ever since the *Shiites* caused the death of the Prophet's grandson, after their cowardly betrayal of him and his household, they wept and beat themselves with ropes with sharp iron rods at their ends, claiming to be mourning his death.

For more information on this historical period: Abu Bakr Ibn Al-`Arabi, *Al-`Awasim mina-l-Qawasim (Protectors against Destructive Ways)*.

^[358] more accurately, 1803

^[359] Among the responsibilities and unique characteristics of the Islamic state is to protect the religion and its tenets.

^[360] *Sheeshah*, or *Hookah*: a water-pipe used to smoke sweetened tobacco; it is more dangerous health-wise than regular tobacco. Read, *Time Magazine*, article titled, *Healthy or Not, the Hookah Habit Is Hot*, by Leslie Berestein, Jan 27th, 2003. This article discusses the social and physical ills of the Hookahs, stating that, "The latest student craze is smoking the ancient Middle Eastern water pipe."

^[361] The raised tombs were stripped of adornments and of monuments built around them, which were then demolished. The Prophet ﷺ sent many of his companions to lead army expeditions to demolish monuments and raised graves (*Muslim* 1609, reported a `Hadeeth in this meaning).

^[362] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 106.

discussions took place between the theologians on the two sides but no real understanding could be worked out. On the contrary, an embargo was put on the free access of the latter's followers to Makkah during the Hajj. It was later removed and an agreement negotiated under which a kind of demarcation of spheres of influence was made and the safety of the *Hajj* pilgrims ensured. The arrangement was soon after upset when a pilgrimage party was robbed by 'Iraqi tribes' who had been instructed from 'the headquarters' in a bid to disturb the above-mentioned arrangement. Abdul Aziz bin Saud, in retaliation, attacked the 'Euphrates districts', and in April 1801 the city of Karbala."³⁶³

It is clear that excesses were committed in the attack on Karbala. Allah ordains saying the truth, even against one's own self,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ ءَعَدَىٰكُمْ عَلَىٰٓ أَفْءَالَكُمْ أَنتُمْ خَيْرٌ أَعْلَمُونَ ۗ﴾
 ﴿عَلَىٰٓ أَفْءَالَكُمْ أَنتُمْ خَيْرٌ أَعْلَمُونَ ۗ﴾

{O, you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.} (5:8)

The raid on Karbala was in retaliation for the attack on `Hajj caravans and resulted in the destruction of polytheistic places of worship. It is doubtful that non-combatants, women or children were intentionally killed during this raid. Abdullah, the son of, Muhammad Ibn Abdul Wahhab stated that the stance taken was that women and children were not to be killed during war.³⁶⁴ Further, it should be noted that followers of Muhammad Ibn Abdul Wahhab first became victims of aggression when their `Hajj caravans were banned from reaching Makkah.

There were discussions between the side of the *Sharif* of Makkah and the scholars who followed Ibn Abdul Wahhab's *Da`wah*; they were fruitful according to the statements of those who attended the discussions including Abdullah, the son of, Muhammad Ibn Abdul Wahhab.³⁶⁵

Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir wrote, "In the eighth

^[363] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 29.

^[364] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 74.

^[365] *Ibid.*, Pg., 70-2.

volume of the book titled, *Al-Istiqsa fi Tarikh Al-Maghrib Al-Aqsa*,³⁶⁶ Ahmad An-Nasiri, the historian of *Al-Maghrib Al-Aqsa* (Northwestern Africa) ... spoke at length about the *Da`wah* [of Muhammad Ibn Abdul Wahhab] ... An-Nasiri also spoke about Sultan Sulaiman Ibn Muhammad Ibn Abdullah Al-`Alawi,³⁶⁷ who was given the pledge of allegiance in Fez in 1226AH (1811) and who was a contemporary of imam Abdullah Ibn Sa`ud and his father, the imam and scholar, Sa`ud Ibn Abdul `Aziz [Ibn Muhammad Ibn Sa`ud]. ... Sultan Sulaiman wanted to closely examine the Saudi *Da`wah*, by sending his son, Ibrahim [in the year 1226/1811], in a delegation of Moroccan scholars and notables carrying a letter from his father [Sulaiman]. ... An-Nasiri said, 'Many among those who accompanied Ibrahim during that `Hajj trip told us that they did not witness any deviation from Islamic law from imam Abdullah Ibn Sa`ud or his retinue. To the contrary, what they observed is profound piety and care in performing the Islamic acts of worship, such as prayer, *taharah* (cleanness and purity), fasting, forbidding evil and cleansing the Two Sacred *Masjids*³⁶⁸ of impure and evil practices that used to be committed therein without objection by anyone. When Abdullah Ibn Sa`ud met with Ibrahim [the son of Sultan Sulaiman], the former showed the latter the type of respect due to members of the Prophet's family. Ibn Sa`ud sat next to Ibrahim as an acquaintance or a servant would sit with a king. ... Among the things Ibn Sa`ud spoke about was that he asked the Moroccan delegation about this, 'People claim that we commit deviation from the Prophet's *Sunnah*. What part of the *Sunnah* did you witness us contradict and what did you hear about us from people before we met?' Judge Abu Is`haq Ibrahim Az-Zurii, the [Moroccan] scholar who led the discussion with the Saudi imam, said, 'We heard that you say that Allah has settled on His Throne in a humanly tangible manner that indicates His having a body.' Abdullah Ibn Sa`ud said, 'We seek refuge with Allah from this statement. We only repeat the statement of imam Malik,³⁶⁹ may Allah

^[366] on the history of northwestern Africa

^[367] who succeeded his father as King of *Maghrib* (Morocco)

^[368] *Masjid Al`-Haram* at Makkah and the Prophet's *Masjid* at Madinah

^[369] Malik Ibn Anas is one of the Four Imams; we mentioned his statement elsewhere in this book and explained it in detail. In the English translation of, *Commentary on the Creed of At-Ta`hawi by Ibn Abi Al`Izz*, Pg., 227, footnote No. 284, the translator, Muhammad Abdul-Haqq Ansari, wrote, "The statement of

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grant him his mercy, 'Istiwa³⁷⁰ is [linguistically] known, how it happened is not known,³⁷¹ asking about how it happened is an innovation and believing that *Istiwa* occurred is an obligation.'³⁷² Is anything wrong with this statement?' The judge said, 'No. This is also our belief.' The judge then asked, 'We were told that you deny that the Prophet and his brethren Prophets, peace be on them, are alive in their graves.' When [Abdullah] Ibn Sa`ud heard the Prophet's name, he raised his voice by reciting the *Salah*³⁷³ on him, saying, 'We seek refuge with Allah from this idea too. We believe that he, and the rest of the prophets, are alive in their graves, a type of life that is above the life enjoyed by martyrs.'³⁷⁴ ... An-Nasiri then commented, 'I believe that sultan Sulaiman believed in this³⁷⁵ too and this is why he wrote his famous message in which he criticized the extreme [fake] austerity of the *Sufis* who lived during his time and warned against defiance of the *Sunnah* and excessive engagement in *bid`ah*.³⁷⁶ He also explained in his message the proper manner of visiting

Imam Malik has been mentioned by many a scholar; see: al-Baihaqi, al-Asmaa was-Sifat, Pg., 408; Ibn Hajar, Fat`h al-Bari Shar`h Sahih al-Bukhari, 13:406."

[370] Allah's rising above His Throne

[371] because we do not comprehend Allah's true essence of existence

[372] that is, we submit to and believe in Allah's Statements according to the meaning He wills behind them

[373] saying, 'May Allah's peace and blessings be on him', or, 'salla allahu `alaihi wa-sallam ﷺ.'

[374] *Muslim* 4379, narrated that Allah's Prophet ﷺ said,

" مَرَزْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكَنْبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ "

"I happened to pass by Moses on the occasion of the Night journey (*Israa*) near the red mound (and found him) praying in his grave."

Israa: the overnight journey the Prophet ﷺ took by Allah's Leave from Makkah to Jerusalem, then to heaven, back to Makkah (Quran 17:1).

Further, Allah, the Exalted, said in the Quran about martyrs,

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

{Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.} (3:169)

[375] meaning, in the tenets called to by Muhammad Ibn Abdul Wahhab

[376] Exposing *bid`ah* and admonishing its people are characteristic of the way of *As-Salaf As-Sali`h*. In one of his brief books, Shaikh Sulaiman, the son of,

Continue next page...

graves of righteous people and warned against excessive behavior that commoners might commit at their vicinity. He sincerely advised Muslims. ... Sultan Sulaiman also decided that a certain speech that ordains *Tau`heed* and chastises *bid`ah* be recited in all *Masjids* where *Jumu`ah* [Friday] sermon is held. He also ordered *Sufi zawaya*³⁷⁷ be closed."³⁷⁸

Had the discussions in Makkah been allowed to produce a lasting agreement, without outside interference, events of history might have changed if an agreement had occurred between the *Ashraf* (the Prophet's descendants who ruled Makkah) and followers of Ibn Abdul Wahhab. Muhammad Ibn Abdul Wahhab had great respect and love for the descendants of the Prophet, peace be on him. The proof to this is found in a statement written by his son, Abdullah, when he was refuting the popular claim that *Wahhabis* "...do not respect the rights of *Ahl Al-Bait*,"³⁷⁹

Abdullah, the son of, Muhammad Ibn Abdul Wahhab said, "Al-Auza`ii (88-157/706-773) said, 'The words your *Salaf* (Righteous Predecessors) directed at people of *bid`ah* were stern; their hearts felt contempt for them and they warned the people against their innovations" (Sulaiman Ibn Abdullah Ibn Muhammad Ibn Abdul Wahhab, *Authaq `Ura Al-Eman*, [*Majmu`at At-Tau`heed*, Pg., 91]).

^[377] *Sufis* designate certain areas in places of worship where they claim to seclude themselves and worship Allah, and in the process abandon life, forgetting that Allah's Messenger ﷺ did nothing of the sort and was a state builder, Allah's Messenger, a father, a teacher, a fighter and a husband.

^[378] Dr. Muhammad Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 23-5.

^[379] *Muslim* 4425, reported that Zaid Ibn Arqam, may Allah be pleased with him, said that the Prophet ﷺ said,

" أَمَّا بَعْدُ أَلَا أُنَبِّئُكُمْ أَنَّ بَشَرًا يُرْسَلُ مِنِّي رَسُولُ رَبِّي فَأُجِيبُ وَأَنَا تَارِكٌ فِيكُمْ تَقْلِيدِينَ أَوْهُمًا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ وَأَهْلُ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي "

"*Amma Ba`du* (to proceed): O, people, I am a human being. I am about to receive a messenger (angel of death) from my Lord and I, in response [to Allah's call], will leave you. But, I leave among you two weighty things: the first, the Book of Allah, in it there is guidance and light; hold fast to the Book of Allah and adhere to it. [The second is] my family members (household); I remind you of Allah regarding my household, I remind you of Allah regarding my household, I remind you of Allah regarding my household."

Continue next page...

may Allah be pleased with them, and force them to marry [their daughters] to those who are not their equals ... there is no foundation for all of this. When we were asked about these and similar claims our answer to each one of them was,

﴿ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴾

{All praise is due to You (O, Allah) this (charge) is an obvious lie} (24:12).

Indeed, whoever claims that we said similar things or ascribes these statements to us would be lying against us and committing a fabrication."³⁸⁰

Sixth: J. B. Kelly wrote regarding *Al-A`hsaa*, "Now, in the closing years of the century, the Bani Khalid were being overwhelmed by the Wahhabis of Najd, who were at this time on the threshold of a phase of expansion which was to carry them westwards to the Red Sea and eastwards to the Gulf. More will be said later of their exploits, but it might be noticed here that they had already overrun Hasa once, in 1792, and were about to do so again, in 1795, and to bring the Bani Khalid shaikhs to their knees."³⁸¹

Comments

The Bani Khalid were among the first to commit aggression against Muhammad Ibn Abdul Wahhab; their chief ordered the Shaikh's execution and they actively participated in the war of aggression against the Shaikh and his *Da`wah*. In addition, the Bani Khalid were not under

When Zaid was asked, "Who are the members of his household? Are his wives members of his family?" Zaid replied, "His wives are members of his family. Here, the members of his family are those who are not allowed to take from the *Zakah* (charity) fund ... Ali [Ibn Abi Talib] and his offspring, `Aqil [Ali's brother] and his offspring, the offspring of Ja`far [Ali's and `Aqil's brother], and the offspring of `Abbas [the Prophet's paternal uncle]."

^[380] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 75.

The statement mentioned above by Abdullah Ibn Muhammad Ibn Abdul Wahhab, is found in: Sulaiman Ibn Sa`hman, *Al-Hadiyyah As-Saniyyah wa-t-Tu`hfah Al-Wahhabiyyah An-Najdiyyah (The Precious Gift and the Wahhabi, Najdi Present*.

^[381] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 31.

Ottoman control. Followers of Ibn Abdul Wahhab were falsely accused of being renegades, refusing to join the Sultanate and attacking its territory without provocation. Historians, who accuse followers of Ibn Abdul Wahhab of undermining Ottoman authority, ignore the fact that, "The Sheikhs of the Bani Khalid tribe ... ruled the oasis of Al Hasa from the Middle Ages until the eighteenth century."³⁸²

It seems suspicious that Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa'ud, and their followers are being accused of rebellion against the Ottoman Caliphate when many independent and semi-independent states flourished throughout the area, some of them nominally under Ottoman control.

Seventh: Ignaz Goldziher wrote these words about the joining of religion and state in the First Saudi State, "One of the most remarkable theological and military movements in the history of the Arab people came into being in modern times in Central Arabia under the leadership of Muhammad ibn 'Abd al-Wahhab (d. 1787³⁸³).' Inspired by assiduous study of the writings of Ibn Taymiya, this man sparked a theologically based movement among his compatriots: it soon burst into high flame, swept along a warlike populace, and, after important successes in the field—in the peninsula and as far as Iraq—led to the establishment of a political commonwealth. After various ups and downs, and weakened by internal confusion and rivalries, this commonwealth still exists in central Arabia, and is an influential factor in the politics of the Arabian peninsula. While Ibn 'Abd al-Wahhab differs from the just-mentioned warlike theologians in that he did not himself, at the head of his followers, flourish a champion's sword, his theology spurred his son-in-law and protector, the tribal chief Muhammad ibn Sa'ud, to undertake military campaigns for the restitution of the *sunna*³⁸⁴. He drew the sword, so it appears on the outside, for the sake of theological doctrines and their practical application."³⁸⁵

[382] Gerald De Gaury, *Arabia Phoenix*, Pg., 24.

[383] As stated, Muhammad Ibn Abdul Wahhab died in 1792.

[384] From an Islamic point-of-view, this is an achievement for which Muslims should be appreciative and thankful.

[385] Ignaz Goldziher, *Introduction to Islamic Theology*, Pg., 242.

Comments

Ignaz Goldziher throws doubts about the sincerity of Muhammad Ibn Sa`ud, by saying, '...so it appears on the outside.' Had Muhammad Ibn Sa`ud sought fame and the status as conqueror, he would not have needed Ibn Abdul Wahhab to do so. Ibn Abdul Wahhab was not significant politically, until the alliance was made between the two. Also, Muhammad Ibn Sa`ud would not have given Ibn Abdul Wahhab wide authority and control over political and religious decisions, had he not sincerely believed in the *Da`wah*. Western authors and thinkers, in general, cannot believe that Muslims do things without pursuing money and material gain. This is an example to their faulty way of thinking.

Ignaz Goldziher asserted the fact that the movement of Muhammad Ibn Abdul Wahhab was to resurrect the Prophetic *Sunnah*. Also, Dr. Nasir At-Tuwaim reported that, "Burckhardt said that Muhammad Ibn Abdul Wahhab took the Quran and *Sunnah* as his only guide."³⁸⁶ This statement refutes the assertion repeated by the movement's enemies and several Orientalists that Muhammad Ibn Abdul Wahhab believed in the Quran and the Quran alone. However, we should add here that Muhammad Ibn Abdul Wahhab also adhered to *ijma`*, that is, consensus of Muslim scholars. For proof, we should state that he once said, "I call upon my opponents to one of these: the Book of Allah (Quran), the *Sunnah* of the Messenger of Allah ﷺ, or, the *ijma`* (consensus) of people of knowledge."³⁸⁷

Eighth: another historian, Gerald De Gaury, wrote, "Their rapidly increasing adherents were named by their enemies the 'Wahhabis,' after the zealous missionary, and soon they spread fear far and wide in Arabia. Whipped to a remorseful frenzy for their long relapse, they sought brushes with the less orthodox, who, formerly regarding the Bedouin as less godly than themselves, now found their situation violently reversed. Decade by decade their power grew, and in spite of their almost impossibly high standard of austerity and occasional military reverses

^[386] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 112.

Dr. Nasir At-Tuwaim said to refer to, Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, Trans. into Arabi Dr. Abdullah As-Sali`h Al-`Uthaimen under title, *Mawadd li-Tarikh al-Wahhabiyyin*, Pg., 23.

^[387] `Husain Ibn Ghannam, *Tarikh Najd*, Vol., 2, Pg., 25.

Muhammad Ibn Saud, the Emir of Daraya, and his son Abdul-`Aziz had become masters of all inner Arabia by the time of the death of the son in 1803. Just after the turn of the century the Wahhabis were strong enough to attack and sack Kerbela, in Iraq, where the wealth, and to them heretical form, of the shrine made a worthy objective. In 1803 they were in Mecca, and a little later Oman, Bahrein, and the Northern Hejaz fell to them. In April 1806 they attacked Nejef, the shrine of Ali, son-in-law of the Prophet Muhammad, and by 1808 they were outside and threatening Damascus. They even took to the seas, capturing islands in the Persian Gulf and sending a missionary expedition to Socotra, in the Indian Ocean, where there still lingered traces of the Nestorian Christianity imported from Iraq through the Yemen thirteen centuries earlier."³⁸⁸

Comments

This passage is another indication of the disrespect many Orientalists have for Islam and its law. They call every reformist movement that seeks to reintroduce the law of the Quran and Prophet Muhammad ﷺ, 'zealous.' They dare not do the same with Jesus, peace be on him, who was reported to have said, *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* (Matthew 5:17-20)

Muhammad Ibn Abdul Wahhab only sought to implement, reintroduce and teach the law. He should not be called, 'zealous.' This passage by Gerald de Gaury also asserts the fact that it was the enemies of the *Da`wah* of Ibn Abdul Wahhab who called it, '*Wahhabiyyah*.'

De Gaury also throws doubts as to the true motive of the supporters and followers of the *Da`wah* of Muhammad Ibn Abdul Wahhab. To him, as to many other Orientalists, money is behind every action taken by

^[388] Gerald De Gaury, *Arabia Phoenix*, Pg., 27.

man, including Muslims, yet, in reality this exposes the materialistic mentality of these authors.

We should again assert that attacking Karbala was in retaliation for attacks made against *Hajj* caravans; Karbala was also the site of numerous *Shirk* (polytheistic) practices committed by *Shiites*. The raid was, therefore, founded on religious objections to acts of *Shirk* that proliferated in Karbala.

Additionally, there are no proven historical reports stating that Ali Ibn Abi Talib (d. 40/660) was buried in any particular grave in Najaf, Iraq. The so-called, *Wahhabis*, simply did to the monument built on what is *popularly* known as Ali's grave what the Prophet himself ordered Ali to do to monuments built on graves. Ali said to Abu Al-Hayyaj Al-Asadi "Should I send you on the same mission as Allah's Messenger ﷺ sent me, that I do not leave an image without obliterating it or a high grave, without leveling it" (*Sahih Muslim* 1609). Consequently, Ali would not have objected to what followers of Ibn Abdul Wahhab did to his supposed shrine; he did not authorize building it to begin with.

Ninth: Gerald De Gaury also wrote, "Muhammad Ibn Saud and some of his leading citizens were converted to the new austerity and used it as a driving force in a series of campaigns. By the new century the code had been so widely accepted that the Al Saud were able to find an army with which to attack and sack Kerbela, in Iraq, in 1801, removing all its treasures to Central Arabia, where to this day some of them remain, including books and arms. In 1803 Saud Ibn Abdul-Aziz Ibn Muhammad Ibn Saud entered Mecca, and in 1806 finally subdued the city. By 1808 he was at the gates of Damascus, and Baghdad was threatened, while in the south the Wahhabis had reached the Indian Ocean and even taken to the sea."³⁸⁹

Comments

Again, this Orientalist tries to raise doubts about the sincerity of the Saudi imam. Before embracing the *Da`wah*, or 'the new austerity,' as the author calls it, Muhammad Ibn Sa`ud was a powerful, comfortably rich chieftain in Najd, not searching for political upheavals or difficult military campaigns against even more powerful tribes. And for thirty

^[389] Gerald De Gaury, *Arabia Phoenix*, Pg., 94-5.

years, from 1744 until 1773, Riyadh was not conquered, even though it neighbored Dir`iyyah. For a prince living comfortably in his town, converting to a *new austerity* and enduring tremendous oppression and aggression is not fathomable, unless he sincerely believed in the *Da`wah* and was willing to sacrifice all he had in its sake. Muhammad Ibn Sa`ud did not even live to see Riyadh conquered. He died in 1765.³⁹⁰

Gerald De Gaury also said, “By the new century the code had been so widely accepted...” However, he also mentions military campaigns and the political leader using the *Da`wah* as a driving force behind those military campaigns. The *jihad* of the First Saudi State started in self-defense, and one of its aims was to remove barriers that prevented people from learning its true set of laws and tenets. When these barriers were removed, sometimes militarily and sometimes peacefully, the reforms were widely accepted, as Gerald de Gaury stated.

To continue, “The mission of Shaikh Muhammad Ibn Abdul Wahhab was not about conducting raids, collecting booty, or subduing others. His was a purely religious mission directed at enjoining good and forbidding evil.³⁹¹ Shaikh Muhammad Ibn Abdul Wahhab said in one of his letters, ‘As for warfare, until today, we did not fight anyone, except in defense of our lives and honor. They came to us in our area and did not spare any effort in fighting us (or, did not leave room for peaceful settlement). We only initiated fighting against some of them in retaliation for their aggression,

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ ﴾

{The recompense for an evil is an evil like thereof} (42:40).

^[390] Shaikh Abdul Aziz Ibn Baz said, “Riyadh was conquered in 1187AH/1773 by imam Abdul `Aziz Ibn Muhammad Ibn Sa`ud. ... In 1179AH/1765, Muhammad Ibn Sa`ud died and his son Abdul `Aziz was given a pledge of allegiance to become the imam after him” (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33-4; footnote by Ibn Baz).

^[391] For more information on the Islamic principal of ‘enjoining good and forbidding evil’: Dr., Sali`h Ibn Fauzan Ibn Abdullah Al-Fauzan, *Al-Amr bil-Ma`ruf wan-Nahy `an Al-Munkar*.

We also fought those who publicly abused the Prophet's religion, after it was made clear to them."³⁹²

Political, Social, Moral, Educational and Monetary Systems in the First Saudi State

Before Muhammad Ibn Abdul Wahhab started his mission, Najd was in a dire political condition, as asserted in a book titled, *Arabian Peninsula in the Twentieth Century*.³⁹³ Lawlessness and the whims and desires of rulers and chieftains were the law. Najd was divided into many provinces, each one of them ruled by a local chieftain who did not have any connection or ties to neighboring cities or tribal leaders. There were the Bani Khalid in Al-A`hsaa, the Bani Mu`ammar in `Uyainah, the *Sharifians* in the `Hijaz, and many other local rulers. Wars, violence and sudden treacherous raids were widespread and commonplace.³⁹⁴ All this changed significantly when Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa`ud, and their followers and successors controlled Najd, A`hsaa, and then the `Hijaz.

Following is a brief description of various aspects of state organization that flourished in Arabia under the *Da`wah* of Muhammad Ibn Abdul Wahhab.

Ensuring Safety and Security; Establishing Rule of Islamic Law

Leaders of the First Saudi State made it their mission to ensure safety and security throughout the area that fell under their control. Following are brief passages on this topic.

^[392]Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 102.

^[393]Hafidh Wahbah, *Jazeera Al-`Arab fi Al-Qarn Al-`Ishrin (Arabian Peninsula in the Twentieth Century)*.

^[394]Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 23-4.

Wilfrid Blunt³⁹⁵ pointed out the fact that security and the rule of [Islamic] law were established under a central authority. He said that the leader of Dir`iyyah issued statements³⁹⁶ in which he promised safety and security for lives, property and trade within the sphere of his influence.³⁹⁷ This meant that `Hajj routes were secured for pilgrims, and consequently, became safely accessible for Muslims whereas before it had been a daunting experience that often ended in death or being robbed. However, some Orientalists circulated false rumors, which were started by enemies of the *Da`wah* of Muhammad Ibn Abdul Wahhab and its followers, accusing them of banning `Hajj and attacking pilgrim caravans.³⁹⁸

Here are a few examples:

Burckhardt said that around the year 1808, Jean-Baptiste Rousseau wrote two letters, one in Baghdad and one in Aleppo, claiming that the Wahhabis brought a new religion and that even though they believed in the Quran they banned `Hajj to Makkah.³⁹⁹ Burckhardt then said that apparently, this was the popular opinion in Aleppo [about followers of Muhammad Ibn Abdul Wahhab] at that time. However, Burckhardt

[395] Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 255.

[396] "Abd el Aziz [Ibn Sa`ud] prosecuted the abuses of harassment and encouraged commerce" (Louis Alexandre Olivier de Corancez, *The History of the Wahhabis from Their Origin Until the End of 1809*, Pg., 4).

[397] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 115.

We translated the quotes Nasir At-Tuwaim referred to from Arabi.

[398] *Ibid.*, Pg., 113-4.

[399] Muhammad Ibn Abdul Wahhab indirectly refuted the outrageous claim that he banned `Hajj, by asserting its necessity and quoting *ayah* 3:97,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿الْعَالَمِينَ﴾

{And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (all that exists)} (Muhammad Ibn Abdul Wahhab, *The Three Fundamentals [Majmu`at At-Tau`heed*, Pg., 13}).

remarked, it was easy to gain access to more accurate information from pilgrims and Bedouins who resided in that very city. It is astounding that this did not happen, he said.⁴⁰⁰

Brydges said that in 1808, French author, Jean-Baptiste Rousseau, said that *Wahhabis* brought a new religion and, even though they believed in the Quran, they banned *Hajj*. Brydges refuted these claims by saying that Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa'ud ordain *Hajj*, but only according to the method prescribed in the Quran [and *Sunnah*] on how it should be performed. He also said that these two leaders banned *bid'ah*, such as venerating saints (or, righteous people).⁴⁰¹

Gene Gurney said, "Saud (1803–14) attempted to sort out the chaos of the conquest by standardizing governmental procedures in the widely scattered territories. *Sharia* (the sacred Islamic law) was reintroduced where necessary and safeguarded by *qadis* (judges) in villages and *qadis* and muftis in towns and cities. Tribal feuds were regulated by mediators of the central Wahhabi authority. The area was pacified under the watchful eyes of district governors and deputies stationed in moated forts outside captured towns."⁴⁰²

Comments

This unique state organization, in an area that only knew lawlessness, ignorance, instability and war for generations before the reformist movement of Ibn Abdul Wahhab came, is highly indicative of the complexity of this movement and the ability of its leaders to sustain a stable, efficient government. Previously, the Bedouins of those areas were not aware such a high level of organization could be established, let alone be effectively sustained, in their desolate desert.

J. B. Kelly wrote,⁴⁰³ "According to Jacob Burckhardt, one of the earliest European observers of the Wahhabi movement, 'Abdul 'Aziz was the leader of 'a Bedouin Commonwealth ... the head of all the sheikhs of

^[400] Burckhardt, *Notes on the Bedouins and Wahabys*, [*Mawadd li-Tarikh Al-Wahhabiyyin*, Dr. Abdullah As-Sali'h Al-'Uthaimen, Pg., 16-7].

^[401] Hartford Jones Brydges, *An Account of the Transactions of His Majesty's Mission to the Court of Persia*, Pg., 112-3.

^[402] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 107.

^[403] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 47.

tribes whose respective policies he directed, while all the Arabs remained within their tribes completely independent and at liberty, except that they were now obliged to observe the strict sense of the law and liable to punishment if they infringed it.⁴⁰⁴ Under the new régime the *Shari'ah* law was severely enforced, especially with respect to the penalties for theft, adultery, and usury. Strict prohibitions were placed upon alcohol, gambling, tobacco, fine apparel, and the playing of musical instruments (except the war-drum) under pain of severe punishment.⁴⁰⁵

^[404] Decades later, Lewis Pelly said that he recently heard that emissaries and teachers were sent from Riyadh to A'hsaa to denounce the people's immoral ways and to enforce strict *Salafi* conservatism (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 95; additionally, Dr. Nasir At-Tuwaim said to refer to, Lewis Pelly, *A Journey to Riyadh*, Pg., 103).

However, the role of teachers is not to simply denounce but to teach and enlighten. Followers of Ibn Abdul Wahhab took measures to educate people on the Islamic law, so that knowledge would spread and harmony and security achieved at the local level in the wide areas that came under their control.

^[405] Alcohol Drinks; Gambling: Allah ﷻ said,

﴿ يَتَأْتِيَا الَّذِينَ ءَامَنُوا مِنَّمَا أَخْمَرُوا وَالْمَيْسِرَ وَالْأَنْصَابَ وَالْأَزْلَامَ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥٩﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُسْتَبِينَ ﴿٦٠﴾ ﴾

{O, you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb (animals sacrificed for idols), and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?} (5:90-91)

Extravagance: Allah forbade extravagant spending on clothes, foods and other material items,

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ ﴾

{And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)} (25:67).

Continue next page...

Comments

1. Clearly, Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa`ud, and their successors were not only well-informed about Islamic law, but also sincere in implementing it. It is disheartening to see many Muslim youth in the present time, who call for the reintroduction of Islamic law, ignore this precious example of establishing an Islamic state based on the Quran and *Sunnah*, wherein the Islamic law reigned supreme and Allah's Commandments were kept and respected.
2. Non-Muslims who read this book are encouraged to realize that Islamic law is not a set of primitive rules and regulations. Rather, it is a well-defined, easy to execute law that gives Muslim and non-Muslim citizens safety and security by which their trade and economy can prosper and their livelihood improve.
3. *Shari`ah* law cannot be 'severely enforced.' If the Quran or the *Sunnah* prescribes certain punishment for crimes, the law is either enforced or not enforced, but not 'severely enforced.' It is Allah Who forbade usury, ordained stoning the adulterers to death, and prescribed cutting off the hand for theft.⁴⁰⁶ Muhammad Ibn Abdul Wahhab and his followers only upheld Allah's law.

Wearing Silk for Men: Bukhari (5204) and Muslim (3848) narrated that Al-Baraa Ibn `Azib, may Allah be pleased with him, said, "Allah's Messenger ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, follow funeral processions, reply to the sneezer (by saying, 'Yar`hamuka-Allah [may Allah be merciful on you]'), provided the sneezer says, 'Al-'Hamdu-lillah [all praises are for Allah]'), accept invitations, greet (everybody), help the oppressed and help others fulfill their oaths. He forbade us to wear gold rings, to drink with silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *Al-Qissi* (a kind of silken cloth), to wear silk, *Dibaj* or *Istabraq* (two kinds of silk)."

^[406] Usury: Allah, the Exalted, the Most-Honored, said in the Quran,

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

{*Allâh has permitted trading and forbidden Ribâ (usury)*} (2:275).

In comparison, "Unlike the Jews, Muslims are not permitted to deal in usury either with Muslims or non-Muslims. ... In contrast, *Deuteronomy* 23:20 states, 'Unto a stranger (i.e., a non-Jew) thou mayest lend upon usury; but unto thy brother (i.e., a Jew) thou shalt not lend upon usury: that the Lord thy God may bless thee in all

Continue next page...

4. Western writers often criticize Muhammad Ibn Abdul Wahhab for implementing Islamic law, especially with regards to adultery, yet forget their own history regarding it. In the year 2 BC, Roman Emperor Augustus outlawed adultery and put severe punishments for this sin in effect, including banishing adulterous women to secluded islands (he banished his own wife to a desolate island, until she died), and even death. However, the same punishment was not extended to adulterous men. "Augustus (31BC-14AD) ... The protector and guardian of Roman tradition, also sought to inculcate a return to that tradition by means of legislation: 'by new laws passed at my instigation, I brought back those practices of our ancestors that were passing away in our age' (RG 8.5). Thus, for instance, he passed laws limiting public displays of extravagance (so-called sumptuary legislation) in the manner of the old Republican senate, and he attempted through marriage regulations to put a cap on divorces and punish childlessness and adultery among the elite."⁴⁰⁷ In contrast, and unlike Ibn Abdul Wahhab who was known for being honorable himself and a member of an honorable family, "In his private life,

that thou settest thine hand to in the land whither thou goest to possess it." (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 269-70)

Stoning the Adulterers: Bukhari (6778) and Muslim (3201) reported that the Prophet's second successor, Umar Ibn Al-Khattab ؓ said, "No doubt, Allah sent Muhammad ﷺ with the Truth and revealed to him the Book (Quran), and among what was revealed, was the *ayah* of *Ar-Rajm* (stoning adulterers to death)."

The words of the *ayah* Umar mentioned were abrogated from the Quran, but the ruling remains in effect until the Day of Resurrection.

Cutting the Hand of the Thief: Allah ﷻ said in the Quran,

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا ﴾

{And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands} (5:38).

In contrast, "Indeed, there are Biblical laws that are 'harsher' than Islamic law, such as these verses in *Exodus* 21:16-17 (we only mentioned verse 16 here), 'And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death' (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 47-8).

¹⁴⁰⁷ Garrett G. Fagan, *Pennsylvania State University*; "Roman Emperors," DIR Augustus Virtual Catalog of Roman Coins, An Online Encyclopedia of Roman Emperors, DIR Atlas; <http://www.roman-emperors.org/>.

Augustus fell short of his own ideals (witness the turmoil engendered in his family by adultery and infidelities of all sorts), but the thrust of his social legislation was less to regulate individuals' private behavior than to maintain the proper outward appearance of dignitas and decency that Augustus felt had been lost during the Late Republic."⁴⁰⁸

5. There is no prescribed punishment in Islam for usury.⁴⁰⁹

[408] Garrett G. Fagan, *Pennsylvania State University*; "Roman Emperors," DIR Augustus Virtual Catalog of Roman Coins, An Online Encyclopedia of Roman Emperors, DIR Atlas; <http://www.roman-emperors.org/>.

[409] Allah, the Exalted, said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَکُمْ رُءُوسُ أَمْوَالِکُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ ﴾

{O, you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (from now onward) if you are (truly) believers. And if you do not do it, then take a notice of war from Allâh and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).} (2:278-279)

The war waged by Allah and His Messenger ﷺ against those who deal in usury is two-fold. First, those who deal in usury will be deprived of the blessing of their money. Second, the Prophet ﷺ said,

" رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخْرَجَانِي إِلَى أَرْضٍ مُّقدَّسَةٍ فَأَنْطَلَعْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا الرَّجُلُ أَنْ يُخْرِجَ رَمَى الرَّجُلِ بِحَجَرٍ فِي فِيهِ فَرَدَّهُ حَيْثُ كَانَ فَجَعَلَ كُلَّمَا جَاءَ لِيُخْرِجَ رَمَى فِي فِيهِ بِحَجَرٍ فَيَرْجِعُ كَمَا كَانَ فَقُلْتُ مَا هَذَا فَقَالَ الَّذِي رَأَيْتُهُ فِي النَّهْرِ أَكِلُ الرِّبَا "

"This night I dreamt that two men came and took me to a Holy land whence we proceeded on until we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba (usury)-eater.'" (Bukhari 1943)

Zakah (Alms) Collecting For the Benefit of the Poor

J. B. Kelly said, “Zakat, the alms-giving decreed by Muhammad,⁴¹⁰ was exacted under compulsion, and provided the basis for a comprehensive system of taxation and tribute. It was calculated and levied in much the same way as in the early years of Islam. Lawful exactions for the public good were declared to be one-tenth of the produce of land watered naturally and without labour, one-twentieth of the produce of land watered from wells and by manual labour, roughly one-fortieth of all livestock (the rates varied according to the kind and numbers), and one-fortieth of specie and merchandise. One-fifth of the revenue of every town or district was paid to the central treasury, and the remainder was used in the town or district in which it was collected. The income from conquered lands (*fai*) was vested in the Faithful.⁴¹¹ Of spoils taken in war (*ghanima*), one-fifth went to the public treasury (*bait al-mal*), and the rest was divided among the tribes.⁴¹² The *zakah* collectors, or *amil*s,

^[410] *Zakah*, one of the five pillars of Islam, was ordained in the Quran by Allah ﷻ on the Prophet ﷺ and all Muslims. Muhammad ﷺ did not ordain the *Zakah*, as Kelly claimed, but he explained and implemented it.

The pillars of Islam and the Islamic Faith are duly explained in numerous Islamic books, such as, Muhammad Ibn Jamil Zeno, *The Pillars of Islam and Iman*.

^[411] Allah ﷻ said in the Quran in *ayah* 59:7,

﴿ مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ ﴾

{What Allâh gave as booty (*Fai*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allâh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.}

^[412] Allah ﷻ said in the Quran, *ayah* 8:41,

Continue next page...

visited the tribes every spring, when the herds of sheep and camels brought forth their young. To prevent fraud on the part of the tax-gatherers, one official fixed the sum payable while another collected it later. Not only was the general term *zakah* used to cover these various impositions, as well as the actual levy ordained by the Prophet for the relief of the poor, the needy and others, but it was afterwards stretched to cover the tribute imposed on conquered peoples and the payments extorted from neighbouring rulers.⁴¹³ Where the term is used in the present work it should be understood in this wider sense, except where it is specifically defined merely as alms-giving.”⁴¹⁴

Comments

The topic of *Zakah* is vast and requires detailed explanation of its aims and methods. It should be noted, though, that the share of Allah and His Messenger mentioned here is given to the needy.

Definition: “Linguistically, *Zakah* includes meanings of purity, honor, increase, growth and blessings. *Zakah*, in Islamic terminology, is a specific amount of money Muslims are required to pay those who deserve it, when their money reaches a certain amount (*nisab*) and satisfies the required conditions (*haul* [a year has passed since gaining possession of it]). ... Paying *Zakah* is an obligation on every Muslim who owns the least amount (the *nisab*) that requires the payment of *Zakah* and that satisfies the rest of the conditions for it. *Zakah* is the third pillar of Islam and was mentioned along with the prayer in eighty-two *ayat* (statements) in the Quran. In addition, the obligation of paying *Zakah* is well-established in the Quran, the *Sunnah* and the consensus of the

﴿ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ ﴾

﴿ وَأَنْتَ السَّبِيلُ ﴾

{And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer.}]

^[413] In contrast, central authorities in Western governments levy heavy taxes on various provinces and counties. This is how these states function and pay for their employees, defense and other state expenditures.

^[414] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 47-8.

Muslim nation. The Quran mentions *Zakah* in many *ayat*, such as *ayat* 9:103,

﴿ حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴾

{Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.}"⁴¹⁵

Additionally, the Prophet of Allah ﷺ said,

" فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا الْعُشْرُ وَمَا سَقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ "

"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel `Ushr (one-tenth) is compulsory (as Zakah); and on the land irrigated by the well, half of an `Ushr (one-twentieth) is compulsory (as Zakah on the yield of the land)" (Bukhari, `Hadeeth no. 1388, and, Muslim, who collected similar words, `Hadeeth, no. 1630).

Description of how the *Zakat* was collected in the First Saudi State provides another indication of the efforts made by its founders to abide by, and resurrect, Islamic law. However, the Orientalists quoted here made inaccurate remarks on this topic, as we explained.

Unlike the comprehensive, exhaustive Western tax systems, the *Zakah* system in Islam allows wider freedoms in keeping and spending legally earned income on whatever legal expenditures and businesses one wishes to engage in. Islamic law established a social welfare system wherein the *Zakah* fund is taken from the rich and given to the poor to suffice for their various needs.

Collecting and dispensing *Zakah*, which is a right the poor have from the wealth of the rich, is the responsibility of the Islamic state. Muslims are required to give *Zakah* to the state. Imam Ibn Taimiyyah said, "The companions, and the imams after them, agreed that those who refuse to pay *Zakah* should be fought [until they pay it], even if they offered the five daily prayers and fasted during the month of Ramadhan."⁴¹⁶ He also said, "Muslim scholars agree that every [Muslim] group that refuses to

^[415] *Arkan Al-Islam (The Pillars of Islam)*, Revised by Abdullah Ibn Jibrin, Trans. Jalal Abualrub, Pg. 141-66.

^[416] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 28, Pg., 519.

abide by one of the apparent,⁴¹⁷ universally established Islamic laws should be fought against, until all the religion becomes for Allah Alone."⁴¹⁸

Moreover, imams Bukhari (1312) and Muslim (29) reported that when some Arab tribes refused to pay the *Zakah*, the Prophet's successor, Abu Bakr, said, "By Allah! I will fight whoever differentiates between prayers and *Zakah*, as *Zakah* is the right to be taken from property (according to Allah's Orders)." All the Prophet's other companions agreed with Abu Bakr's stance and, ever since then, this became among the true cases of *ijma`*. In addition, we should note that Allah's Statement [9:103] contains a commandment to the Prophet ﷺ and his successors to collect the *Zakah*.

The West, in contrast, collects taxes as a full-scale *business*, with an army of tax collectors and numerous details of how and on what holdings one must pay taxes. Tax evasion is a crime, punishable under severe pain of stiff fines and even jail terms. In the West, if one does not pay taxes due on *his or her money*, interest is added to the amount one is required to pay. Further, one has no control where their taxes are spent; it is all up to the politicians.

Since all modern states, especially Western countries, depend on taxation for their fiscal survival, they implement elaborate schemes to collect taxes, including intrusive auditing, and use the power of the state and the threat of incarceration to compel the population to pay taxes and not withhold them or lie on their income tax returns. Consequently, Islamic states, such as the First Saudi State, are not less entitled to compel Muslims to pay the due *Zakah*, which is the share the poor have in the wealth of the rich by the words of Allah ﷻ and His Prophet ﷺ. Therefore, it is odd that Kelly, being a Westerner, should make note of how paying the *Zakah* was exacted under compulsion in the First Saudi State. According to Muslim scholars, the Islamic state is only allowed to tax income when there is a current, urgent need that cannot be satisfied by available funds in the Muslim treasury and the regular *Zakah* funds

^[417] Prayer and *Zakah*, for example, are apparent acts: verifying that one is praying or paying the *Zakah* due on their wealth is attainable. Fasting, in contrast, is not apparent, because only Allah knows who is truly fasting

^[418] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 28, Pg., 519.

collected. Otherwise, Muslims are free to use their money in any Islamically-legal manner that does not involve extravagance.

Non-Muslims do not pay *Zakah*, but a far less substantial tax called the *jizyah*, in return for Muslims sacrificing their lives and wealth to protect them.⁴¹⁹

To elaborate, Dr. Nasir At-Tuwaim quoted three Orientalists on the topic of *Zakah* (alms) collecting, as follows.⁴²⁰

Burckhardt said that:

- a. Paying *Zakah* (he called it 'tribute') is one of the pillars of Islam: Muhammad prescribed its measure and due amounts and *Wahhabis* strictly observed these rules.
- b. The Turks also affirm the necessity of paying *Zakah*, but [to them,] giving it is left to the conscience of each individual.
- c. *Wahhabis* are compelled to pay the *Zakah* to their leader, who would then dispense of it.
- d. Islam clearly prescribed the amounts and holdings on which *Zakah* is due; *Wahhabis* did not make any changes in this regard.⁴²¹

Margoliouth said that:

- a. To *Wahhabis*, *Zakah* is also due on profit gained from concealed wealth, such as trade items [and gold and silver].

^[419] *Jizyah*: "...a tax paid by non-Muslim residents of the Islamic state in return for Muslims protecting their lives and property. Unlike Muslims, non-Muslims are exempt from joining *jihad*, which usually [but not always] pertains to defense. Muslims do not pay *jizyah*, but pay the alms (*Zakah*) tax to the Islamic state; *Zakah* is more substantial than the *jizyah* tax. Shaikh Sayyid Sabiq said, 'Islam required payment of the *jizyah* tax from non-Muslims, who live under the banner of the Islamic state, in order to achieve equity between Muslims and non-Muslims. Both Muslims and non-Muslims live in the same state, enjoy similar rights and equally benefit from the institutions of the Islamic state.' (Sayyid Sabiq, *Fiqh As-Sunnah*, Vol. 3, Pg., 112-3)" (Jalal Abualrub, *Holy wars; Crusades; Jihad*, Pg., 167-9)

^[420] Nasir At-Tuwaim, *Ash-Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 112-3.

^[421] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, [*Mawadd li-Tarikh Al-Wahhabiyyin*, Trans. Dr. Abdullah As-Sali'h Al-'Uthaimeen, Pg., 58].

- b. Yet, Ahmad Ibn `Hanbal stated that it is paid only on apparent wealth (cattle, crops, fruits).⁴²²

Lee David Cooper said that:

- a. Followers of Muhammad Ibn Abdul Wahhab were stern regarding collecting *Zakah*.
- b. They considered it necessary, not only on unconcealed wealth, but also on concealed holdings, such as profits gained from trade.⁴²³

Comments

Dr. Nasir At-Tuwaim responded to the statements made by Margoliouth and Lee David Cooper, by writing, "There is no merit to their claims regarding [followers of Ibn Abdul Wahhab] being unduly strict in collecting *Zakah* from concealed wealth, because *Zakah* is due on both types, the apparent and the concealed, such as items [and profits from] trade. These two Orientalists relied on a book [written by a foe] titled, *Lam` Ash-Shihab* ... and this led them to commit these errors. ... Shaikh Abdul Ra`hman Ibn Abdul Lateef Ibn Abdullah Al Ash-Shaikh, who made a commentary on, *Lam` Ash-Shihab*,⁴²⁴ said, 'Scholars of *Ahl As-Sunnah wal-Jama`ah* stated that *Zakah* is paid to [Muslim] rulers, whether they spend it justly or otherwise.⁴²⁵ The scholars did not make a distinction between apparent wealth, such as crops, fruits and cattle, and concealed wealth, such as gold, silver and trade goods. The latter type used to be transported to the Prophet ﷺ and the Caliphs after him.'⁴²⁶

^[422] Margoliouth *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[423] Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 52.

^[424] Unknown author, *Lam` Ash-Shihab*, Pg., 216.

^[425] According to some scholars belonging to the `Hanbali School of Thought, Muslim leaders are permitted to seek and collect *Zakah* due on apparent and concealed types of wealth (`Ala Ad-Deen, Abu Al-`Hasan Ibn Sulaiman Al-Mirdawi, *Al-Insaf fi Ma`rifati Ar-Raji`hi mina-l-Khilaf*, Vol. 3).

^[426] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 116-7.

Implementing the Islamic Law of Inheritance

The First Sa`udi State upheld the Islamic law of inheritance in accordance with the Quran and *Sunnah*. Ibn Abdul Wahhab, "...was concerned by what he viewed as a laxity in adhering to Islamic law and in performing religious devotions, such as indifference to the plight of widows and orphans."⁴²⁷ This aspect of the Shaikh's *Da`wah* is often overlooked by Westerners who portray Islam as being unjust to women.

Several Orientalists, who wrote on the aspect of inheritance in the Shaikh's *Da`wah*, made significant errors; they did not rely on original records, in addition to, lacking adequate knowledge in Islam, in general.

Lewis Pelly⁴²⁸ said that:

- a. The *Wahhabi* system of inheritance is taken from the Quran...⁴²⁹
- b. Wherein one cannot give away [for charity] more than a half of his estate; religious scholars get a third.
- c. As for a widow that did not have children, her share is one-fourth of the estate.
- d. If a widow had children, her inheritance would be an eighth; her children would inherit another eighth.⁴³⁰

In response, Dr. Nasir At-Tuwaim said, "Lewis Pelly made errors in his statement regarding inheritance. There is no doubt that the Shaikh's *Da`wah* is founded on the Quran and the *Sunnah* regarding division of inheritance. But, the details Pelly mentioned are inaccurate. He claimed that a man cannot give away more than a half of his inheritance. In fact, one cannot give away more than a third of his inheritance, according to a relevant Prophetic statement."⁴³¹ Pelly said that religious scholars get a

^[427] *Library of Congress Country Studies*.

^[428] Colonel Lewis Pelly, *A Journey to Riyadh*, Pg., 52-3.

^[429] and also from the *Sunnah*

^[430] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 114.

^[431] "It is permitted for one to give to charity a third of his wealth, but no more. Rather, it is better to give less, on account of a *Hadeeth* that Sa`d ibn Abi Waqqas, may Allah be pleased with him, reported. He said, 'In the year of the last *Hajj* of

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third of the inheritance. Not true. One can make provisions in his will for the benefit of students of knowledge or other rightful causes that the will-giver seems fit. Dividing inheritance between whoever has a designated-fixed share is done only after debts are paid and wills are fulfilled.⁴³² Pelly said that if a widow had children, they get an eighth of the inheritance. However, the correct ruling is that if the deceased *husband* did not have children, his widow gets a fourth of the estate, but if he had children, she gets an eighth. The rest of the estate is divided among whoever has designated fixed shares in the inheritance.⁴³³ The Shaikh did not invent

the Prophet ﷺ I became seriously ill and the Prophet ﷺ used to visit me inquiring about my health. I told him, 'I am reduced to this state, because of illness, and I am wealthy and have no inheritors, except a daughter. Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'A half?' He said, 'No.' I said, 'A third?' He said,

" فَالْثُلُثُ وَالْثُلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَعْيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ حَتَّى اللَّعْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ "

'One-third, and even one-third is excessive. It is better that you leave your inheritors wealthy rather than leaving them poor begging others for what they have. You will get a reward for whatever you spend for Allah's sake, even for a bite of food that you put in your wife's mouth.' (Bukhari 2537)" (Ibn Al-Qayyim, *Zad-ul Ma'ad fi Hadyi Khairi Al-Ibad*, Trans. Jalal Abualrub, Vol. 4, Pg., 40-1)

It should be noted that: 1) leaving the inheritors sufficed for is far better than leaving all of the inheritance to the family dog, while human inheritors remain penniless and dispossessed; 2) Islam teaches Muslims all that is good and righteous, including how to increase affection in married life.

[432] Allah ﷻ said, after designating fixed shares in the inheritance for specific grades of relative,

﴿ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ﴾

{(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts} (4:11-12).

[433] Allah ﷻ said,

﴿ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَكْدٌ فَإِنْ كَانَ لَكُمْ وَكْدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصَرُ بِهَا أَوْ دَيْنٍ ﴾

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any new laws in this regard. The mistake came from [Orientalists] relying on doubtful resources or those written by foes."⁴³⁴

Reestablishing the *Masjid's* Role in the Muslim Community

Abu Hurairah (d. 58/678) reported that a blind man came to the Prophet of Allah ﷺ and said, "O, Messenger of Allah, I have no one to guide me to the *Masjid*." He asked Allah's Messenger ﷺ for permission to offer prayer in his house. The Prophet granted him permission, but when the man left, he ﷺ called him back and asked him,

" هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟ "

"Can you hear the call to prayer?"

The man said, "Yes." The Prophet ﷺ said,

" فَأَجِبْ "

"Then, respond to it (by coming to the *Masjid* to pray)" (Muslim 1044).

During the time of the Prophet ﷺ, and many generations after that, the *Masjid* was the center of religious, political, educational and cultural activity in the Muslim community. According to the above reported *Hadeeth*, even a blind man had to attend congregational prayer at the *Masjid*; women are not required to attend congregational prayer in the *Masjid*. In later generations, the status of the *Masjid* in the life of Muslims gradually declined and many men deserted congregational prayers, except those among them who were dedicated worshippers. When Muhammad Ibn Abdul Wahhab started his mission to resurrect the

{In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts} (4:12).

Muhammad Ibn Abdul Wahhab strived to allocate to women their stated, fixed shares in the inheritance ordained by Allah, but which the society he lived in had largely ignored.

^[434] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 117-8.

Sunnah in the lives of Muslims, he emphasized the role of the *Masjid* and required men to attend congregational prayers. Various methods were implemented in this regard by followers of Muhammad Ibn Abdul Wahhab. Following are several accounts from Muslim, as well as, non-Muslim writers on this topic. Not all of these accounts are accurate, as will be explained.

Shaikh Ma`hmud Shukri Al-Alusi, the renowned scholar of Iraq, said about Muhammad Ibn Abdul Wahhab, "He taught people rulings of the *Salah* (prayer) and pillars of the religion, and ordered that congregational prayer be attended."⁴³⁵

Lee David Cooper⁴³⁶ stated that Muhammad Ibn Abdul Wahhab and his followers considered congregational prayer an obligation [on men] that is not to be ignored.⁴³⁷

Burckhardt⁴³⁸ said that when Sa`ud [Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud] gained control of Madinah, he ordered some of his followers to call out the name of every adult man in the city, after congregational prayers. Each man called had to respond to his name. They had been ordered to attend the prayer regularly and if any of them missed the prayer twice or thrice, the *Amir* sent one of his men to the house of the person who did not attend the prayer to physically discipline them. When it was time to pray in Makkah, Sa`ud ordered his followers to go through marketplaces holding thick sticks and forcibly compel men to attend the *Masjid*. It was a stringent measure, but what justified it is the fact that Makkans were notorious for being unreligious.⁴³⁹

Margoliouth⁴⁴⁰ remarked that attending congregational prayer was made compulsory.⁴⁴¹

^[435] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 117.

^[436] Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 51.

^[437] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 120.

^[438] Burckhardt *Notes on the Bedouins and Wahabys*, [*Mawadd li-Tarikh Al-Wahhabiyyin*, Pg., 52-3].

^[439] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 119.

^[440] Margoliouth *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[441] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 119.

Samalley⁴⁴² proudly quoted an article posted in 1918 by, *Muslim World Bulletin*, on life in Riyadh. That article stated that many people attended the five daily prayers in Riyadh. In winter, Samalley remarked, during the dawn (*Fajr*) and night prayers (*Maghrib* and *`Isha*), names were called and those found to have ignored attending the prayer were punished by twenty lashes the next day.⁴⁴³ Samalley said that the founder of the *Wahhabiyyah* said that those who do not pray out of laziness or ignorance, should be warned, or taught. Those who insist on not praying are to be killed.⁴⁴⁴

Comments

It is not only the so-called *Wahhabiyyah* who issued a verdict that those who insist on not praying should be killed, but also the *Maliki*, *Shafii* and *`Hanbali* Schools of Thought.

As for the *`Hanafi* School of Thought, they stated that those who do not pray should be incarcerated, until they either repent or die in jail.⁴⁴⁵

Women's Role in the Muslim Society Duly Restored

Muhammad Ibn Abdul Wahhab started his brief article titled, *The Three Fundamentals*, by saying, "It is necessary for every Muslim, male and female, to learn about three fundamentals, they are: knowing one's Lord, religion and Prophet."⁴⁴⁶

Dr. Natana De Long Bas stated that Shaikh Muhammad Ibn Abdul Wahhab emphasized the significance of teaching and educating males and females. As for women's issues that the enemies of the Shaikh criticize him for, she stated that the Shaikh asserted Islamic equality

^[442] Samalley *The Wahhabis and Ibn Sa`ud*, [*The Muslim World*, Vol., 22, Pg., 242].

^[443] They were either beaten at home or lashed twenty times the next day; reports by Orientalists are sometimes as conflicting as they are confusing.

^[444] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 120.

^[445] *Al-Mausu`ah Al-Fiqhiyyah*, Vol., 27.

^[446] Muhammad Ibn Abdul Wahhab, *The Three Fundamentals*, [*Majmu`at At-Tau`heed*, Pg., 12-14].

between men and women,⁴⁴⁷ except that he emphasized the areas where Islam designated to women their [unique] duties and responsibilities, which were not implemented in the Najd society during his time. She asserted the fact that the Shaikh was a supporter of women, more than his contemporaries portrayed him to be.⁴⁴⁸

Dr. Natana DeLong-Bas continued, “Western activists have tended to argue that “Islam,” in general, is responsible for misogyny. ... Haddad notes that these factors have been identified via comparison with the West, so that, ‘Westernizers at the turn of the century debated whether women were required to adhere to tradition or needed to be educated to operate outside its parameters. Advocacy of Western values and norms became so pervasive that it fostered an atmosphere among elites in various Arab countries in which whatever pertained in the West was perceived as superior to its Islamic counterpart. The ‘sorry state’ of Muslim countries and particularly the ‘unfortunate’ circumstances for women have been portrayed as due directly to the religion of Islam itself. For Europeans who sought to Westernize the Arab world, the expectation was that Muslims should abandon their tradition and religious teachings about women in order to become modern.”⁴⁴⁹

She continued, “As his legal writings make clear [Muhammad Ibn Abdul Wahhab] did not consider the rulings of the madhahib to be singularly authoritative for every time and place. Rather, he was engaged

^[447] Allah ﷻ said,

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظَلَّمُونَ نَفِيرًا ﴿١٢٤﴾

{And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a Naqîra (speck on the back of a date stone), will be done to them} (4:124).

^[448] *Ar-Riyadh Newspaper*, Issue No., 12728, Wednesday 28th of Safar 1424AH/30th of April 2003, Pg., 30.

This is a translation of a part of an article in Arabi written by Dr. Abdullah Ibn Ibrahim Al-`Askar.

^[449] Dr. Natana DeLong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad*, Chapter 6, Pg., 2, Footnote No., 4.

in a process of rediscovery of the earliest sources of Islamic revelation and their interpretation in order to reinterpret them (Ijtihad) through contextualization, both historically and in terms of the broad values taught by the Quran and hadith. [Muhammad Ibn Abdul Wahhab] used this methodology to construct gender, as well as his legal thought and theological teachings. The defining theme of [Muhammad Ibn Abdul Wahhab's] writings with respect to gender is that of "gender balance." Rather than reflecting an attitude of misogyny or male superiority, [Muhammad Ibn Abdul Wahhab's] writings argue, in painstaking detail, for the balance of rights and responsibilities between men and women, both in human interactions and in their relationships with God. The overall view of women in [Muhammad Ibn Abdul Wahhab's] works is geared toward an appreciation of human life and the human condition which views women as divinely-created people who have a part to play in the process of salvation in the Afterlife and who are expected to play an active role in this life in the establishment of an Islamic order on earth in both the private and public realms. Consequently, [Muhammad Ibn Abdul Wahhab] emphasizes throughout his writings that women both have a place in society and that they possess both rights and responsibilities which that society is obligated to respect and protect. [Muhammad Ibn Abdul Wahhab's] theme of "gender balance" is remarkable for two reasons: first, because of the content of what he actually says and, second, because of who [Muhammad Ibn Abdul Wahhab] was."⁴⁵⁰

"It is clear from the above analysis that [Muhammad Ibn Abdul Wahhab's] construction of gender was not one which displayed misogyny or sought to render women as second-class or invisible citizens. On the contrary, [Muhammad Ibn Abdul Wahhab] clearly recognized women not only as individuals with rights and responsibilities, but he also recognized their capacity to serve as positive and active agents in both the private and public spheres as individuals, wives, daughters, mothers, and members of the broad Muslim community. He granted them the right to participate in and even initiate both marriage and divorce.⁴⁵¹ He recognized the validity of their

^[450] Dr. Natana DeLong-Bas, *Wahhabi Islam*, Chapter 6, Pg., 8-9.

^[451] meaning, ask for annulment of the marriage through *Khul'*

testimony in matters of marriage and divorce and sought to redress the abuses [by some men] of the Quranically intended gender balance in both rights and responsibilities in marriage and divorce. ... Throughout his writings, [Muhammad Ibn Abdul Wahhab] emphasized the themes of respect, protection and justice for women and the requirement that men adhere to their God-given rights and responsibilities. It is noteworthy that [Muhammad Ibn Abdul Wahhab] dedicated as much space, time and voluminous evidence to the protection of women, seeking to avoid their debasement through licentious practices and upholding the limitation of sexual relations to marriage so that women could not be exploited.⁴⁵² While one might argue that [Muhammad Ibn Abdul Wahhab] did nothing more or less than uphold the strict and clear teachings of the Quran, the very fact that he did so suggests that these were areas in which the society of his time and place were in serious violation of such principles.⁴⁵³ Consequently, the assertion of women's rights and their protection was an important contribution to the construction of gender in 18th century Arabia. [Muhammad Ibn Abdul Wahhab's] teachings are also significant for their positive contributions in challenging traditional and more literally-oriented interpretations of Islamic law in favor of consideration of public interest (*maslahah*). His assertion that every girl/woman, regardless of age or status, has the right of consent in a marriage contracted for her established the girl/woman as a legal entity with basic rights which the law was intended to protect. ... His granting to women of the right to stipulate conditions in marriage contracts favorable to them, particularly denying the husband the right to marry additional wives or take on concubines,⁴⁵⁴ while denying the same right to men helped to redress the balance of power within marriage. His recognition of the right of women to be educated, considered proper business partners and to participate in wedding feasts and the publicity

^[452] This is an accurate description of one of the aims behind Islamic marriages, that is, to honor and protect women.

^[453] After all, the Quran and *Sunnah* are the source of Islamic legislation and law which Ibn Abdul Wahhab passionately sought to resurrect and reintroduce.

^[454] Bukhari (4829) and Muslim (4482) collected a *Hadeeth* stating that the Prophet ﷺ objected to his cousin and son-in-law, Ali Ibn Abi Talib, taking the daughter of Abu Jahl as a co-wife to his daughter Fatimah, who objected to this second marriage of Ali, as well.

of weddings solidified the right of women to access to public space.⁴⁵⁵ All of these themes highlight [Muhammad Ibn Abdul Wahhab's] concern for gender balance and the protection of women's rights. These themes also demonstrate how [Muhammad Ibn Abdul Wahhab] sought to empower and re-empower women, all on the basis of their God-given rights, as spelled out in the Quran and hadith. By grounding his teachings so strongly not only in scripture, but also in classical jurisprudence, [Muhammad Ibn Abdul Wahhab] presented an authentic, indigenous and effective means of rejuvenating the actual practice of gender-balanced rights, while reforming social practices as they existed during his lifetime. As such, they offer significant insight into the social and religious worlds of 18th century Arabia. His teachings also provide a possible springboard for reform in the 21st century, as marriage and divorce laws in particular come under increasing scrutiny throughout the Muslim world."⁴⁵⁶

Moral Code in the First Saudi State

Shaikh Muhammad Ibn Abdul Wahhab and his followers emphasized the significance of moral behavior, including the necessity of refraining from foul-speech and disorderly conduct. We will briefly mention some of these aspects, as follows.

Dr. Nasir At-Tuwaim said, "A number of Orientalists spoke about *Wahhabis* outlawing foul speech, cursing and shaving the beard. ... Burckhardt⁴⁵⁷ said that *Wahhabis* clarified the rulings and limits concerning cursing; those who were caught cursing *Wahhabis*⁴⁵⁸ were fined a substantial amount of money. He also said that the *Wahhabi* leader punished certain offenses committed by notables, by shaving their beards, as an insult. Brydges⁴⁵⁹ said that those who cursed *Wahhabis* were

^[455] We should add here, "Without free intermingling between women and men, or women discarding their natural, wonderful shyness or Islamic attire."

^[456] Dr. Natana DeLong-Bas, *Wahhabi Islam*, Chapter 6, Conclusion.

^[457] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, [*Mawadd li-Tarikh Al-Wahhabiyyin*, Pg., 52].

^[458] i.e., cursing Muslims

^[459] H. J. Brydges, *A Brief History of the Wahaby*, Pg., 120.

subject to severe punishment. Margoliouth⁴⁶⁰ said that shaving the beard and use of foul language were punishable offenses; the judge decided the extent of the punishment in this case. Lee David Cooper,⁴⁶¹ who relied on Margoliouth's report, said that shaving the beard and cursing were considered legal offenses that were referred to judges."⁴⁶²

Dr. Nasir At-Tuwaim responded, by stating the following,⁴⁶³ "There is no merit to the claim made by Burckhardt regarding punishing certain offences committed by notables, by shaving their beards. There should be no punishment for committing a sin by committing another sin. As for outlawing shaving the beard and cursing, these offences were outlawed in Islamic law. The Messenger of Allah ﷺ said the following,

" انْهَكُوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى "

"Cut the moustache short and leave the beard (as it is)" (Bukhari 5443, and, Muslim 380).

The Messenger of Allah ﷺ also stated the following,

" خَالِفُوا الْمُشْرِكِينَ وَقَرُّوا اللَّحَى وَأَخْفُوا الشَّوَارِبَ "

"Do the opposite of what the pagans do: Keep the beards and cut the moustaches short" (Bukhari 5442, and, Muslim 382).⁴⁶⁴

He ﷺ also said,

" سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقَتْلُهُ كُفْرٌ "

"Abusing a Muslim is Fusuq (a sin, an evil-doing⁴⁶⁵), and killing him is Kufr (an act of disbelief)" (Bukhari 46, and, Muslim 97)."

[460] Margoliouth, *Wahhabiya*, [First Encyclopedia of Islam, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [Shorter Encyclopedia of Islam, Pg., 618].

[461] Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 51-2.

[462] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 122-3.

[463] *Ibid.*, Pg., 127.

[464] Currently, a majority of Muslim men, including many religious teachers, shave their beards and moustaches and contradict the *Sunnah*.

[465] This ruling is not unique to Islam. Orientalists, who sometimes criticize Muhammad Ibn Abdul Wahhab and his followers for outlawing foul speech and

Continue next page...

Outlawing *Bid`ah*

Dr. Nasir At-Tuwaim said, “Many Orientalists⁴⁶⁶ dedicated special attention to [so-called *Wahhabis*] outlawing using the *misba`hah* (or, *sub`hah* [rosary]), and instead of it, encouraging the use of finger-joints [of the right hand⁴⁶⁷] while reciting *tasbee`h*.⁴⁶⁸... Burckhardt⁴⁶⁹ said that *Wahhabis* outlawed using the *sub`hah*, popular among Muslims even though the law does not prescribe its use. Margoliouth⁴⁷⁰ said that *Wahhabis* outlawed the *sub`hah* and believe that reciting *tasbee`h* is done using fingers instead of the *sub`hah*. Samuel Zwemer⁴⁷¹ said that *Wahhabis* use the joints on their fingers to count *tasbee`h*; they do not use the *sub`hah*. He also said that when the *Wahhabis* entered Makkah under the leadership of Sa`ud, they collected and burned *sub`has*. Samalley⁴⁷² said that *Wahhabis* use their fingers in counting *tasbee`h* and consider using the *sub`hah* impermissible. Lee David Cooper⁴⁷³ said that *Wahhabis* outlawed

abusive language, should remember that this is a ruling in Islamic law, as the *Hadeeth* above testifies. Also, surely, they do read in their own ‘Holy Book,’ “*But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca (unworthy one), shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire*” (Matthew 5:22). Also, there are laws in advanced countries against using foul speech in public.

^[466] They, while lacking adequate knowledge in Islam, dispute with Muslim scholars regarding some aspects of the Islamic law.

^[467] Bukhari (163) and Muslim (396) reported that the Prophet’s wife, Aishah رضي الله عنها said, “The Prophet ﷺ liked to use [and begin with] the right side (for good things) in all his affairs; for example, in putting on his shoes, combing, or washing.”

^[468] praising, thanking Allah and affirming His Greatness and Oneness

^[469] Burckhardt, *Notes on the Bedouins and Wahabys*, [Mawadd li-Tarikh Al-Wahhabiyyin, Pg., 25].

^[470] Margoliouth, *Wahhabiya*, [First Encyclopedia of Islam, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [Shorter Encyclopedia of Islam, Pg., 619].

^[471] Zwemer, *Arabia, the Cradle of Islam*, Pg., 193-4.

^[472] Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 241.

^[473] Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 52.

sub`hah, [when reciting praises of Allah] after prayers, and instead, used their fingers."⁴⁷⁴

Dr. Nasir At-Tuwaim responded by saying, "The claim made by some Orientalists, that originally, the *sub`hah* should be used, is incorrect. They also said that the Shaikh and his followers use fingers while counting *tasbe`h* instead of the *sub`hah*, which they outlaw. Supported by evidence, the correct stance states that using the *sub`hah* is a *bid`ah* and that, regarding counting *tasbe`h*, using fingers is legislated. The evidence to this stance is that [Abu Abdullah, Muhammad] Ibn Wadh-dha`h (199-287/814-900), one of the scholars of the third century AH, reported that As-Sult Ibn Bahram said, 'Abdullah Ibn Mas`ud⁴⁷⁵ passed by a woman using *sub`hah* while reciting *tasbe`h* (praising Allah), broke the *sub`hah* off and threw it away. He also passed by a man who used stones for *sub`hah* and he struck the stones with his foot, saying, 'You have become foremost in some way: you either unjustly started a *bid`ah*, or you have surpassed the companions of Muhammad ﷺ in knowledge.'⁴⁷⁶ Therefore, the legislated manner in reciting *tasbe`h* is to do so while using fingers which, '...the Prophet ﷺ legislated in statement and action, and which was inherited from him by those who followed his guidance and imitated his actions, until the present time. When there is a dispute, Muslims must refer to the Prophet's guidance, because through it one will find the correct stance in the midst of differences.'⁴⁷⁷ The Shaikh did not commit a

^[474] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 123.

^[475] The Prophet ﷺ said these words about Abdullah Ibn Mas`ud,

" إِيَّيْ لَا أَدْرِي مَا قَدَرُ بَعَائِي فِيكُمْ فَأَتَّبُوا بِاللَّذَيْنِ مِنْ بَعْدِي " وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ " وَاهْتَدُوا
بِحَدِيثِ عَمَّارٍ وَمَا حَدَّثَكُمْ ابْنُ مَسْعُودٍ فَصَدَّقُوهُ "

"I do not know how much longer I am going to remain among you. Therefore, follow the guidance of the two who will come after me (and he pointed to Abu Bakr and Umar); take from the guidance of `Ammar; and whatever Ibn Mas`ud narrates to you, believe what he says." (At-Tirmidhi (3735), Ibn Majah (94), and, Ahmad (22189); Al-Albani, *Sahih At-Tirmidhi* 2988)

^[476] Muhammad Ibn Wadh-dha`h Al-Qurtubi, *Al-Bida` wan-Nahyu `Anha* (Prohibiting Innovations), Pg., 12.

^[477] Bakr Ibn Abdullah Abu Zaid, *Sub`hah* (Rosary): *Its History and Ruling in Islam*, Pg., 100.

bid`ah in this regard, but followed those [scholars] who came before him."⁴⁷⁸

Allah's Messenger ﷺ said these words to women,

"عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْتِدْنَ بِالأَنْمَالِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ "

"Dedicate yourselves to pronouncing *Tasbee`h*,⁴⁷⁹ *Tahleel*,⁴⁸⁰ and *Taqdees*,⁴⁸¹ and count using the joints on your fingers, because they will be asked and they will testify" (Jami` At-Tirmidhi 3507; Al-Albani graded this `Hadeeth as authentic, from the `Hasan, *Sahih* grade, in, *Sahih At-Tirmidhi* 2835).

The `Hadeeth above indicates that the joints on one's fingers will be asked about Allah's praises said on them and they will answer the question, by Allah's permission. Those who use *sub`hah* will lose this precious opportunity, in addition to, being asked about the *bid`ah* they invented and practiced. Even though *sub`hah* was available and used by various pagans and other non-Muslims during the Prophet's time, he did not use it or legislate Muslims to use it. Thus, it is a *bid`ah*, regardless of whatever people might say.

My Shaikh, imam Nasir Ad-Deen Al-Albani, may Allah grant him His mercy, gave this definition for *bid`ah* that is Islamically-rejected:

1. All that contradicts the *Sunnah* of statements, actions and creeds, even if they were the result of *ijtihad*.
2. Every act intended to gain closeness to Allah [so it is claimed], but was outlawed by the Prophet ﷺ.
3. Every matter that cannot and should not be legislated without a text [from the Quran and *Sunnah*] to support it, whereas there is no such text, is also a *bid`ah*. Excluded are actions taken by the companions, repeatedly, without objection from other companions.

^[478] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 127-8.

^[479] *Tasbee`h*: glorifying and praising Allah, by saying, *Sub`hanallah*.

^[480] *Tahleel*: affirming Allah's Oneness in God-ship and Lordship, by saying, *La ilaha illa-Allah* (none has the right to be worshipped, except Allah).

^[481] *Taqdees*: thanking Allah, by saying, *Al`hamdulillah*.

4. Whatever was added to acts of worship from the practices of non-Muslims.⁴⁸²
5. Whatever was considered as being [Islamically] encouraged (or, *musta`habb*) by some scholars, especially those of latter generations, without proof supporting their statements.
6. Every act of worship that, for proof, is founded on a weak or fabricated *Hadeeth*.⁴⁸³
7. Exaggeration regarding legal acts of worship.
8. Every legal act of worship that was originally made as a general action, but people made it specific by restricting it or performing it only at certain places, times, description or number.⁴⁸⁴

Reasons Why the *Da`wah* of Muhammad Ibn Abdul Wahhab Firmly Outlawed *Bid`ah*

The *Da`wah* of Muhammad Ibn Abdul Wahhab placed great emphasis on rejecting *bid`ah*, meaning, innovations pertaining to acts of worship and creed, for several reasons.

Firstly: The Prophet ﷺ rejected all additions to, and deletions from, his religion, by saying,

[482] Philip Hitti wrote, "Besides introducing a form of monasticism and ritual the Sufis made other contributions to Islam. They were evidently responsible for the diffusion of the rosary (*subhah*) among Moslems. Today only the puritanical Wahhabis eschew the rosary, regarding it as an innovation (*bid`ah*). Of Hindu origin, this instrument of devotion was probably borrowed by the Sufis from the Eastern Christian churches and not directly from India. During the Crusades the rosary found its way into the Roman Catholic West." (Hitti, *History Of The Arabs*, Pg., 348

Hitti, inadvertently, described the rosary in a manner that renders it a *bid`ah*.

[483] Imam Muslim stated in the introduction to his authentic collection of Prophetic statements known as, *Sahih Muslim*, that it is necessary to discard weak and fabricated *Hadeeths*.

[484] Al-Albani, *A`hkam Al-Jana-iz wa Bida`uha*, Pg., 306.

" مَنْ أَخْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ "

"Whoever invents in this matter of ours (religion) what is not a part of it, then, whatsoever he has invented is rejected" (Bukhari 2499, and, Muslim 3242).

Secondly: Imam Ad-Darimi (206) reported that Abu Musa Al-Ash'ari said to Abdullah Ibn Mas'ud, when Ibn Mas'ud was the governor of Basrah, "O, Abu Abdul Ra'hman! I saw something in the *Masjid*, which I did not recognize.⁴⁸⁵ However, I think that what I saw is good, all thanks to Allah." Abdullah Ibn Mas'ud inquired as to what the matter was, and Abu Musa Al-Ash'ari replied, "In the *Masjid*, I saw some men, with their heads shaven,⁴⁸⁶ sitting in groups, awaiting the [compulsory] prayer to start. Each group of men held stones in their hands and a man, the leader of the group, would say to them, 'Recite *takbeer*⁴⁸⁷ a hundred times,' and they would recite *takbeer* a hundred times.⁴⁸⁸ The man would then order them to recite *tahleel*⁴⁸⁹ a hundred times, and they would recite it a hundred times. He would then order them to recite *tasbeeh*⁴⁹⁰ a hundred times, and they would recite it a hundred times." Abdullah Ibn Mas'ud asked Abu Musa if he said anything to those men, and Abu Musa answered in the negative, saying, "I waited for your opinion and your command." Ibn Mas'ud said, "Why did you not order them to count their sins⁴⁹¹ and assure them that none of their good deeds will ever be lost?⁴⁹²" Abdullah, Abu Musa, and others, went to the *Masjid* then to one

[485] This means that Abu Musa had not seen the Prophet ﷺ or his companions, may Allah be pleased with them, practice it.

[486] Imam Bukhari (7007) reported the Prophet's statement that one of the signs of *Khawarij* is that they are head-shaven, indicating their exaggeration in religion.

[487] saying, "*Allahu Akbar* (Allah is the Great)"

[488] using the stones to count

[489] saying, "*La ilaha illa-Allah* (none is worthy of worship, except Allah)"

[490] saying, "*Sub`hanallah* (all praise is due to Allah)"

[491] Ibn Mas'ud wanted Abu Musa to ask those men to count their sins, so that they can atone for them. Allah ﷻ said,

﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِئَاتِ ﴾

{Verily, the good deeds remove the evil deeds (small sins)} (11:114).

[492] Allah ﷻ said,

Continue next page...

of the groups and Abdullah asked them, "What is that which I see you doing?" They said, "O, Abu Abdul Ra`hman! These are stones with which we count *takbeer*, *tahleel* and *tasbeeh*." Abdullah said, "Then, count your evil deeds, and I assure you, none of your good deeds will ever be lost. Woe to you, *ummah* (followers) of Muhammad, how fast you march towards your destruction!⁴⁹³ These are the companions of your Prophet ﷺ, still plentifully around.⁴⁹⁴ These are his clothes, they have not become worn off yet, and his pots and plates have not been broken yet.⁴⁹⁵ By He in Whose Hand is my soul! You either follow a better guidance than that of Muhammad ﷺ, or else, you are opening a door to *dhalalah*.⁴⁹⁶" They said, "O, Abu Abdul Ra`hman, by Allah! We only wanted to do that which is good." He said, "How many a person who seeks to do

﴿ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ ﴾

{ "Never will I allow to be lost the work of any of you, be he male or female" } (3:195).

[493] *Bid`ah* brings divisions and Allah's Wrath. Allah ﷻ ordered Muslims not to divide, whether in the religion or otherwise,

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ ﴾

{And hold fast, all of you together, to the Rope of Allâh (to the Quran and Sunnah), and be not divided among yourselves} (3:103).

He also warned Muslims of severe consequences if they divided,

﴿ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا

لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ ﴾

{And be not of *Al-Mushrikûn* (polytheists). Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.} (30:31-32)

[494] The companions witnessed the revelation and were taught by the Prophet ﷺ. Therefore, Muslims must refer to them to understand Islam, its creed and its law.

[495] meaning, 'It hasn't been that long ago that he ﷺ died.'

[496] This is because the Prophet ﷺ said,

" وَكُلُّ بِدْعَةٍ ضَالَّةٌ "

"Every *Bid`ah* is a *Dhalalah* (sin, heresy)" (Muslim 1435).

righteously good, but does not achieve it.⁴⁹⁷ The Messenger of Allah ﷺ told us that some people will come, who will recite the Quran, but it will not reach beyond their throats.⁴⁹⁸ By Allah! I think that most of them will come from among you.⁴⁹⁹ Abdullah then parted with them. `Amr Ibn

^[497] Those who commit *bid`ah* do not follow the proper method of practicing the religion. They do not take their practices from the Quran and *Sunnah*, but either add to or delete from the religion as their whims and desires instruct them to do. They claim to want to do righteous acts. However, they cannot achieve their aim, without taking from what Allah has revealed to His Prophet ﷺ. Allah ﷻ said,

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} (18:110).

Al-Fudhail Ibn `Iyadh gave this excellent meaning for *ayah* 18:110, that if an act was done in sincerity [to Allah] but was not righteous, it will be rejected. If an act is righteous, but was not done in sincerity (to Allah), then it will be rejected. For an act to be accepted, it must be both: sincere and righteous. An act that is sincere is that performed in Allah's Sake Alone. An act that is righteous is that which conforms to the *Sunnah*. (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 1, Pg., 334)

Al-Fudhail Ibn `Iyadh Ibn Mas`ud, one of the major scholars of *Hadeeth*, was known for his modesty and active worship of Allah. He died in 187/803.

^[498] "The Quran will not reach beyond their throats," means, "They do not understand it properly or act on it." Abdullah Ibn Mas`ud is referring to one of the many *Hadeeths* that describe the *Khawarij* deviant sects, who have caused Islam and Muslims tremendous hardships throughout their history, until the present time. Ironically, modern-day *Khawarij* falsely claim to be *Salafi* and even '*Wahhabi*.' In reality they imitate the guidance of *their Salaf* (predecessors), the early *Khawarij*, by rebelling against Islamic law, targeting civilians, including Muslims, in their campaign of terror and detonating bombs in civilian areas, killing themselves in the process. They also accuse Muslim rulers of being disbelievers and pass the same judgment against true *Salafi* scholars (one of them accused imam Ibn Baz of being a disbeliever in one of his infamous, reckless video tapes). The description of *Khawarij* mentioned by Ibn Mas`ud is found in, *Sahih Al-Bukhari*, *Hadeeth* No., 6419, and, *Sahih Muslim*, *Hadeeth* No., 1764.

^[499] Abdullah Ibn Mas`ud connected the fact that these men committed transgression against the law by innovating an act of worship, to the fact that they shaved their heads. This is why Ibn Mas`ud, a major companion, thought they would be worthy of joining *Khawarij*. Imam Ibn Taimiyyah said, "Numerous texts from the *mutawatir* (abundantly reported) grade that were collected from

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Salamah, the narrator of this `Hadeeth, said, "We saw most of these head-shaven people fighting us⁵⁰⁰ on the Day (Battle) of An-Nahrawan⁵⁰¹ along with the *Khawarij*."⁵⁰²

Prohibiting Wearing Silk and Gold for Men

Dr. Nasir At-Tuwaim said, "A number of Orientalists wrote about *Wahhabis* outlawing wearing silk, gold and silver, as follows. Burckhardt⁵⁰³ said that *Wahhabis* were immediately recognized in Arabia by their outfit; the Arab, who did not embrace their creed, will most likely wear silk within his outfit. ... Burckhardt also made a comparison between *Wahhabis* and Turks, saying that rich Turks usually wear clothes that do not conform to the *Sunnah*, which outlaws wearing silk, gold and silver, unless insignificant in proportion.⁵⁰⁴ Wilfrid Blunt⁵⁰⁵ said that *Wahhabis* strictly prohibited wearing silk and gold. Samuel Zwemer⁵⁰⁶ remarked that *Wahhabis* strictly prohibited wearing silk, gold and silver.

the Prophet ﷺ describe the *Khawarij*. Muslim scholars consider the sects that follow their vain desires, and thus, defy the Prophet's law and the consensus of Muslims, as being among the *Khawarij*, either literally or by association of ideas and practices." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 28, Pg., 469)

[⁵⁰⁰] They fought against the side of Ali Ibn Abi Talib, the Rightly Guided Caliph, to whom Allah's Prophet ﷺ delivered the good news that he will be in Paradise (At-Tirmidhi, among other scholars, collected a `Hadeeth to this effect, `Hadeeth No., 3680; Al-Albani graded it as *Sahih* (authentic); also: Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 487, footnote No., 728).

[⁵⁰¹] An-Nahrawan: the name of an area in Iraq where Ali Ibn Abi Talib ﷺ fought the deviant *Khawarij* sect known as, *Haruriyyah*; Muslim (1772) collected a `Hadeeth about this battle.

[⁵⁰²] Ad-Darimi (206) collected this account about Abdullah Ibn Mas`ud and the innovators in the *Masjid*; Al-Albani graded it as *Sahih*, in, *Isla`h Al-Masajid* 11.

[⁵⁰³] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, [*Mawadd li-Tarikh Al-Wahhabiyyin*, Pg., 24.

[⁵⁰⁴] For instance, imam Bukhari (3677) reported that the sword of Az-Zubair Ibn Al-`Awwam, the son of the Prophet's paternal aunt, Safiyyah, was decorated with silver.

[⁵⁰⁵] Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 252.

[⁵⁰⁶] S. M. Zwemer, *Arabia, the Cradle of Islam*, Pg., 192.

Samalley⁵⁰⁷ said that wearing silk, gold and silver for the purpose of adornment was outlawed by *Wahhabis*.⁵⁰⁸

Dr. Nasir At-Tuwaim responded by saying, "It is a mistake to ascribe disallowing wearing silk, gold and silver to Shaikh Muhammad Ibn Abdul Wahhab, when outlawing them is an Islamic law about which there are clear [religious] texts. Wearing silk, gold and silver⁵⁰⁹ are disallowed for men, but not for women. Al-Baraa Ibn `Azib ؓ said, 'Allah's Messenger ﷺ forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *Al-Qissi* (silken cloth), to wear silk, *Dibaj* or *Istabraq* (two kinds of silk)' (*Bukhari* 5204, and, *Muslim* 3848). Pertaining to wearing silver rings, it is allowed. Anas ؓ reported that the ring of the Prophet ﷺ was made of silver and had a silver stone (*Bukhari* 5421). Wearing silk, gold and silver is permissible for women due to relevant *Hadeeths* in the honorable *Sunnah* allowing them."⁵¹⁰

A Brief Summary on the Expansion of the First Saudi State

Following is a brief summary on the expansion of the First Saudi State, so as to review, analyze and explain various accounts reported by noted Orientalists.

According to J. B. Kelly, "The conquest of Hasa by the Wahhabis in 1795 completed the consolidation of Wahhabi power in central and eastern Arabia. For the next fifteen years that power was to be directed to conquest and expansion beyond the confines of Najd. The expansion took three directions: westward to the Hijaz and the Holy Cities, northward to the *pashaliqs* of Baghdad and Syria, and southward to the maritime principalities of the Persian Gulf. Religious zeal, territorial ambition, and

^[507] M. F. Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 242.

^[508] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 124.

^[509] Wearing silver rings is permissible (*Bukhari* 5421); but it is not permitted to drink from silver utensils.

^[510] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 128-9.

a lust for plunder constituted the prime motives of the Wahhabi expansion; butchery and rapine were its inevitable accompaniments. Retribution came eventually, both from the west, where the conquest of the Hijaz provoked the Ottoman Sultan into ordering his vassal, the Pasha of Egypt, to contrive the destruction of the Wahhabi empire, and from the east, where the piratical campaigns instigated by the Wahhabis goaded the British Government in India to retaliate against their satraps of the Arabian shore.⁵¹¹ The Wahhabi state lacked the coherence, the unity, and the structural strength to ward off retribution, and by 1818 the conquests of the Wahhabi Amirs lay about them in ruins, shattered by the armies of the Pasha of Egypt. In the Gulf the piracies they had incited ... brought the British Government armed and accoutred into the arena of Gulf politics. Turkish 'Iraq was raided in strength by the Wahhabis several times between 1795 and 1798. The *vali*, Sulaiman Pasha, ailing and in his dotage, did nothing to halt them until the autumn of 1798, when, after repeated commands from the Porte and complaints from the wealthier inhabitants of the *pashaliq*, he dispatched an expedition into Hasa. The expedition was led by his *kahiya*, or high steward, 'Ali Pasha, who had orders to penetrate to Dara'iya and lay waste the Wahhabi dominions. Five thousand Turkish troops, with artillery, left Baghdad in September 1798, and were joined at Basra by tribal contingents numbering 10,000, from the Muntafiq, Shammar, and Dhafir tribes. The whole force moved into Hasa in the new year, and laid siege to the citadel of Hufuf in the Hasa Oasis. The garrison defied his efforts to compel it to yield, and after two months' wasted effort 'Ali Pasha raised the siege and set out for Basra. At the wells of al-Thaj, in northern Hasa, he found his line of retreat blocked by a Wahhabi force under Sa'ud ibn 'Abdul 'Aziz, the eldest son of the Wahhabi Amir. For several days the two forces simply confronted each other, and then, after some verbal sparring, Sa'ud and 'Ali Pasha agreed to conclude a truce of six years' duration. A Wahhabi envoy accompanied 'Ali Pasha to Baghdad where he obtained

^[511] Kelly does not seem to object to the fact that *Britain* had a *government* in *India* and was sending retaliatory missions against the so-called, *Wahhabi Arabs*, who dared trespass around the shores of *Arabia*. Words like, 'brutality, butchery, territorial ambition, lust for plunder' are nowhere to be seen when talking about the brutal occupation the West subjected most of the world to, including the British occupation of India and subsequent destruction of Islamic states there.

the ratification of the truce. Within a year the Wahhabis were again raiding into the *pashaliq*, and at the close of 1800 they threw the truce over altogether. Their raids were intensified in the winter of 1800–1, and culminated in a frightful pillage and massacre in the holy Shi'i city of Karbala in the spring of 1801.⁵¹² ... The Hijaz was next to feel the edge of the Wahhabi sword. In name a *vilayet* (province) of the Ottoman Empire, the Hijaz, in reality, was ruled by the *Amir* Makka, or Grand Sharif. ... Ghalib Ibn Musa'id, the Grand Sharif at the close of the eighteenth century, saw in the whirlwind arising in Najd the eventual destruction of Sharifian rule and the end of his guardianship of the holy places. From 1790 onwards he conducted a strenuous campaign along the western frontiers of Najd to contain the Wahhabis, while to the Sultan and the Muslim world at large he depicted them as heretics, bent on the overthrow of Islam.⁵¹³ It was all to no avail. By the close of the century he was on the defensive against them, and in 1799 and again in 1800 he had to endure the humiliation of seeing Sa'ud Ibn 'Abdul 'Aziz make the pilgrimage, accompanied by a powerful armed retinue. Late in 1802 a Wahhabi force occupied Taif, and early in the new year Sa'ud marched upon Mecca itself. Ghalib abandoned the city and fell back on Jeddah. On 27 April Sa'ud entered Mecca, unopposed, at the head of his troops. In contrast to their behaviour at Karbala the Wahhabis comported themselves with relative restraint in the holiest city of Islam. Most places of worship were stripped of their costly trappings, but the Ka'aba was left untouched. Domes and cupolas over the tombs of saints, including that of the Prophet's wife, Khadijah,⁵¹⁴ were torn down, coffee houses were

^[512] The death toll varies, drastically, as per the generosity of Western historians:

1. "Behind them they left a shattered city, strewn with the corpses of 5,000 people" (Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 100).
2. "The toll of the victims of that fateful day has been counted at three thousand" (Corancez, *The History of the Wahhabis*, Pg., 21).

The difference in the 'counted' death toll may seem minor in today's considerations, but is quite significant in the era under discussion.

^[513] Thus, those who were called 'Wahhabis' first came to taste oppression and the sword in `Hijaz, not the opposite as the writer claimed just a few sentences back.

^[514] Imam Abdul `Aziz Ibn Baz said that Prince Sa`ud and his army peacefully entered Makkah in 1218AH (1803) and demolished domes built around the grave

Continue next page...

closed,⁵¹⁵ hookahs chopped up, tobacco and hashish destroyed, and brothels burned to the ground. Heavy penalties were imposed upon all found engaged in smoking, drinking, or sensual indulgence. Surrounded by his religious shaikhs, Sa'ud spent several days convincing the 'ulama of Mecca of the correctness of the Wahhabi interpretation of Islam. He had a respectful audience, as one of those present has attested. ... To the Sultan at Constantinople Sa'ud sent a warning that the pilgrim caravans under the protection of the Pashas of Egypt and Syria would not be permitted to bring the *mahmal* (the litter in which the covering for the Ka'aba was borne⁵¹⁶), or to make their entry into the city to the accompaniment of trumpets and drums,⁵¹⁷ as 'religion is not profited by these things.' The issuing of any further prohibitions was soon afterwards cut short by the receipt of news of the death of Amir 'Abdul 'Aziz and the subsequent withdrawal of the Wahhabis from Mecca. At the time that the Wahhabis were raiding into 'Iraq reconnaissances in strength were also being made into the Qatar peninsula and, further south, into 'Oman and the Pirate Coast. At the outset of 1800 a strong Wahhabi detachment, comprising 700 cavalry and camel-riders, under the command of one of Sa'ud's best generals, the Nubian slave, Salim al-Hariq, left Hasa and made its way across the Dhafrah. At the beginning of February the force reached the Buraimi Oasis, the northernmost outpost of 'Oman. From there al-Hariq

of Khadeejah [the Prophet's first wife] and other graves (Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab: His Da'wah and Life-Story*, Pg., 47).

It should be noted that demolishing shrines, domes and buildings erected around graves is an Islamic law and among the ways through which Islam prevents the flourishing of polytheism. Imam Muslim (1609) reported the Prophet's order to Ali Ibn Abi Talib to level graves raised high above the ground. ^[515] Men would congregate in coffee houses, to waste time, gamble, smoke, and ignore praying and working for a living.

^[516] Ibn Taimiyyah said, "Umar Ibn Al-Khattab used to divide the covering of the Ka`bah every year between the pilgrims" (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 31, Pg., 18). Surely, this is better spent on the living, just as Umar did.

^[517] Performing `Hajj is a once-in-a-lifetime experience for most Muslims. It is their chance to see the Old House (the Ka'bah), worship their Lord, and earn Allah's Paradise if they perform a perfect `Hajj (a *Mabrur`Hajj*) (Bukhari 1650, and, *Muslim* 2403 mentioned the reward of a *Mabrur`Hajj*). How can a Muslim endanger his or her chances at earning Allah's forgiveness by angering Him and starting the `Hajj by entering the Sacred City beating drums and trumpets?

sent a demand to Saiyid Sultan ibn 'Ahmad of Muscat to embrace the creed of Muhammad ibn 'Abdul Wahhab, renounce the heretical tenets of the Ibadiya, and acknowledge the temporal and spiritual authority of the Amir 'Abdul 'Aziz. Sultan replied by marching through the Wadi al-Jizzi with a strong force. ... The Nubian hurriedly abandoned the oasis and made for Ras al-Khaima, at the northern end of the Pirate Coast, where he sought help from the Qawasim. They were only too willing to join in an attack on the Al Bu Sa'id, and with them al-Hariq struck through the Wadi Qaur to the Shamailiyah coast, only to find his way blocked by Sultan and Qais [Sultan's brother], who had dropped back from Buraimi to meet him. Disconcerted, al Hariq made his way back to the oasis via the Pirate Coast, while the Qawasim made their peace with Sultan. The Muscat ruler, determined now to expel al-Hariq from 'Oman completely, pursued him, but his troops were severely mauled by the Wahhabi cavalry and he had to call off the pursuit. He subsequently reached an accommodation with the Wahhabi commander, leaving him in possession of Buraimi. It was the greatest mistake of Sultan's life and his countrymen were to pay heavily for it in the years to come."⁵¹⁸

Comments

Sadly, the unsubstantiated claims made here by Kelly are common among Westerners who write about Islam. The movement Muhammad Ibn Abdul Wahhab started sought to free Muslims from persistent instability, violence, brutality, rebellion and open disobedience to Islam's sacred tenets which were committed by many Muslims during and before his time. These offences almost led to the destruction of Islam and held back the Muslim *ummah* from being in the world's leading position in all aspects of civilization that they had held for so long.

Just like any entity, the movement of Muhammad Ibn Abdul Wahhab needed political and military strength to enforce the law. Otherwise, laws would be meaningless, if they were not enforced. Followers of Muhammad Ibn Abdul Wahhab did not, and could not, force people to believe in their creed inwardly. They compelled them to outwardly observe Islamic law, which is necessitated by their declaration

^[518] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 99-102.

that none has the right to be worshipped, except Allah, and that Muhammad is Allah's Messenger.

However, the early expansion of the state was merely defensive. Later on, they sought to expand their territory in an attempt to unite many Muslim peoples into one Islamic state. Muhammad Ibn Abdul Wahhab only secured for his followers and for the movement of reform he led what the Prophet ﷺ and his companions secured for all Muslims since the early era of Islam. Otherwise, Arabia might have remained divided into tens of minute, inherently weak states, had not the followers of Muhammad Ibn Abdul Wahhab secured influence over most of its areas. This is also what the prophets of the Children of Israel secured for their later generations. The Two Scriptures are full of evidence for the statement made here, especially *Joshua* 10:1-43; we included this entire chapter in this book.

No doubt, enemies of Islam do not like the first Islamic period, the tree trunk, and surely would not like to see the branches of it flourish and expand in size, power, and ideological depth. Consequently, they portray the 'Wahhabi Movement' in a negative way as this book explains. They desire for Muslims to be weak, divided, and failing in their religious duties in respecting Allah's law,

﴿ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

{Never will the Jews nor the Christians be pleased with you (O, Muhammad ﷺ) until you follow their religion} (2:120).⁵¹⁹

^[519] *Time Magazine*, issue of June 30th, 2003, the article titled, *Should Christians Convert Muslims*, by David Van Biema, states that, "A new flock of missionaries has launched a campaign to take the Gospel to Islamic countries. But will they inspire more backlash than belief?" Yet, Westerners dare talk about Muslims, including Ibn Abul Wahhab and his followers, allegedly forcing other people to embrace their faith, even when knowing that no one is forced and that the Islamic Faith ordains that,

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

{There is no compulsion in religion} (2:256).

Continue next page...

Orientalists and Westerners in general also seem to forget that every Western nation needed the power of the state, supported by military muscle, to preserve their security and internal stability. This is why these nations have constitutions and armies to uphold these constitutions by force, if necessary, or at least by power of intimidation and the threat of force. But, when it comes to Muslims, the terminology Western writers and 'intellects' use to describe actions Muslims take that are often similar to that the West takes, is remarkably different.

This is the true description of the day when Saudi forces first took Makkah, peacefully, in 1803. Abdullah, the son of, Muhammad Ibn Abdul Wahhab wrote, "Allah, all thanks be to Him, favored us, army of the *Muwahhidun* (who call to Allah's Islamic Monotheism), to enter the sacred Makkah in the middle of the day, on a Saturday, the eighth day in [the lunar month] of *Mu'harram*, 1218AH (1803). This occurred after the notables of Makkah, its scholars and general population requested safety from the leader of the army, Sa`ud [Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud], may Allah protect him. They (people of Makkah) had beforehand collaborated with the leaders of the `Hajj season and the chieftain of Makkah to fight Sa`ud, or at least take refuge inside the `Haram (Makkah) to prevent him from entering the House (the Ka`bah). However, when the armies of the *Muwahhidun* marched forth [and arrived at their vicinity], Allah sent fear in their opponents' hearts and they scattered, miserably,

The *secular West* uses its military strength to force its creed, political system and way of life on other peoples, especially Muslims. Any Muslim country that falls under Christian military occupation will suffer by seeing flocks of Christian missionaries, who seem to always find the doors wide open for them when other peoples are under Western occupation, preach their religion to a populace that does not believe in it and does not want it. Christian missionaries use the lures of money, immigration opportunities, medical and food assistance, schools, and all things material, to tempt Muslims to embrace their faith. They spend billions, but only seem to attract the ignorant who never really knew Islam or practiced it, seekers of wealth, and hypocrites, the type of people that will not benefit any religion or be considered a prize to boast about. Not a single Muslim scholar was converted to Christianity, a scholar who knows what the religion of Islam is truly about. Muslims are currently weak and divided and do not spend a small fraction on preaching Islam to humankind, compared to what missionaries spend to preach Christianity. Yet, in the midst of the West, Islam peacefully wins to its fold Christian priests, scholars, scientists and educated, males and females.

each one of them considering going back home alive as a war-spoil in itself. The *Amir* [Sa`ud] then promised safety for those who were in the vicinity of the Sacred Area. We then entered it reciting *talbiyah*, feeling safe, shaving or shortening the hair on our heads. We had no fear from creation, but only from the Owner of the Day of Judgment. And from the time the soldiers entered the *`Haram* (the Sacred Area), they, even though numerous, were well-behaved and conducted themselves honorably. They did not cut a tree, or scare a game, or spill blood, except that of the sacrifice and what Allah has allowed of animals [cows; sheep; camels]. When our *`Umrah* [visiting the Ka`bah] finished, we gathered the people early Sunday. Then, the *Amir* conveyed to the scholars what our mission was and for which sake we raised arms, that is, dedicating *Tau`heed* to Allah Alone in sincerity. ... They agreed and accepted our tenets, in general and in specific. They gave their allegiance to the *Amir* to uphold the Book (Quran) and the *Sunnah*. He accepted this pledge from them and forgave them all. None of them suffered a hardship, since the *Amir* was exceptionally gentle with them, especially the scholars among them. When he met them in groups or individually, the *Amir* explained to them the proofs to our tenets and asked them for their advice and to engage in discussions, seeking to reach the truth. We stated to them, when the *Amir* met them, that we will accept that which they can prove supported by evidence, whether from the Book (Quran), the *Sunnah* or the way of *As-Salaf As-Sali`h*, such as the Rightly Guided Caliphs, whose guidance we were ordered to follow by the Prophet ﷺ ... and from those who learned from the *Salaf*, until the third century [of *Hijrah*]. ... We informed them that we go wherever Truth goes and follow clear, unequivocal evidence. Then, [if they prove us wrong,] we would follow Truth and will not hesitate to contradict those who came before us [whoever they may be]. The [Makkah] scholars did not criticize a single aspect of our tenets."⁵²⁰

Comments

At that time and for centuries before then, due to widespread violence and lack of safe passage, pilgrim caravans were usually escorted with armed contingents. At the era under discussion, armed contingents were a part of the armed opposition that flared up against the *Wahhabis* in Arabia and elsewhere. Therefore, when Orientalists state that *Wahhabis*

^[520] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 70-7.

attacked `Hajj caravans, so they claim, they fail to explain this point, leading the reader to imagine that the *Wahhabis* actually attacked the pilgrims themselves, rather than possibly engaging the hostile armies accompanying them.

As for reciting *talbiyah*, circling the *Ka`bah*, shaving or shortening the hair on the head, offering sacrifice (*hady*), and so forth, they are rituals of `Hajj.⁵²¹ Bukhari (1448) and Muslim (2029) reported that Abdullah Ibn Umar (d. 74/693) said that the Prophet's *talbiyah* was like this,

" لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ "

"*Labbaika Allahumma labbaik, labbaika la sharika laka labbaik, inna-l-hamda wan-ni'mata laka walmulk, la sharika laka*' (I respond to Your call, O, Allah, I respond to Your call, and I am obedient to Your orders, You have no partner. I respond to Your call; all the praises and blessings are for You, all the sovereignty is for You, and You have no partners with You)."

Regarding cutting Makkah's trees, the Prophet ﷺ said,

" إِنَّ هَذَا الْبَلَدَ حَرَمُهُ اللَّهُ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْفَرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا "

"*Allah has made this town a sanctuary (a sacred place). No one is allowed to uproot its thorny shrubs [or cut its trees], or chase its game, or pick up its fallen things, except by a person who announces it publicly.*" (Bukhari 1484, and, Muslim 2412)

Concerning *Ibadhis*, Ibn Taimiyyah said, "Allah's Messenger ﷺ ordained fighting the *Khawarij*. This is why the companions and the imams agreed on fighting them. *Khawarij* have different names. They are called, *Haruriyyah*, because they rose in an area called, *Haruraa*. They are also called, *Ahl* (people of) *An-Nahrawan*, because Ali [Ibn Abi Talib] fought them at *An-Nahrawan* area. Among the *Khawarij* are *Al-Ibadhiyyah*, followers of Abdullah Ibn Ibadh, *Al-Azariqah*, followers of Nafi` Ibn Al-Azraq and *An-Najdat*, followers of Najdah Al-`Haruri. They (*Khawarij*) were the first sect to accuse people of *Al-Qiblah* (Muslims in general) of being disbelievers on account of their sins. ... Consequently, they considered as lawful shedding the blood of *Ahl Al-Qiblah*. ... They

^[521] Another reference on this topic: *Arkan Al-Islam (The Pillars of Islam)*, Rev. Abdullah Ibn Jibrin, Trans. Jalal Abualrub, Pg., 189-223.

accused [the righteous Caliphs] Ali Ibn Abi Talib and `Uthman Ibn `Affan, and those who followed them, of being disbelievers. ... Among their ideas is their assertion that people are either believers or infidels. The believer, to them, is he who performs *all* the necessary acts and refrains from *all* of the prohibitions. Otherwise, they said, one is a disbeliever, who will remain in Hell for eternity. ... However, this idea of theirs is false according to numerous proofs found in the Book (Quran) and the *Sunnah*. Allah ﷻ ordered that the thief's hand is cut off not that he is killed. If the thief becomes a disbeliever [on account of theft, which is a major sin], then killing him becomes a necessity.^{522/523}

The *Ibadhiyyah*, a *Khawarij* sect, still flourish in several Arab areas, including and foremost the southeastern parts of Arabia. We mentioned previously a claim made against the so-called *Wahhabis*, that they are *Khawarij*. Yet, instead of siding with the *Ibadhi Khawarij*, if they were *Khawarij* themselves, followers of Muhammad Ibn Abdul Wahhab threatened the *Ibadhis* militarily, called their creed, 'heretic,' and tried to convince them to abandon it.

To continue, J. B. Kelly also wrote on the First Saudi State after the death of the second imam, Abdul `Aziz Ibn Muhammad Ibn Sa`ud, "The death of `Abdul `Aziz brought to a close the main phase of Wahhabi expansion. The next few years were taken up with the exploitation of the initial gains and the reduction of whatever opposition to Wahhabi rule remained in western and eastern Arabia. Sa`ud [the son of] `Abdul `Aziz, the new Amir, took the field early in 1804 to complete the subjugation of the Hijaz. Madinah was blockaded and Yanbu on the Red Sea captured by a Wahhabi force. Madinah yielded to Sa`ud's attacks in April and a governor was appointed over the city. Wahhabi tenets were strictly enforced, but the Prophet's tomb was spared. Sharif Ghalib, who had resumed control of Mecca in the confusion following the death of `Abdul

^[522] Imam Bukhari (2794) reported that Allah's Messenger ﷺ said,

" مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ "

"He who reverts from his religion, then execute him."

It should be noted here that implementing the law mentioned in this `Hadeeth is the exclusive job of the Islamic state, not individual Muslims or groups.

^[523] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 7, Pg., 479.

'Aziz, was allowed to continue as Sharif on condition that he enforced the Wahhabi observance of Islam. The annual pilgrimage had practically ceased by this time. The Persian caravan had been suspended since 1802, and the great Syrian caravan was unable to get through to Madinah in 1803.⁵²⁴ Although angered by the Wahhabi conquest of the Holy Cities, the Muslim world was slow to stir itself. Sultan Selim III was preoccupied with the politics of Europe and Constantinople, while Fath 'Ali Shah [Shah of Iran] was absorbed with fighting the Russians on his northern frontiers. Yet some gesture of retaliation was called for, and in the summer of 1804 Selim III commanded the Pashas of Syria and Baghdad to undertake a concerted campaign against the Wahhabis."⁵²⁵

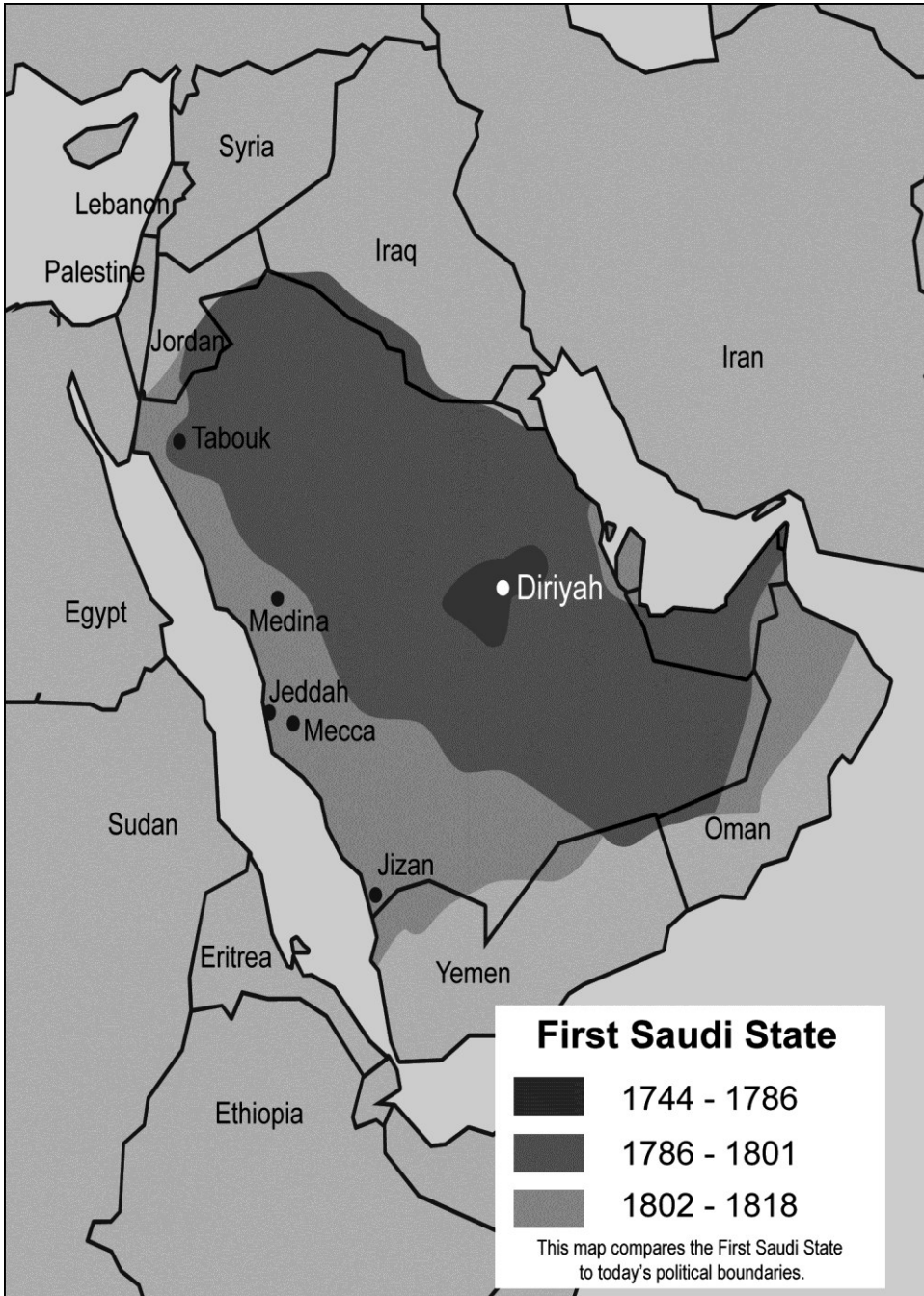
J. E. Peterson wrote this passage on the destruction of the First Saudi State, "An alliance begun in 1744 between Muhammad bin Sa'ud, the head of the small village of al-Dir'iyah in southern Najd, and an Islamic reformer named Muhammad bin 'Abd al-Wahhab soon resulted in the expansion of the Wahhabi doctrine throughout much of Arabia and the establishment of the Al Sa'ud dynasty. By the time of Muhammad bin Sa'ud's death in 1765, most of Najd was under Saudi control, and the young state had expanded to eastern Arabia by the end of the 18th century. The Ottoman Empire began to regard the movement as a serious threat after the holy⁵²⁶ city of Karbala (site of an important Shi'ah shrine in present-day Iraq) was invaded and Damascus was threatened in 1802, followed by the capture of Makkah in 1803. The Ottoman response was to ask Muhammad 'Ali, the Viceroy of Egypt, to attack the Wahhabis. An Egyptian army recaptured Makkah and al-Madinah in about 1811. The death of Muhammad bin Sa'ud's grandson Sa'ud in 1814 opened the way for an Egyptian advance across Arabia: in 1818, Ibrahim Pasha (son of Muhammad 'Ali) captured the Saudi capital of al-Dir'iyah and sent the Al Sa'ud imam ('Abdullah bin Sa'ud) to Istanbul where he was beheaded."⁵²⁷

^[524] The Saudi commander distributed the jewels that beautified the Prophet's tomb in Madinah among its people, by permission from the scholars who were present at that time, since their livelihood was interrupted because 'Hajj caravans were unable to reach Madinah that year (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 83-4).

^[525] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 105.

^[526] Karbala is holy only to the minority *Shiite* sects, and apparently Orientalists.

^[527] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 66.



Chapter Four: Why Did the, 'Wahhabi Jihad,' Start?

1. *Origin of the Terms "Wahhabi, Wahabi, Wahhabiyyah, Wahhabites, Wahhabism, Wahhabiyyun"* **Page 157**
2. *Definition and Types of Jihad: Jihad An-Nafs (Jihad against One's Ownself); Jihad Ash-Shaitan (Jihad against Satan); Jihad Al-Kuffar wal-Munafiqin (Jihad against the Infidels and the Hypocrites); Jihad Arbabi Adh-Dhulm wal-Bida` wal-Munkarat (Jihad against the Unjust, the Innovators and the Sinners)*..... **Page 162**
3. *Why Did the Wahhabi Jihad Start?* **Page 170**
4. *Muhammad Ali, Pasha of Egypt; His Role in Destroying the First Saudi State*..... **Page 175**
5. *State of the Ottoman Empire in the Early Decades of the Eighteenth Century*..... **Page 183**
6. *Destruction of the First Saudi State*..... **Page 185**
7. *Expounding on the Advances Made on Arabia by Muhammad Ali's Armies*..... **Page 189**
8. *Sadlier Meets Ibrahim Pasha to Congratulate Him for His Victory Over Followers of Ibn Abdul Wahhab*..... **Page 194**
9. *The Divisive Role Britain Played in the Arabian Gulf and the Destruction of the First Saudi State*..... **Page 197**
10. *The Second Saudi State Emerges*..... **Page 200**
11. *Political Organization in the Second Saudi State*..... **Page 201**

Chapter Four: Why Did the, 'Wahhabi Jihad,' Start?

Origin of the Terms "Wahhabi, Wahabi, Wahhabiyyah, Wahhabites, Wahhabism, Wahhabiyyun"

First: "**Wah·habi**. Variant(s): *also* **Wa·habi** /w&-'hä-bE, wä-/. Function: *noun*. Etymology: Arabic *wahhAbIy*, from Muhammad born 'Abd al-WahhAb (Abdul-Wahhab) died 1787⁵²⁸ Arabou religious reformer ... a member of a puritanical Muslim sect founded in Arabia in the 18th century by Muhammad ibn-Abdul Wahhab ... **-Wah·hab·ism** /-'hä-"bi-z&m/ *noun*- **Wah·hab·ite** /-'bIt/ *adjective or noun*."⁵²⁹

Comment

Arabou, if it has a meaning at all, might falsely indicate that Muhammad Ibn Abdul Wahhab was reviving a nationalistic movement. In fact, his movement was purely religious in nature and nowhere in his writings does one find a call to Arab nationalism, which was hardly a cause to be heard of in the Arab world in the eighteenth century.

Second: "**Wah·ha·bi**: a follower of 'Abd al-Wahhab (1703-1792), who stringently opposed all practices not sanctioned by the Koran. The **Wahhabis**, founded in the 18th century, are the most conservative Muslim group and are today found mainly in Saudi Arabia."⁵³⁰

^[528] According to established historical records, Muhammad Ibn Abdul Wahhab died in 1792.

^[529] *Merriam Webster's Dictionary*, 2003; MERRIAM-WEBSTER ONLINE (www.Merriam-Webster.com).

^[530] *Random House Webster's Unabridged Dictionary*, 2nd Edition, Pg., 2136.

Comments:

Muhammad Ibn Abdul Wahhab rejected all religious practices not sanctioned by the Quran and Prophetic *Sunnah* traditions. Proof to this point is found in his writings, provided in this book.

Shaikh Abdul Wahhab was Shaikh Muhammad's father and did not initiate this movement, or even agree to it, at least in the beginning. Therefore, it is a profound error to say that the *Wahhabiyyah* are followers of Abdul Wahhab when it was his son Muhammad who started this movement. There is no clear or reliable historical proof that Shaikh Abdul Wahhab, a scholar of the *Hanbali* School of Thought, fully sanctioned the ideas of his son, Muhammad.⁵³¹

Those, who follow the creed preached by Ibn Abdul Wahhab, are not only confined to Arabia. Rather, they exist in every Muslim community, and their scholars are the most respected and knowledgeable. Wherever these *Salafis* exist, they usually assume moral leadership of the communities they live in and become the most active in teaching the *Sunnah*, calling the people to abide by it, and implementing it themselves.

Third: "Wahhabis ... Followers of Muhammed ibn Abd al-Wahhab (1703-79⁵³²) who believed in unitarianism and held that all legal decisions must be based upon the Koran and the Sunna. Led by Muhammed ibn Saud,⁵³³ they influenced much of the Arabian peninsula."⁵³⁴

Comment

This is a true description of the methodology of Muhammad Ibn Abdul Wahhab, which he clearly based on the Quran and *Sunnah*.

^[531] Judge Ahmad Al-Butami said that at first, Abdul Wahhab and his son, Sulaiman, Muhammad's brother, did not agree with the Shaikh's ideas. Al-Butami said that Shaikhs Abdul Wahhab and Sulaiman later changed their position and agreed to Shaikh Muhammad's views. Allah has the best knowledge. (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 25-6)

^[532] Muhammad Ibn Abdul Wahhab died in 1792.

^[533] Not only did Muhammad Ibn Saud, his son Abdul Aziz, and Abdul Aziz's son, Saud, lead the movement politically, but they also became scholars with sound knowledge in the Quran and the Sunnah.

^[534] *Andromeda History Encyclopedia*.

Fourth: "Wahhabism, Muwahhidun ... The term **Wahhabism** is an outsiders' designation for the religious movement within Islam founded by Muhammad ibn Abd al-Wahhab (1703-92). Members describe themselves as muwahhidun ('unitarians'), those who uphold firmly the doctrine that God is one, the only one (wahid). This self designation points to the movement's major characteristic, its opposition to any custom and belief threatening and jeopardizing the glorification of the one God. It condemns as illegal and un-Islamic the practice of using the name of any prophet, saint, or angel in a prayer, of calling upon any such beings for intercession and making vows to them, and of visitations to tombs of saints. Adherents insist on a literal interpretation of the Koran and a strict doctrine of predestination.^{535/536}

Comments

This book contains detailed description of the methodology Ibn Abdul Wahhab followed, called to and abided by. It should be noted that the definition mentioned above is accurate to a large extent.

Venerating Creation: Muhammad Ibn Abdul Wahhab rejected veneration of the deceased, trees, caves, and ascribing powers to creation that belong to Allah Alone. He called for purification of *Tau`heed* and for dedicating all aspects of worship to Allah Alone. He upheld the letter of the Quran and *Sunnah* in all these aspects.

^[535] A `Hadeeth mentions believing in *Al-Qadar* among the pillars of faith,

" أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ "

"To believe in Allah, His Angels, His Books, the meeting with Him (in the Hereafter), His Messengers; and to believe in Resurrection; and to believe in *Al-Qadar* in its entirety" (Muslim 11).

Ibn Abdul Wahhab quoted *ayah* 54:49 that asserts the doctrine of *Qadar*,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

{*Verily, We have created all things with Qadar*} (Muhammad Ibn Abdul Wahhab, *The Three Fundamentals*, [Majmu`at At-Tau`heed, Pg., 13]).

Qadar: Divine Preordainments of all things before their creation as recorded in the Book of Decrees — *Al-Lau`h Al-Mahfudh*.

^[536] Willem A Bijlefeld, "Wahhabism," <http://mb-soft.com/believe/>.

Allah's Names and Attributes: imam Ibn Taimiyyah said these words regarding the Prophet's companions and those who followed their guidance, "Their way regarding the creed is to believe in Allah's attributes and names, which Allah described and called Himself with in His Book and Revelation and by the words of His Messenger, without addition to them, deletion from them, overstepping their limits, explaining their true essence, or altering their apparent meanings. They did not resemble or equate Allah's names and attributes with attributes of creation or qualities of the created. Rather, they accepted them as they are and referred their knowledge to He [Allah ﷻ] Who stated them."⁵³⁷

Visiting Graves: Allah ﷻ ordained total obedience to His Prophet ﷺ and warned against deviating from his *Sunnah*,

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

{And let those (among the sects) who oppose the Messenger's (Muhammad's) commandment (his *Sunnah*) beware, lest some *Fitnah*⁵³⁸ should befall them or a painful torment be inflicted on them} (24:63).

Muhammad Ibn Abdul Wahhab and his followers permit graves to be visited in the manner prescribed and sanctioned in the *Sunnah*. What they do not agree with is building monuments and places of worship on graves, traveling to visit graves, and invoking the dead for help. This book contains ample examples and evidence to these doctrines.

Fifth: "Wahhabi ... A member of a Muslim sect founded by Abdul Wahhab (1703–1792), known for its strict observance of the Koran and flourishing mainly in Arabia."⁵³⁹

^[537] Ibn Taimiyyah, *Majmu Al-Fatawa* Vol. 4, Pg. 3.

^[538] Muhammad Ibn Abdul Wahhab said that imam Ahmad Ibn `Hanbal explained *fitnah* in this *ayah* by saying, "Do you know what *fitnah* [here] means? It means, *shirk* (polytheism). If one rejects some of the Prophet's statements, misguidance might be thrown in his heart as a consequence and thus cause his destruction." (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 69-70)

^[539] The American Heritage Dictionary of the English Language, Fourth Edition.

Comments

As established, the movement started by Muhammad Ibn Abdul Wahhab is firmly founded on both the Quran and Prophetic tradition. Muhammad Ibn Abdul Wahhab, not his father Abdul Wahhab, started the reform movement incorrectly known as, *Wahhabiyyah*.

Currently, the so-called, 'Wahhabi Movement,' has a profound impact and presence in almost all parts of the Islamic world. Followers of the methodology that Muhammad Ibn Abdul Wahhab called to, exist in every Muslim society and include in its folds some of the most respectable religious scholars and teachers of Islamic knowledge.

Sixth: "'Wahhabi' as an epithet—coined half in fear, half in derision, by other Muslims a century and a half ago—derives from the name of the founder of the movement, Muhammad ibn 'Abdul Wahhab.⁵⁴⁰ Among the Wahhabis themselves the word finds little favour: they style themselves simply 'Muslims,' or *muwahhidun* ('unitarians'), from the essential core of their dogma."⁵⁴¹

Seventh: A Bibliography by, *Macmillan Library Reference USA*: "There are a number of important primary sources for the teachings and history of the Wahhabiya. Of particular interest are the numerous works of Muhammad ibn 'Abd al-Wahhab, but *few* of these have been translated. His works are listed in an important biographical study, 'Abd Allah al-Salih al-'Uthaymin's *Al-Shaykh Muhammad ibn 'Abd al-Wahhab, hayatuhu wa-fikruhu* (Riyadh, n.d.). A large collection of legal decisions and letters by a number of important nineteenth-century Wahhabi leaders is contained in *Majmu'at al-rasa'il wa-al-masa'il al-Najdiyyah* (Cairo, 1927). Two important histories are 'Uthman ibn Bishr's *Kitab 'unwan al-majd ft ta'rikh Najd* (Mecca, 1930) and Hasan ibn Ghannam's *Rawdat al-afkar* (Bombay, 1919). Major secondary sources include the works of H. St. John Philby, a close associate of 'Abd al-'Aziz Ibn Sa'ud; see, for example, *Arabia* (New York, 1930). For the Hanbali background, the standard work on Ibn

^[540] Enemies of this movement did not want to call it, *Muhammadan*, for obvious reasons, so they called it, *Wahhabiyyah*; However, *Al-Wahhab* is Allah's name. Therefore, they praised this movement even while trying to defame it and demean its followers.

^[541] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 45-6.

Taymiyah and his impact is Henri Laoust's *Essai sur les doctrines sociales et politiques de Taki-d-Din Ahmed ibn Taymiyya* (Cairo, 1939). The life of Muhammad ibn 'Abd al-Wahhab is covered in the biographical study by al 'Uthaymin. The second Sa'udi-Wahhabi state is described in R. Bayly Winder, *Saudi Arabia in the Nineteenth Century* (New York, 1965).⁵⁴² For the twentieth century,' there are many studies, including Robert Lacey's *The Kingdom: Arabia and the House of Saud* (New York, 1981), and two more specialized works, John S. Habib's *Ibn Sa'ud's Warriors of Islam* (Leiden, 1978) and Christine Moss Helms's *The Cohesion of Saudi Arabia* (Baltimore, 1981), which contains an excellent summary of Wahhabi teachings. Ayman S. Al-Yassini's 'Saudi Arabia: The Kingdom of Islam,' in *Religions and Societies: Asia and the Middle East*, edited by Carlo Caldarola (New York, 1982), is an informative summary."⁵⁴³

Definition and Types of *Jihad*

Imam Ibn Qayyim Al-Jauziyyah, one of the major scholars of Islam, wrote a concise and an exemplary description of the definition and types of *jihad*, and included it in his encyclopedia of Islamic knowledge titled, *Zad-ul Ma`ad fi Hadyi Khairi Al-'Ibad*.

Jihad is defined as follows, "When studying Islamic topics, it is necessary to search for and collect relevant Quranic and Prophetic texts and interpret them in accordance with the understanding of the Prophet's companions. The same method must be used to understand the topic of *jihad* in Islam, in order to properly comprehend its rulings. *Jihad* is an act of Islamic worship, and just like other acts of worship, is well defined and explained by a set of rules and regulations. *Jihad*, is derived from, *juhd*, which means, 'effort and striving.' Thus, *jihad*, suggests meanings of

^[542] "Generally speaking, the views [Bayly] Winder has on this topic are sound ... he relied on authentic resources in Arabi, or on Western resources that relied on authentic resources in Arabi, such as Philby's. Among Winder's accurate views is ... that using the term, *Muwahhidun* (Who Affirm Allah's Oneness), is better than using the term, *Wahhabiya* ... [and] that the Shaikh's *Da`wah* is a call to return to Islam." (Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 33).

^[543] *Macmillan Library Reference USA*, Volume 15, Pg., 316.

struggling, enduring, striving and paying the best effort.⁵⁴⁴ Abdullah Ibn Abbas, the Prophet's cousin, is one of the most knowledgeable companions in the meaning of the Quran.⁵⁴⁵ He learned from the Prophet, peace be on him, and from other companions. Abdullah Ibn Abbas gave a comprehensive meaning to the word, *jihad*, by saying that it means, 'To strive hard, fearing none, except Allah.'⁵⁴⁶ Muqatil (d. 150/767), one of the scholars of *Tafsir* (interpretation) of the Quran, stated that *jihad* means, 'To perform good deeds for the sake of Allah as they should be performed, and to worship Him as He should be worshipped.' Abdullah Ibn Al-Mubarak (118-181/736-797), a great imam, scholar and *mujahid*⁵⁴⁷ of the third generation of Islam, said that *jihad* means, 'To strive to repel the desires and inner temptations.' These references are contained in the major book of Islam, *Zad-ul Ma`ad fi Hadyi Khairi Al-'Ibad*, Vol. 3, Pg., 8 [Arabi edition], by imam Ibn Qayyim Al-Jauziyyah. All of the meanings given here are accurate and provide a comprehensive definition for the Arabi word, *jihad*. According to imam Ibn Qayyim Al-Jauziyyah, *jihad* has four types, *Jihad An-Nafs*, *Jihad Ash-Shaitan*, *Jihad Al-Kuffar wal-Munafiqin*, and *Jihad Arbab Adh-Dhulm, wal-Bida` wal-Munkarat*.⁵⁴⁸

[544] Abdul-`Adheem Ibn Badawi, *Al-Wajeez*, Pg., 479; Sayyid Sabiq, *Fiqh As-Sunnah*, Vol. 3, Pg., 82. Both authors are contemporaries.

[545] The Prophet ﷺ invoked Allah for the benefit of his cousin, Abdullah Ibn `Abbas, to grant him knowledge in the religion (*Bukhari* 140, and, *Muslim* 4526).

[546] 'Fearing none, except Allah,' does not pertain to natural fear from wild beasts, enemies, contagious diseases, robbers, dangerous insects, and similar cases. Muhammad Ibn Abdul Wahhab mentioned *ayah* 3:175 as an example to the type of forbidden *khauf* (fear),

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ ﴾

{It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ`*' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers} (Ibn Abdul Wahhab, *Al-Qawa`id Al-Arba`ah (The Four Foundations)*, Pg., 16).

[547] Abdullah Ibn Al-Mubarak, one of the major imams of Islam and a scholar of *Sunnah*, used to say, "Do not sit with a man engaged in *bid`ah*." He spent his life seeking knowledge, performing *jihad*, conducting business transactions and taking care of his brethren, such as spending on their *Hajj* expenses. (Shams Ad-Deen Adh-Dhahabi, *Siyar A`lam an-Nubalaa (Biographies of Notable Persons)*)

[548] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Arabi edition, Vol. 3, Pg., 9-11.

Jihad An-Nafs (Jihad against One's Own-self)

Imam Ibn Qayyim Al-Jauziyyah said, '*Jihad An-Nafs*, meaning, striving hard against one's own-self, has four grades. The first grade involves one striving hard against his own self to learn the correct [Islamic] guidance and the Religion of Truth, because without this knowledge one will not earn success or happiness in this, or the next life. When one loses the chance to attain this knowledge, one earns misery in this life and the Hereafter. The second grade involves one striving hard against his own self to abide by what one has learned ... knowledge without implementation will not benefit and may be harmful. The third grade involves one striving hard against his own self to call to what one has learned, in order to teach [religious knowledge] to those who do not know it. If one does not do this, he will be considered among those who hide and conceal what Allah sent down regarding guidance and clear evidences.⁵⁴⁹ Consequently, one's knowledge will neither be of any benefit, nor earn one safety from Allah's Wrath.⁵⁵⁰ The fourth grade involves one striving hard, in Allah's Sake, against his own self, to patiently endure the difficulties and harm experienced⁵⁵¹ while propagating the call to Allah. When one attains all four grades of this type of *jihad*, one becomes among the, *Rabbaniyyun*.⁵⁵² The Righteous Ancestors of Muslims agreed that a scholar will not become among the *Rabbaniyyun*, unless and until one learns Truth, abides by it and teaches it. ... Those who learn, implement and teach⁵⁵³ will be called 'great' in the kingdom of the heavens.⁵⁵⁴

^[549] meaning, His revelation to Prophet Muhammad ﷺ which Muslims are instructed to preach to mankind

^[550] if one hides and conceals the Islamic knowledge they learned

^[551] from aggressive non-believers

^[552] *Rabbaniyyun*: "Learned men of religion who practice what they know and also preach to others" (Muhammad Taqi-ud-Din Al-Hilali, and, Muhammad Mu`hsin Khan, *Interpretation of the meanings of the Noble Quran*, Pg., 126).

^[553] religious knowledge

^[554] The proof for, *Jihad An-Nafs*, is found in this statement of the Prophet ﷺ,

" الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ "

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Jihad Ash-Shaitan (Jihad against Satan)

'*Jihad Ash-Shaitan* has two grades, the first pertaining to striving hard to repel the doubts and suspicions regarding Faith that Satan places in one's heart. The second grade of this *jihad* involves striving hard to repel the temptations Satan places in front of mankind in the form of corrupt ideas and vain desires. One's effort to practice the first grade earns him certainty; learning endurance is the outcome of practicing the second grade of this *jihad*. Allah ﷻ said,

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾

{And We (Allâh) made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât⁵⁵⁵} (32:24).

"The Mujahid is he who performs Jihad (strives) against his own-self" (An authentic `Hadeeth narration collected by imams Ahmad, At-Tirmidhi and Ibn `Hibban (Al-Albani, *Sahih At-Targheeb wa-t-Tarheeb*, Hadeeth no. 2:150, and, *Silsilat Al-A`hadeeth As-Sahihah*, `Hadeeth no., 549).

Imam Nasir Ad-Deen Al-Albani, a major scholar of *Hadeeth* and *Sunnah*, authored both of these *Hadeeth* collections. To add, *At-Targheeb wa-t-Tarheeb, min Al-`Hadeeth Ash-Shareef*, is a beneficial book on encouraging righteousness and discouraging disobedience to Allah, collected by imam Abdul `Adheem Ibn Abdul Qawi Al-Mundhiri (581-656/1185-1258). Al-Albani authored a commentary on authentic `Hadeeths found in, *At-Targheeb wat-Tarheeb*, and titled it, *Sahih At-Targheeb wat-Tarheeb*.

^[555] *Ayat*: proofs; evidences; lessons' signs; revelations; and so forth.

This *ayah* praises some of the Children of Prophet Israel, who believed in Allah and obeyed their prophets, peace be on all of them. Strangely enough, some non-Muslims wanted to remove copies from the Quran from bookshelves in the library system of Orange County, California, because, they claim, the Quran is anti-Semitic. They do not issue the same claim about the Bible, which contains numerous references to the wickedness of the Jews who opposed Jesus, peace be on him, and tried to kill him. In regards to being anti-Semitic, how can the Quran be anti-Semitic, when it was revealed to an *Arab* who preached and taught it to the *Arab* nation? The Arabs are by far the largest group of Semites in the world at the present time. They are the children of Prophet Abraham, the father of the Arabs and the Israelites, as the Old Testament concurs. Prophet Muhammad ﷺ, a

Continue next page...

'Allah stated that gaining religious leadership is only earned through observing patience and having certainty. Patience repels vain desires and corrupt intentions, while certainty repels doubts and suspicions.⁵⁵⁶

Jihad Al-Kuffar wal-Munafiqin (Jihad against Infidels and Hypocrites)

'There are four grades to *jihad* against the infidels and the hypocrites: using the heart,⁵⁵⁷ the tongue (words), one's wealth and one's own-self. *Jihad* against the infidels mainly requires the hand, while *jihad* against the hypocrites is usually practiced using the tongue.⁵⁵⁸

direct descendant of Prophet Abraham, and his fellow Arabs, children of Abraham, were not anti-themselves. Philip Hitti, a Christian Arab author, wrote, "As the probable cradle of the Semitic family the Arabian peninsula nursed those peoples who later migrated into the Fertile Crescent and subsequently became the Babylonians, the As-Syrians, the Phoenicians and the Hebrews of history. As the plausible fount of pure Semitism, the sandy soil of the peninsula is the place wherein the rudimentary elements of Judaism, and consequently of Christianity—together with the origin of those traits which later developed into the well-delineated Semitic character—should be sought for." (Philip K. Hitti, *History Of The Arabs From The Earliest Times to the Present*, Pg., 3).

The Quran instructs Muslims to love and respect the faithful who believed in the uncorrupt messages of Allah's Prophets, including the companions of Prophet Moses and the disciples of Prophet Jesus, peace be on both of them.

^[556] Also, Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 28, Pg., 442.

^[557] by rejecting and condemning evil, polytheism and its doers

^[558] by saying words of admonishment to hypocrites

Jihad Arbab Adh-Dhulm wal-Bida` wal-Munkarat (Jihad against the Unjust, the Innovators and the Sinners)

'As for *jihad* against the unjust, the innovators [in religion] and the sinners,⁵⁵⁹ it has three grades. The first grade involves practicing *jihad* physically, by using the hand, if one is able to do so. If one is not able, then one practices the second grade, meaning, using words. If one is not able, then one practices the third grade, using the heart.⁵⁶⁰

'These are a total of thirteen grades [of *jihad*]. Indeed, he who dies without performing *jihad* or talking about it to their self dies with a part of hypocrisy.^{561/562}

Comments

First: imam Ibn Al-Qayyim's eloquent explanation of the meaning and types of *jihad*, the Muslim's defense mechanism and shield against Satan, desires, corruption, vices, immoral practices and ideas, aggressive combatants, *whether Muslim or otherwise*, drastically and completely contrasts to the explanation of it given by non-Muslims who *generously* state that it means, 'holy war; indiscriminate violence; destruction; terrorism; killing of civilians, especially women and children; suicide missions; etc.'

To cause more difficulties for Muslims, they, even though not Muslim and completely uninformed about Islam, connect their own chosen, preferred meaning for the Islamic concept, *jihad*, to the *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab, whose mission and passion were

^[559] by enjoining righteousness and forbidding evil, using the Islamically legal means available to one

^[560] Imam Muslim (70) narrated the Prophet's statement,

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

"Whoever among you witnesses an evil should reject it with his hand, if unable to do so, then with his tongue (words), if unable to do so, then with his heart as this is the weakest faith."

^[561] according to a `Hadeeth collected by imam Muslim (3533)

^[562] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 78-83.

directed at resurrecting knowledge in, and obedience to, the Quran and *Sunnah*. The Orientalists, whom we quoted throughout this book,⁵⁶³ all agree that this was the life-mission of Muhammad Ibn Abdul Wahhab.

It is inconceivable that Shaikh Muhammad Ibn Abdul Wahhab would have condoned acts of unjustified aggression and violence, especially knowing that suicide is an act of reversion from Islam. "Imam al-Bukhari (3204) reported from the Prophet ﷺ that he said,

"كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعَهُ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ فَمَا رَقَأَ الدَّمَ حَتَّى مَاتَ قَالَ اللَّهُ تَعَالَى: بَادَرَنِي عَبْدِي بِنَفْسِهِ حَزَمْتُ عَلَيْهِ الْجَنَّةَ "

'Among those who were before you, there was a man who was inflicted with wounds. He felt despair, so he took a knife with which he cut his hand; blood did not stop flowing, until the man died. Allah, the Exalted, said, 'My slave has caused death on himself hurriedly; I forbid Paradise for him.'

[Also], The Prophet ﷺ said, as imam Al-Bukhari (5333) and imam Muslim (158) reported,

" مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا "

*'Whoever purposely throws himself from a mountain and kills himself, will be in Hellfire perpetually falling down in it and abiding therein forever. Whoever drinks poison and kills himself with it, will carry his poison in his hand and keep drinking it in Hellfire wherein he will abide eternally. Whoever kills himself with an iron weapon, will carry that weapon in his hand and perpetually stab his abdomen with it in Hellfire wherein he will abide eternally.'*⁵⁶⁴

The statement about Muhammad Ibn Abdul Wahhab made here, is solidified by what we reported from Abdullah, the son of, Muhammad

^[563] To keep the book from becoming too lengthy, many other Orientalists were not quoted in this book. Also, we did not quote at length several useful biographies, such as, *Muhammad Ibn Abdul Wahhab: A Misjudged Reformer*, by Mas`ud An-Nadawi.

^[564] For more information on the impermissibility of committing suicide, no matter the reason, read, Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 209-12.

Ibn Abdul Wahhab, that reads, "We do not agree to killing of women and children."⁵⁶⁵

Second: "Major scholars of Islam of past and present stated that suicide, which obviously includes suicide missions, is impermissible. Further, major contemporary scholars, who follow the way of the *Salaf* (Righteous Ancestors of Muslims), also forbid suicide and suicide missions. For instance, imams Nasir Ad-Deen Al-Albani, Abdul `Aziz Ibn Abdullah Ibn Baz, Muhammad Ibn Sali`h Al-`Uthaimeen and Muqbil Ibn Hadi⁵⁶⁶ were among the scholars who upheld this ruling in modern times. These four were [contemporary] scholars of *Hadeeth* and *Sunnah*. ... They firmly called to following the way of the Righteous Ancestors (*Salaf*); all four of them died within 18 months of each other, starting in 1999CE."⁵⁶⁷

Third: The four scholars mentioned above were always staunch supports of the *Da`wah* of Muhammad Ibn Abdul Wahhab being, in fact, its theological leaders in our time. For several decades, imam Ibn Baz was the Grand Mufti in the land where the *Da`wah* of Ibn Abdul Wahhab flourished. These scholars frequently said words of praise about Ibn Abdul Wahhab and his efforts. Therefore, it is utter falsehood to claim that the ideology of Ibn Abdul Wahhab is somehow connected to, or responsible for, the actions of some Muslims today, who break Islamic law regarding *jihad*, and commit acts forbidden by Islam and its scholars.

Fourth: these statements by some of the aforementioned imams prove our assertion, "Ibn Baz, one of the major scholars of *Sunnah* in current times, said, 'Hijacking airplanes and kidnapping children, and the like, are extremely great crimes. ... Their evil effects are far and wide, as is the great harm and suffering caused to the innocent.' Ibn Baz went on to advise Muslim governments and scholars to try and prevent these acts, which he called, 'great evil.' ... Muhammad Ibn Sali`h Al-`Uthaimeen, also a renowned scholar of *Sunnah* in recent times, said regarding the same topic that, '...activities of suicide, such as people tying explosives to themselves and then approaching unbelievers and detonating the explosives amongst them, constitute a case of suicide. Whosoever

^[565] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 74.

^[566] All four of these scholars were firm supporters, followers and admirers of Muhammad Ibn Abdul Wahhab and his *Da`wah*.

^[567] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 212.

commits suicide will be sent eternally to Hellfire, as the `Hadeeths of the Prophet assert...' Further, Ibn `Uthaimen said, 'Do not be deceived by sayings of the foolish, who say, 'These are non-Muslims, so their wealth [and blood are] lawful for us' ... for by Allah, this is a lie, about Allah's religion and about Islamic societies.'⁵⁶⁸ He also said, 'What is astounding is that these people kill themselves, despite Allah having forbidden this act...' He also said that those who commit suicide generally do so because of their desperate situation, either as a direct result of an act of Allah or an act by a human being."⁵⁶⁹

Why Did the, 'Wahhabi Jihad,' Start?

As previously stated, when Muhammad Ibn Abdul Wahhab moved to Dir`iyyah and concluded a cooperation pact with Muhammad Ibn Sa`ud, he first started teaching the local population and those who migrated to Dir`iyyah from various parts of Arabia and elsewhere. During that time, Ibn Abdul Wahhab peacefully called to purification of Islamic creed and religious practices from polytheism and pagan traditions. He sent messages to various scholars, judges and rulers throughout the Muslim world calling them to join his reform efforts.⁵⁷⁰

Had scholars, judges and rulers accepted the *Da`wah*, military conflict would have been averted. However, opponents of Muhammad Ibn Abdul Wahhab and his *Da`wah* stirred public outrage using fabrications, disinformation and outright lies, against the so-called, 'Wahhabis,' thus, making military conflict inevitable. Widespread aggression against the so-called, *Wahhabis* erupted in Arabia, and it seemed that the supporters of Muhammad Ibn Abdul Wahhab were greatly outnumbered, a minority in the midst of an overwhelming armed opposition. Naturally, in this tense atmosphere some excesses occurred

^[568] *Clarification of the Truth in Light of Terrorism, Hijackings and Suicide Bombings; and an Advice to Usamah bin Laden from Shaikh-ul-Islam ibn Baz.*

^[569] For more details on the rulings of *jihad*: Jalal Abualrub, *Holy Wars; Crusades; Jihad*, especially pages 223-6.

^[570] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 30-3; Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 34-5, 38 & 40.

by the Bedouins, who accepted the *Da`wah*, but had not yet learned its values and principals. These excesses, not condoned by the teacher or the political leader, were used to intensify public outrage against the *Da`wah*, the teacher, the political leader, and their followers.

First: Gene Gurney said, "By the time of Mohammed ibn Saud's death in 1765 most of the Najd was Wahhabi. Al-Wahhab renewed the alliance with the dead shaykh's son, Abdul Azis (1766–1803), and together they took the city of Riyadh. Expansion out of the Najd was blocked in all directions by enemies who felt less threatened by the religious doctrine than by the political manifestation that accompanied it. To the east the powerful Bani Khalid harried the Wahhabis with unremitting raids.⁵⁷¹ To the southwest the sharifians⁵⁷² banned any Wahhabis in the holy cities. Farther to the southwest the Ismailis—Shiites like the Bani Khalid—began to invade the Najd. From the north Muntafiqis, an Iraqi tribal confederation, attacked. Many Muntafiqis, however, converted and joined the Najdi forces."⁵⁷³

Second: Sarah Searight wrote, "By far the fiercest advocates of an Islamic revival were the Wahhabi reformers of central Arabia, adherents of a movement started in the Najd in the second half of the eighteenth century by Muhammad Ibn Abd al-Wahhab. The movement was directed primarily against innovations in Islam, such as the veneration of saints, and advocated a return to primitive Islam. This implicit attack on the authority of the Muslim establishment,⁵⁷⁴ and thence on the authority of the Ottoman sultanate, was put into effect when the Wahhabi cause was espoused by the Saudi amirate of central Arabia, which spread the revival throughout the peninsula in a *jihad* or holy war⁵⁷⁵ against resistance,

^[571] Blatant aggression that flared up in Arabia against the Shaikh and his *Da`wah*, especially after it gained wide acceptance in Najd, triggered the defensive and preemptive measures that ultimately led to the unification of Arabia.

^[572] *Ashraf (Sharifians)*: descendants of the Prophet's tribe, Bani Hashim, who ruled Makkah for more than a millennium.

^[573] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 106.

^[574] Simply calling to Islamic reform is considered an attack on the Muslim establishment.

^[575] *Jihad*, does not mean, Holy War; Holy War is an alien concept invented by the West to describe their own religious wars and the fanatical conflicts and bloodshed that accompanied them.

notably Turkish, to Wahhabi ideals. Wahhabi armies showed the Turks to be vulnerable in Mesopotamia, which they invaded several times early in the nineteenth century to sack the sacred Shia shrines of Karbala and Najaf, and southern Syria where in 1810 they advanced nearly to Damascus. Egyptian armies sent at the direction of the Ottoman government eventually defeated the Saudi dynasty, restricting their activities to the Najd and the shaikhdoms of the Persian Gulf where they continued their proselytisation until their second rise to power⁵⁷⁶ at the beginning of this century."⁵⁷⁷

Comments

Muhammad Ibn Abdul Wahhab advocated a return to the original Message of Islam and the practices and creed adopted by early Muslim generations. These practices remained prominent among Muslims for a lengthy period of time, but gradually grew weaker generations before Muhammad Ibn Abdul Wahhab was born.

Gene Gurney describes the armed hostilities endured by the First Sa`udi State from all directions; Sarah Searight talks about resistance to the *Da`wah*, notably Turkish, which triggered the *Wahhabi* 'holy wars.' It should have been made clear that at first the *Da`wah* was preached peacefully. Then, armed resistance to the mission started at full force from all directions, forcing the teacher and his supporters to defend themselves and transfer the conflict to the opposition, who effectively erected barriers between the *Da`wah* and reaching their local populations. Indeed, Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud did not start a sudden attack against their neighbors without justification.

To continue, Islam is neither primitive, nor inadequate. It is nothing similar to the religion that Europe had to fight its way out of during some of the bloodiest religious wars ever waged by man, against his fellow man. It is a clear fact of history that whenever Muslims were dedicated and serious about their religion, they were a power to reckon with, not only militarily, but also in the fields of science, social advancement and civilization. Whenever Muslims became weak in the religion, they also

^[576] actually, third rise to power

^[577] Sarah Searight, *The British in the Middle East*, Pg., 79-80.

became divided and, consequently, lost their competitive edge in all aspects of civilization.

In contrast, Europe was weak and backward, until Europeans literally fought their way out of Christianity after some of the bloodiest religious wars ever waged in the history of humankind. Christianity, as corrupt as it had become, caused Christians to stifle their scientific advancements. Christians so corrupted their religion and freely added, deleted or amended their holy books, that they inserted man-made views about the universe that proved to be erroneous. Having broken free from this corrupt and restrictive religion, they thought that Muslims should follow suit. They erroneously claimed that Muslims were weak and backward *because of their religion*, remembering their own experience with Christianity. However, *Muslims became weak because they did not adhere to Islam, not because of it.*

Third: opposition to the *Da`wah* of Muhammad Ibn Abdul Wahhab soon took a destructive twist when Muhammad Ali, Pasha of Egypt, tried to bring his own westernized influence to Arabia and in the process destroyed the First Saudi State.

“For more than a decade the Sublime Porte⁵⁷⁸ had stood helpless and impotent in the face of the Wahhabi challenge. Many factors had contributed to its supineness, among them, rebellion in the empire, loss of territory, the slow draining away of Turkish strength in efforts to stop the advance of Russia, the damage done to the political fabric of the state by the excesses of the janissaries, and, not least, a chronic shortage of money.⁵⁷⁹ The plunder of Madinah by Sa`ud in 1810, when the Prophet’s tomb was opened and its jewels and relics sold or distributed among the Wahhabi soldiery, was the final outrage which forced the Sultan

^[578] *Al-Bab Al-`Aali* (The Sublime Porte) was the Seat of Ottoman prime-ministers who governed the day-to-day affairs of the state. Unlike the case during the time of the Prophet ﷺ, then the reign of the Righteous Caliphs after him and the successive righteous Caliphs, such as Mu'awiyah Ibn Abi Sufyan (18BH-60AH/606-680) and Umar Ibn Abdul `Aziz (63-101/682-719), the Ottoman Caliphs were inaccessible to ordinary people.

^[579] This is more proof to the utter weakness and state of decline the once powerful state was going through during the era under discussion.

Mahmud II to act. Unable to take the field against the Wahhabis himself, he delegated the task to the Pasha of Egypt, Mehemet 'Ali."⁵⁸⁰

Comments

Judge Ahmad Ibn Hajar Al-Butami said that the renowned historian, Mahmud Shukri Al-Alusi, stated in his book titled, *Tarikh (History of) Najd*, that a debate occurred between a Najdi scholar and an Iraqi author. The Najdi scholar, Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan, was refuting various claims made by Dawud Ibn Jirjis Al-Baghdadi, from Iraq, against the so-called *Wahhabis*.

During this debate, Shaikh Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan said, "The monies that were taken from the Prophet's tomb were only taken and spent by the *fatwa* (religious verdict) and written agreement of scholars of Madinah. These monies were designated for the relief and comfort of the people of Madinah, as a charity spent on the neighbors of Allah's Messenger ﷺ. They were kept for their necessities and times of need. Allah's Messenger ﷺ did not have any use for this money or for collecting it during his life-time, let alone after his death. The financial wellbeing and salaries of the people of Madinah were interrupted, because the pilgrimage was interrupted that season. Consequently, these monies were taken out of the tomb due to these reasons with full knowledge of the administrator of the `Haram (the Prophet's *Masjid*) and other notables from Madinah and elsewhere. As for what has occurred of theft and illegally acquiring spoils, it should not appear as if the scholars and religious leaders were somehow involved in it, or that they condoned or did not object to it. ... What has transpired since then,⁵⁸¹ such as the respect rendered to the Two Sacred Places of Worship (the `Haramain⁵⁸²), covering the honored Ka`bah, securing fairways leading to the `Hajj to Allah's House (the Ka`bah), providing [safe] access to visit the honorable Prophetic `Haram,⁵⁸³ are all clear to those who are fair and just, who know the truth and seek not the spreading of lies or misguidance."⁵⁸⁴

^[580] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 128.

^[581] since Makkah and Madinah fell under the control of the First Saudi State

^[582] the Ka`bah at Makkah and the Prophet's *Masjid* at Madinah

^[583] the Prophet's *Masjid* at Madinah

^[584] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 83-4.

The removal of the treasures beautifying the Prophet's gravesite, and subsequent spending of these monies on the needs of Madinah's poor, cannot and should not be used as proof to what people call, 'Wahhabi atrocities.' When the Prophet ﷺ died, at a time when he was the undisputed leader of all of Arabia, he died as humble and as poor as ever. Imam Ahmad Ibn `Hanbal (2589) reported that when the Prophet ﷺ died, his armor was pawned with a Jew.⁵⁸⁵ Certainly, he, peace be on him, would not have objected to taking jewels that beautified his tomb after his death and spending it on the poor of Madinah.⁵⁸⁶ After all, it was he, peace be on him, who, according to Jabir Ibn Abdullah, forbade that graves should be plastered, sat on, or built on (*Muslim* 1610).

Muhammad Ali, Pasha of Egypt, and his Role in Destroying the First Saudi State

A Brief Biography of Muhammad Ali Pasha

First: Sarah Searight wrote, "During the nineteenth century the European powers were influenced primarily by the strategic importance of the Middle East across the path from Europe to the Far East, and used a variety of pretexts to interfere in the internal affairs of the area, particularly Egypt and the Levant. ... The great moderniser of Egypt, Muhammad Ali, was a member of the Albanian contingent in the Ottoman army which helped the British drive the French out of Egypt. He

^[585] Sayyid Sabiq, *Fiqh As-Sunnah*, Vol. 3, Pg., 72-3.

Al-Albani graded this *Hadeeth* as authentic, from the *Sahih* grade, in his books, *Sahih Ibn Majah* (1977), *Sahih At-Targheeb wat-Tarheeb* (3295), *Sahih At-Tirmidhi* (970), and, *Sahih An-Nasai* (4336).

^[586] Imam Muslim (4275) narrated that Anas Ibn Malik said, "It never happened that Allah's Messenger ﷺ was asked anything for the sake of Islam that he did not give. Once, a man came to him and he ﷺ gave him a large flock of sheep and goats that filled what is between two mountains. That man went back to his people and said, 'My people! Embrace Islam, for Muhammad gives so much charity, as if he has no fear of want.'"

seized power in Egypt in 1805 when the Turkish authorities in Constantinople were disconcerted by the deposition of Selim III, and he was firmly entrenched by the time Mahmud's policy of centralisation was under way. There are many similarities in the measures taken by these two rulers to enable their countries to meet the challenges of nineteenth-century Europe, as well as to consolidate their own power. During his forty years as dictator of Egypt, Muhammad Ali destroyed the Mamluk hierarchy which had ruled Egypt for so long,⁵⁸⁷ and replaced it with his own hereditary pashalik. He created a new army – the most modern in the Middle East according to Henry Layard who in 1839 compared it favourably with Mahmud's relatively ill-equipped and oddly dressed forces. In 1831⁵⁸⁸ the Egyptian army invaded Syria under the generalship of Muhammad Ali's son Ibrahim,⁵⁸⁹ to create a buffer zone against the Ottoman authorities. The invasion was too successful, however; the European powers, faced with the prospect of an uncertain authority⁵⁹⁰ governing the strategic Syrian routes, stepped in to ward off what might have been a death blow to the Ottoman Empire. At the Convention of London, when the Egyptians had occupied Syria for nearly nine years, Muhammad Ali was persuaded to evacuate it in return for the sultan's agreement to make the pashalik, or viceroyalty, of Egypt hereditary. A British and Austrian naval expedition enforced the settlement in Syria. In Egypt, meanwhile, Muhammad Ali reorganised taxation, introduced cotton and other agricultural industries and improved education. An expedition to Arabia, at the nominal bidding of the sultan, to suppress the Wahhabi revolt, restored the position of Egypt as the recognised protector of the holy cities of Mecca and Medina. One of the more painful results of Muhammad Ali's and his successor's reforms in Egypt was a financial deficit.⁵⁹¹ The appalling indebtedness of the country, which by 1876 owed

^[587] "...by a treacherous massacre (1811)" (*The New Cambridge Modern History; IX. War and Peace In An Age of Upheaval (1793-1830)*, Pg., 533).

^[588] after the brutal destruction of the First Saudi State in 1818, supposedly to help the Ottomans against the so-called *Wahhabi* insurgents

^[589] or, "...the young adopted son of the Pasha" (Gaury, *Arabia Phoenix*, Pg., 28).

^[590] i.e., a strong Muslim state

^[591] Egyptian financial deficits were aggravated by the high usury (interest) levels on foreign –mostly European- debt Egypt owed which adversely affected Egypt as they currently did many developing countries around the world.

some hundred million pounds of which some sixty-eight million was foreign debt, began under Muhammad Ali. ... Foreign intervention to right Egyptian finances became foreign control, leading ultimately to the British occupation of Egypt in 1882."⁵⁹²

Second: *The New Cambridge Modern History* has this entry, "The British government had shown little interest in Egypt up to 1798. The French conquest, anticipated by nobody in authority except Dundas and some of his 'London—Indian' advisers, changed all that immediately. ... In the civil war which smouldered 1803—7, the French and British consuls were active, but the sole gainer was Muhammad Ali (born in Macedonia in 1769, the year of Napoleon and Wellington too), whose influence over the sultan's Albanian mercenaries enabled him, by dexterous shifts, to make himself Pasha of Cairo (May 1805) and to be recognized by the sultan as Pasha of Egypt (October 1806). The sultan's recognition (1806) of Napoleon as emperor and now apparently the master in Europe, led the British Cabinet, in fear of a French return, to re-occupy Alexandria (March 1807). ... Muhammad Ali showed foresight in negotiating a British withdrawal (September) on terms which left room for reconciliation. The pasha was now master of Alexandria for the first time, he knew that the British controlled the sea, and in the next few years he did good business in victualling their ships and armies in the Mediterranean, acquiring a monopoly of corn (and soon of other goods) which was highly profitable to his treasury. He expropriated or reassessed landowners and religious foundations, and built up an army which was reliable because regularly paid. Having crushed the Mameluke beys by a treacherous massacre (1811), he turned his eyes

^[592] The conditions preceding and following the British occupation of Egypt are examples of European colonialist atrocities committed against Muslims at a time when they were divided and weak. Likewise, is the unbelievable arrogance with which Lord Cromer, British de facto ruler of Egypt, dealt with Egyptian affairs ("Cromer wanted to lead Egypt towards western civilization *based on Christian morals*" (Sarah Searight, *The British in the Middle East*, Pg., 103); he also asserted that Egypt would never be reformed on its own. Europeans, more than anyone else, should scrutinize their own brutal history that one day they may come to terms with it and admit to its exceptional cruelty. (Also: Sarah Searight, *The British in the Middle East*, Pg., 77-8).

eastwards."⁵⁹³

Third: Sarah Searight wrote on the level of independence from European influence enjoyed by Egypt under Muhammad Ali Pasha stating that, "European interests were involved in nineteenth-century Egypt to a degree dreaded, as their own possible *fate*, by Persia and Turkey. Muhammad Ali and his descendants governed Egypt as a semi-autonomous province of the Ottoman Empire but their growing dependence on European finance replaced Ottoman rule with the far more onerous burden of British and French interference. ... The time-worn system of Capitulations, as little changed in Egypt as elsewhere in the Ottoman Empire, still served to protect Europeans ostensibly from oriental depredations but in fact as often from the legitimate course of justice. European communities were swelled by local Greeks, Maltese and other Mediterranean nationals who had somehow acquired consular protection. Capitulations were particularly liable to abuse in nineteenth-century Egypt because of the growing number of foreigners owning property in the country but still exempt from civil and fiscal law.⁵⁹⁴ Mixed courts, set up in 1875 to try civil cases involving litigants of different nationalities, removed some of the abuses without really affecting the 'great enclaves of privileges' that Capitulations had become and remained to some extent until their abolition in 1937."⁵⁹⁵

^[593] *The New Cambridge Modern History, IX. War and Peace In An Age of Upheaval (1793-1830)*, Pg., 532-3.

^[594] This, indeed, is a shameful, uncivilized part of European history that needs to be duly exposed, so that humankind are able to fully understand the type of harm done to Muslims, who were forced to tolerate a super-class of non-citizens exempt from the law of the land (i.e., 'oriental depredations'). It remains to be seen and read that Western writers expound on this part of their history with more than superficial objections, especially while they use the harshest terms when describing Muslims who were suffering under cruel Western domination.

^[595] Sarah Searight, *The British in the Middle East*, Pg., 96 & 98.

Motives behind Muhammad Ali's Intervention in Arabia

J. B. Kelly wrote, "While the prospect of a campaign in the Hijaz offered few attractions in itself, Mehemet 'Ali saw in it a way out of the difficulties he was then experiencing in Egypt. The *mamluks* were still a power in the land, the finances of the country were in a deplorable state, and the core of the army, made up of the pasha's own *bashi-bazuks*, was riddled with disaffection. If he undertook to subdue the Wahhabis, it seemed to Mehemet 'Ali, he might be able to restore the finances of Egypt by securing both a loan from the Porte and the remission of the *pashaliq's* annual tribute.⁵⁹⁶ There might also be booty to be had in the Hijaz. The rigours of desert warfare would chasten the *bashibazuks*, and if the campaign were successful he himself would win renown in the Muslim world as the liberator of the Holy Cities. It might even advance his designs on Syria, where, as he was never tired of reminding the Sultan, the *vali*, Sulliman Pasha, had done nothing to chastise the Wahhabis, even though the resources of Syria greatly exceeded those of Egypt."⁵⁹⁷

Comment

Nowhere in Kelly's article does the reader find words like, 'plunder, embracing the cause on the outside while in reality seeking wealth, driven by wealth and treasures,' and so forth, often assigned to the so-called *Wahhabi* removal of treasures that beautified tombs of the deceased. The Orientalist double standard is clear in their describing the actions of Ottoman and Egyptian authorities, without a comment, yet commenting negatively on sometimes similar and comparable actions taken by those they call, *Wahhabis*. There is a stark difference between the two: followers of Ibn Abdul Wahhab were primarily defending themselves and removing barriers that distorted their *Da`wah* and prevented it from reaching Muslims, whereas the Ottomans and Egyptians fought for political and economic control.

To continue on the topic of this segment, "The British reinforced their

^[596] Yet, Muhammad Ali succeeded in drowning Egypt's finances ever more into debt to Western countries, culminating in the British occupation of Egypt in 1882.

^[597] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 129.

diplomatic hold on the Levant route to the East by annexations ... they occupied Aden partly by persuasion and partly by force, and, a little later, confirmed their hold on the southern outlet of the Red Sea by binding the Somali chiefs on the African shore immediately opposite never to make treaties with another Power without informing the British authorities (1840). The Ottoman Sultan had recommended the British, a year or two back, to make sure of Aden before Mehemet Ali forestalled them ... to the east [Muhammad Ali's] soldiers held down nearly all Arabia and he himself made no secret of the fact that he intended to take Muscat and, if all went well, Bagdad also. He then declared himself independent and thereby challenged the right of his Turkish sovereign to the Khalifate, the guardianship of the Holy Places which were already in Egyptian hands.⁵⁹⁸ ... The eager Sultan, confident in the powers of his new Prussian-trained army, declared war upon Mehemet Ali (June 1839). It was a rash venture. The Turkish army was sent flying at Nisib; Sultan Mahmud died of shock at the news, and the Turkish fleet went over bodily to the Egyptians. Mehemet, however, made no further move, and the Powers had time to debate how best to shore up the tottering Turkish Empire. The point of danger was that the French were determined to keep Mehemet Ali in Syria and Palmerston was resolved to turn him out. Palmerston induced the other Powers to go forward without France. They offered to secure for Mehemet the hereditary pashalik of Egypt and, since he was now nearly seventy years old, the administration of southern Syria for life (July 1840). Then, while France in fury put her army and navy on a war footing, a joint British, Austrian and Turkish squadron anchored off Beirut. It was the signal for which many Syrians, groaning under the weight of Egyptian taxation, monopolies and conscription, had long been waiting. Some of them rose, and when the allied squadron bombarded Beirut, many others joined them. Beirut and Acre fell, and, as the Egyptian troops retreated hurriedly southward, the allied fleet moved on to Alexandria. There Mehemet accepted terms at the hands of Sir Charles Napier, the British admiral."⁵⁹⁹

^[598] The *Khaleefah* (Caliph) is the leader of the Islamic state; this does not necessarily mean that he is also the guardian of the Holy Places.

^[599] *The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 573-5.

Comment

Muhammad Ali fought the Caliphate, and almost destroyed it and claimed the title for himself. Meanwhile, the Ottomans, the ancient allies of the British, encouraged Christian Britain to take Aden, in Yemen, before a Muslim, Muhammad Ali, did. This is another example of the shameful state of affairs the Muslims fell to at that time. The Turks and the Egyptians collaborated in suppressing the reformist movement of Muhammad Ibn Abdul Wahhab and, with it, destroyed the hope that Muslims would again reunite and overcome the difficulties they were facing during this time period.

The Extent of Muhammad Ali's Ambitions

"In attacking the puritan Moslem sect of the Wahabis, who had gained control over Medina, Mecca and the Hijaz and were interrupting the annual pilgrimages, he was both obeying the order of the sultan and seeking religious and political prestige for himself. His success (with French advisers) after a savage and costly struggle (1811—18) earned for his warrior son Ibrahim the sultan's firman for a nominal lordship over the Hijaz and even Abyssinia; this meant at least that he could claim to appoint governors in some of the Red Sea ports on both sides, and collect tolls on the produce of Arabia and the Sudan for export to India.⁶⁰⁰ ... Muhammad Ali's successes were not at first unwelcome to the British, whose Indian trade in the Red Sea was disturbed by Wahabi pirates.⁶⁰¹ ... But his preference for French advisers, and his mounting ambitions, caused uneasiness in London and at Constantinople. From 1819 he had

^[600] This action does not seem to raise concern to Orientalists, who attack Islam at every possible opportunity. When those whom they call, *Wahhabis*, collect *Zakah* from Muslims, as entrusted by Allah to the Islamic state, it is described as unjust, or that it is because Muslims lust for money and plunder, or they call it, 'tribute.' Collecting tolls on merchant shipping and other taxes on foreign imports, without any justification, is a 'modern tool of raising funds for the state.'

^[601] Those so-called, *Wahhabi* Pirates, were defending their very existence, way of life and natural resources against the overwhelming advances of Britain, which had occupied territory thousands of miles away from its homeland.

the services of the French Colonel Sève, who as Suleiman Pasha trained a new model army at Aswan. ... Already he was assembling a useful flotilla in the Red Sea, and from 1821 he began to acquire a Mediterranean squadron. For engineers, archaeologists and teachers, he also employed Frenchmen by preference, playing off France against England and both against interference by the Porte. He differed from most conquerors in his realistic sense of limits, knowing that he could not afford to break openly with the sultan or to aim at it if England were his enemy."⁶⁰²

Comments

The French also participated in the suppression of the so-called, *Wahhabi*, insurgents in Arabia and were instrumental in the bloody end to the siege of Dir`iyyah.

Muhammad Ali's ambitions helped Christian objectives against Muslims, "Sultan Mahmud had refused to pay Mehemet the promised price of the aid [against the Greeks in 1825] which had brought him so little good. Mehemet determined to take it. With the exultant support of a strong body of French opinion, he sent his son to conquer Syria. Ibrahim overran that province and then ... shattered the main Turkish army at Konieh (Dec. 1832). The road to Constantinople lay open, and Mahmud, having first appealed in vain to preoccupied Britain and semi-hostile France, turned in desperation to Russia. In the end Mehemet Ali, already master of the Suez route to the East, kept Syria, Damascus, and Aleppo, the gateway to the Euphrates valley and the Persian Gulf, while Russia bound the Sultan by the Treaty of Unkiar Skelessi to close the Straits to states at war with Russia but to leave them open to Russia (June 1833). For the eight years of its term, that treaty promised to make of the Ottoman Empire a Russian protectorate.⁶⁰³ ... In times past the Turkish Sultans had objected to Christian navigation in the Red Sea, so close to the Holy Places of Islam. Mehemet Ali, the new guardian of those shrines, had no such scruples, but did everything he could to encourage the use of

^[602] *The New Cambridge Modern History, IX. War and Peace In An Age of Upheaval (1793-1830)*, Pg., 533-4.

^[603] This distressing situation contrasts sharply to the times when the Ottoman state was one of the most powerful in the world.

the Suez route, if only for the sake of the tolls."⁶⁰⁴

Comments

The 'help' Muhammad Ali extended to the Turkish Sultan was not to defend the Caliphate against the so-called deviant, rebellious *Wahhabis*, as is widely claimed, or against the Greeks. Rather, it was for power and money, as his actions strongly indicate. Yet, many historians, including Muslims, insist on falsely accusing those they call, *Wahhabis*, of rising against the Caliphate, but ignore the role Muhammad Ali played in leading to the Caliphate's subsequent demise.

Muhammad Ali did everything he could to encourage Christian navigation in the Red Sea, dangerously close to the Muslim Sacred Areas. This is another indication of the true nature of this tyrant, who was indifferent to Christian advances on the Arab and Muslim world, as long as he furthered his ambitions and dreams of glory.

Additionally, and sadly, the once mighty and powerful Ottoman Caliphate ended being a protectorate of Russia.

State of the Ottoman Empire in the Early Decades of the Eighteenth Century

The Cambridge History of the British Empire includes this passage on the prevailing conditions in the Ottoman state in the early decades of the nineteenth century, "While the centre of the Ottoman Empire was thus falling under Russian domination, the French Bourbons invaded Algeria (1830). The fall of the Bourbon Monarchy and the outbreak of revolutions in various parts of Europe made it impossible for Great Britain to take vigorous action. ... Forthwith the French, who had conquered much of the Algerian coast belt, announced that they were masters there and that Algeria was to be to them what India was to the British (March 1833)."⁶⁰⁵

⁶⁰⁴ *The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 570-1.

⁶⁰⁵ *The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 570.

Comment

The Ottoman state was in such a dire condition that European powers, especially Britain, France and Russia, occupied parts of its territory. Meanwhile, various Ottoman provinces were semi-autonomous and, effectively, under the control of local rulers. Thus, there is no basis to the claim that Muhammad Ibn Abdul Wahhab attacked the Caliphate or caused its demise. It is unjust to single out the so-called, *Wahhabis*, while ignoring the ominous conditions that existed in the Ottoman state, especially its nominal presence and control in many of its Arab provinces.

The Cambridge History of the British Empire also wrote that, "In 1824 ... Sultan Mahmud, realizing that the Greeks had gained the upper hand at sea, reluctantly called to his aid his over-mighty vassal, Mehemet Ali, Pasha of Egypt. For twenty years past, and mainly under French guidance, Mehemet Ali had been building up a great Egyptian empire. He had first established his power at Cairo by massacring the Mamelukes, and had then adopted as much of Western military, naval and commercial methods as would serve his turn. Master of the new Egypt, he had occupied the Holy Places in Arabia and reduced the desert Wahabi to temporary quiescence, conquered the Sudan and founded Khartum (1823), and extorted Crete from his unwilling Turkish sovereign⁶⁰⁶ (1822). His fleet now crushed the Greeks in island after island. In the following year, in return for the promise of Syria, Damascus and the Morea, he sent his son Ibrahim to stamp out rebellion in mainland Greece (1825⁶⁰⁷) ... the Ottoman Empire, Britain's ancient ally, allowed the control of events to pass into the hands of France and Russia."⁶⁰⁸

^[606] This provides further proof that Muhammad Ali did not come to the rescue of the Caliphate or in defense of Islam. Shaikh Muhammad `Abdah, the renowned Egyptian scholar, said that Muhammad Ali's ignorance led him to fight the *Wahhabis* (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 159.

^[607] However, "The Turko-Egyptian fleet was destroyed at Navarino (October 20, 1827) by a combined Anglo-French-Russian fleet. Of the seven hundred and eighty-two vessels only twenty-nine remained afloat." (Philip K. Hitti, *History Of The Arabs*, Pg., 725)

^[608] *The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 569.

Destruction of the First Saudi State

Orientalists wrote extensively on the role played by Muhammad Ali in destroying the First Saudi State. The following are selected passages from their writings, followed by comments on them to offer the reader a unique opportunity to read about these historical incidents from different perspectives.

First: Ottoman authorities seek the involvement of Muhammad Ali in Arabia, "The government of the Ottoman Empire in Constantinople, although uneasy about the Saudi movement, had largely ignored requests from the pasha in Baghdad to putdown the insurrection, underestimating its importance. The loss of the holy cities, destructive of both prestige and income, made a reprisal imperative. The Ottoman government asked its viceroy in Cairo, the formidable Mohammed Ali, to crush the upstarts. The viceroy's son, Tusun, led the first advance in 1816.⁶⁰⁹ Modern weapons at first proved ineffectual against tribal tactics in the desert, although Mecca and Medina were taken. Mohammed Ali, surprised at the Saudi military competence, assumed command. In the end the Saudi defeat came from within. Abd-Allah (1814–18) retreated to Dariyah after his father Saud's death in 1814. Ibrahim, another of Mohammed Ali's sons, battered the town until it fell. Dariyah was razed, and Abd-Allah paid with his head in Constantinople for his cowardice."⁶¹⁰

Second: To add more insight and detail on the destruction of the First Saudi State, this account by J. B. Kelly is notable, "Why Mehemet 'Ali should have chosen to repudiate the settlement made by Tusun⁶¹¹ in 1815 is not clear. When the Wahhabi envoys arrived in Cairo in August of that year to obtain ratification of Tusun's treaty Mehemet 'Ali refused to grant it. It is hardly likely, in view of his known character and ambitions,

^[609] Tusun started his advance on the `Hijaz at the end of august 1811, as Kelly stated; J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 129.

^[610] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 107.

^[611] with the Saudi leader

that he refused to do so on religious grounds, as has sometimes been suggested, especially as the Wahhabi envoys, in disputation with the *'ulama* of Cairo, convincingly demonstrated the orthodoxy of their doctrines.⁶¹² Another explanation is that 'Abdullah Ibn Sa'ud tried to reassert his authority over all the Qasim, and that Mehemet 'Ali consequently resolved to punish him for his temerity, as well as for his failure, up to date, to render proper homage to the Sultan at Constantinople. While 'Abdullah's behaviour might have served Mehemet 'Ali as an excuse for renewing the war, it could scarcely of itself have provided the motive for his undertaking a second Arabian campaign with all its risks and expenses. Perhaps the most interesting explanation of the Pasha's motives, especially in view of his activities in later years, is that given by J. L. Burckhardt, the traveller and orientalist, who had accompanied Tusun on his campaign and who was in Cairo at this time. Burckhardt states that Mehemet 'Ali wrote to 'Abdullah, 'offering to confirm the treaty concluded with his son provided the Wahabys would cede to him the province of Hassa, one of the most fertile and important of their dominions, being situated on the Persian Gulf.' 'Abdullah apparently rejected the offer, or perhaps he never replied to it. Early in 1816 it was given out at Cairo that some tribes in the Hijaz had, at Wahhabi instigation, revolted against the authority of the Egyptian governor. An army was assembled in Egypt during the summer, on a more imposing scale than before, and command of it was entrusted to another of the Pasha's sons, Ibrahim. Ibrahim arrived in the Hijaz in September 1816 and made his headquarters at Madinah, with a forward base at Hanakiya, sixty miles to the north-east, on the western edge of the central Arabian plateau. Preparations were made early in 1817 for an advance into the Qasim, while negotiations, backed by bribes or threats,⁶¹³

^[612] The same occurred when scholars of the movement of Muhammad Ibn Abdul Wahhab met Makkan scholars in 1214/1799 and again in 1218/1803, when Makkah was conquered. They also met Moroccan scholars in Makkah in 1226/1810. The references for these meetings are contained in this book.

^[613] Tales of intimidation and bribery do not seem to raise concern to the author, Kelly, even though it is additional evidence that the Egyptian army, at that time, was primarily driven by material gain, rather than wanting to defend the religion against the 'deviant *Wahhabis*.' We should also remind the reader of Kelly's views about Islam and the movement of Ibn Abdul Wahhab, "What began as a

Continue next page...

went on with the leading tribes of western Arabia to bring them into the Egyptian camp. The advance into the Qasim began in June, the brunt of the initial fighting being borne by the Bedouin cavalry and mounted infantry, 6,000 in number, which Ibrahim had recruited in the Hijaz. As the advance continued these irregulars began to grow increasingly resentful of their role, and Ibrahim was soon faced with large-scale defections from his army. To some degree these losses were compensated for by offers of support which began coming in from the shaikhs of the 'Anaiza, and later the Mutair, who were growing tired of Wahhabi overlordship. At Jabal Mu'awiyah in July the first major engagement of the campaign took place, when a Wahhabi force of 10,000 men, mounted on camels and under the command of 'Abdullah ibn Sa'ud himself, was put to flight by Ibrahim's Egyptian and Maghrebi cavalry. Jabal Mu'awiyah may have been the decisive battle of the campaign. 'Abdullah retired within the walls of Dara'iyah, and never ventured forth again. Ibrahim pressed on through the Qasim, and by the close of 1816 most of its towns had fallen to him or opened their gates. Fresh troops arrived from Egypt, and with these he resumed his march eastwards in the new year. Several delays were forced upon him as supplies and reinforcements straggled through from the Hijaz, and it was not until February 1818 that his army, made up of nearly 2,000 cavalry, Egyptian, Albanian, Maghrebi, and Bedouin, and 5,600 infantry, 2,575 of them Egyptian, 1,725 Albanians, several hundred Maghrebis, and the rest Bedouin irregulars, with artillerymen, engineers and pioneers, was ready to continue the advance into Najd. In his march through the Wadi Hanifah Ibrahim met with virtually no opposition, and early in April he arrived before the walls of Dara'iyah. The siege that followed was to last five months and to exact a heavy price on both sides before it was over. ... Ibrahim Pasha had been hampered in his investment of the Wahhabi capital by the loss of his ammunition train in an explosion in July. For nearly two months, while he waited for fresh

movement of religious reform acquired political and secular characteristics as it gained momentum, until, at its apogee, it was little more than a barbarian conquest, fired by a lust for plunder and marked by excesses of cruelty and destruction. Wahhabism, as a spiritual force, was hardly comprehended outside the confines of Arabia: as a temporal manifestation it was understood only too well, and the understanding left bitter memories which have persisted to the present day." (J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 45)

supplies of shot and powder to arrive, he had to disperse his troops around the countryside to keep the populace under. The final assault on Dara'iyā was made at the beginning of September. The outer defences were carried quickly and the Amir 'Abdullah asked for terms. Ibrahim refused them, demanding the complete surrender of the town and of 'Abdullah himself. 'Abdullah yielded, and on 4 September delivered himself and several members of his family into the hands of the conqueror. Dara'iyā was razed to the ground and remained a ruin henceforth. 'Abdullah was sent a prisoner to Cairo and thence to Constantinople, where at the close of the year he was publicly beheaded in the square of Saint Sophia."⁶¹⁴

Comments

The brutality with which the Egyptian forces crushed the First Saudi State which ruled by Islamic law is not often mentioned or particularly emphasized. This brutality led the Sultan of `Oman to refuse British offers of cooperation between the `Omanis and the Egyptians.⁶¹⁵ It is imperative for those who seek more knowledge about the period under discussion to gain deeper insight into this specific aspect. By gaining a proper understanding of the viciousness, violence and oppression that this movement suffered by the hands of its nemesis, one will understand why some excesses occurred by some of its followers.

As for imam Abdullah, we should state that it was hardly cowardly to retreat in the face of overwhelming odds and surrender to save one's people from total destruction. His public execution was a shameful act of behalf the Caliph who was supposed to protect Islam and Muslims.

^[614] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 135-8.

^[615] "On the fall of Dara'iyā several supporters of the Al Sa'ūd had taken refuge with the Wahhabi garrison in the Buraimi Oasis, bringing with them ugly tales of Ibrahim's brutalities after the capture of the Wahhabi capital. ... Sa'id [Sultan of Oman] learned of Ibrahim's excesses in Najd." (J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 143-55)

Expounding on the Advances Made on Arabia by Muhammad Ali's Armies

"The Egyptian army embarked for the Hijaz at the end of August 1811, under the command of Mehemet 'Ali's son, Tusun. The port of Yanbu was captured in October and the advance to Madinah was begun in the new year. A heavy defeat was inflicted upon Tusun by the Wahhabis and their allies, the Harb, under two of Sa'ud's sons, 'Abdullah and Faisal, and he was forced to fall back upon the Red Sea coast. He renewed his attack in the autumn of 1812 and in November he entered Madinah. 'Abdullah ibn Sa'ud, who commanded the Wahhabi forces in the Hijaz, evacuated Mecca at the close of the year and the Egyptians entered the city in triumph in January 1813. The following August Mehemet 'Ali himself arrived in the Hijaz to take charge of the campaign, and at the close of the year the Amir Sa'ud made a fresh approach to the British Indian authorities for a friendly understanding.⁶¹⁶ ... On 1 May 1814 the Amir Sa'ud died and was succeeded by his son 'Abdullah. Much of the Hijaz was now in Egyptian hands. Mehemet 'Ali's next step was to carry the war into the Wahhabi camp. In January 1815, half-way between Taif and Turaba, he routed a Wahhabi army, reputedly 30,000 strong, under the command of Abdullah's brother, Faisal ibn Sa'ud. An advance into Najd was frustrated by the receipt of rumours from Egypt of a possible attempt by the Porte to unseat him in his absence. These, and the news of developments in Europe following Napoleon's escape from Elba, convinced Mehemet 'Ali that it was necessary for him to return to Egypt immediately. He left in May 1815, handing back command of the army in the Hijaz to Tusun. Not long afterwards Tusun entered into a convention with the Amir 'Abdullah, who undertook to relinquish his claims to the Hijaz and the Holy Cities and to do fealty to the Ottoman Sultan. Tusun, for his part, guaranteed to the Wahhabis unhampered access to the Hijaz for purposes of trade and pilgrimage, and recognized 'Abdullah's authority over Najd and part of the Qasim, the district between Najd and the Hijaz."⁶¹⁷ Here is Muhammad Ali fighting the so-called, *Wahhabis*, supposedly on behalf and at the request of the Ottoman Caliph, while the

^[616] to prevent attack from two fronts (if this claimed contact ever occurred that is)

^[617] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 129-31.

Ottomans conspire to overthrow him in his absence from Egypt.

This passage provides evidence that European officers participated in the war against followers of Muhammad Ibn Abdul Wahhab: "The Turkish Sultan, who ruled the countries on the borders and sometimes alleged that he ruled Arabia itself,⁶¹⁸ was thrown into shameful confusion and hastily ordered his Viceroy in Egypt—the Albanian soldier Muhammad 'Ali Pasha, ancestor of the present King of Egypt—to restore order and destroy the Wahhabi capital. ... The young adopted son of the Pasha [Ibrahim] ... was selected for the command of the invasion, and landed with an advance guard of five hundred Moroccans and supported by a French artillery lieutenant, Vaissière, and four Italian physicians, to begin his tedious task of gathering an army and allies. It was not until April 1818 that the Frenchman was at last able to train his guns on the walls of Daraya, or until September 9 that the Wahhabi capital surrendered ... the presence of the Egyptians had enabled a number of Europeans to come to the coasts. The Swiss traveller, Johann Ludwig Burckhardt, one of the most distinguished of the visitors to Arabia, landed at Jedda in 1819. Giovanni Finati, an Italian deserter from the French Army, took part in the Egyptian siege of Qunfidha, on the Red Sea, in 1814 and stayed on in Mecca afterwards. Ali Bey al Abbassi, a Jew from Cadiz but claiming to be one of the last descendants of the Caliphial house of the Abbasides and travelling in princely style, though actually a spy reporting to Napoleon, landed in 1807 and returned safely to Europe, disappearing once more into the obscurity whence he had come. In 1815 the Agha of the Mamelukes was appointed to be Governor of the second holiest city of Islam, Medina. He had been Private Keith, of the 72nd Highlanders, but, being very young and having been captured by the Muslims, he was made a slave⁶¹⁹ and turned Muhammadan. A few years

^[618] However, Ottoman rule over this part of Arabia was virtually non-existent during the eighteenth and nineteenth centuries.

^[619] He was made a slave, *Mamluke*; "The Orientals ... have come to regard slavery as the first necessary step to advancement" (*The History of the Wahhabis from Their Origin Until the End of 1809*, Louis de Corancez, Pg., 86).

For instance, the *Mamlukes* were the de-facto rulers of Egypt for centuries, until Muhammad Ali destroyed their political power. They also ruled Iraq, "Ottoman authority, never strong, had been shattered under the hammer blows of Nadir Shah (of Iran), whose death, in 1747, left a vacuum that was filled in Iraq by a

Continue next page...

later, during the Egyptian campaign in Asir, the southern province on the shores of the Red Sea, an Englishman called Atkins was reported as being in command of the rocket battery; and there may have been others from Europe in the mixed Egyptian armies sent to the perilous Arabian front. ... It was a protracted series of punitive expeditions rather than an invasion and conquest which the Turkish-Egyptian forces undertook."⁶²⁰

Thus, Muhammad Ali enlisted the help of non-Muslim Europeans to destroy the Muslim reformist movement of Ibn Abdul Wahhab, which sought to resurrect the Prophet's *Sunnah* and Islamic creed.

Summary

First: "By the beginning of the nineteenth century, the Saudi-Wahhabi community controlled most of the Arabian Peninsula and the holy cities of Mecca and Medina. This central position and attacks on Ottoman territories in Iraq and Syria brought a reaction, however: the Ottoman sultan ordered the governor of Egypt, Muhammad 'Ali, to use his newly reformed army to defeat the Wahhabiyah. In 1812, the Egyptian army took Medina and in 1818 captured the Saudi capital of al-Dar'iyah. With this defeat, the first phase of Wahhabi history came to an end."⁶²¹

Second: "When the Al Sa'ud carried the Wahhabi banner out of Najd in the early 19th century, capturing al-Madinah in 1810, Istanbul was forced to ask its nominal viceroy of Egypt, Muhammad 'Ali, to send an expedition to punish the invaders of the Holy Places.⁶²² Makkah and al-Madinah were soon retaken and, by 1818, Muhammad 'Ali's son, Ibrahim Pasha, had demolished the Wahhabi threat by razing the Al Sa'ud capital

group of Georgian Mamluks, slaves who had come to dominate the army and bureaucracy in the Iraqi provinces. Although they maintained their allegiance to the Ottoman Empire, the Georgians were, for most purposes, autonomous rulers of Iraq." (Alvin J. Cottrell, *The Persian Gulf States*, Pg., 47)

In Islam, treatment of slaves is by nothing similar to the cruel plight suffered by African slaves in the new world. This is a topic by itself that needs explanation in another book, Allah willing.

⁶²⁰ *Arabia Phoenix*, Gerald De Gaury, Pg., 27-9.

⁶²¹ *Macmillan Library Reference USA*, Volume 15, Pg., 314.

⁶²² Rather, followers of Ibn Abdul Wahhab freed the holy places from the rampant polytheistic practices that were committed in and around their vicinity.

of al-Dir'iyah and carrying off the Saudi leader to be executed."⁶²³

Third: "'The Wahhabi system was everywhere dominant, and other systems only maintained themselves silently on sufferance.'⁶²⁴ The Turkish government sought the help of Muhammad Ali Pasha (1806-1879⁶²⁵), another of its nominal deputies. It was a double-edged move, for, it was expected that the power of the Egyptian Pasha would be weakened in the process. The expedition to Hijaz was under the command of Ibrahim Pasha, the son of Muhammad Ali, who started from Suez in 1816. The Saudi force was defeated (1818) and Abdullah, who had succeeded Muhammad bin Saud in 1816,⁶²⁶ was captured and taken to Constantinople where he was tortured and executed. The Saudi capital was 'soon delivered over to pillage and arson.'⁶²⁷

Fourth: "The Sultan of Turkey was sufficiently alarmed by 1811 to authorize an expedition into Arabia by his viceroy Muhammad Ali in Egypt. The army set out under the viceroy's son, through Yenbo', the port of Medina, and through Akaba, near the head of the Red Sea. The total force when it joined was ten thousand strong. Even so, they were defeated in their first battle, and there was a pause for reinforcements and a new commander to arrive. At last, with the help of suborned Bedouin tribes, the Egyptian army was able to advance; but it was not until 1818 that they reached the capital, Daraya, and the French officers could batter down its walls with their guns. In this way there came to an end the first Wahhabi campaign of conquest, during which they had given rein to their tenets, destroying domes, insisting upon the punishments laid down in the Koran,⁶²⁸ forswearing silk, tobacco, and music, and returning as

^[623] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 123.

^[624] Qeyamuddin Ahmad quoted an Orientalist here.

^[625] Muhammad Ali was born in 1769 and died in 1849, may Allah forgive him for his brutality and excesses against Islam and Muslims.

^[626] Abdullah, may Allah grant him His Mercy, succeeded his father, Sa`ud Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud, in 1814 and reigned until his capture, torture and public execution in 1818 (as explained in, Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 107).

^[627] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 29-30.

^[628] They also insisted on the punishment laid down in the *Sunnah*; stoning the adulterer is not found in the Quran; we included several `Hadeeths in this book about stoning the adulterer.]

nearly as might be to the code and life of the time of the Prophet, to the life of the seventh century."⁶²⁹

Comments on Gerald De Gaury's Passage

There is no connection between drinking, committing adultery, [men] wearing silk, listening to music, dancing, smoking, indecent behavior, wearing indecent clothes, rudeness, these being types of sins forbidden in Islam and outlawed by followers of Ibn Abdul Wahhab, and technological, industrial, civil and social advancements. If one does not drink, dance, mingle with the opposite sex or listen to music, one can still attain a high level of scientific achievement in an advanced field of technology or science. No correlation exists between drinking alcohol and reaching a high level of work efficiency. In fact, this combination is not permitted in the workplace in Western culture either. Believing otherwise is just an illusion.

Accordingly, civilization should not be equated with the flourishing of sin, alcohol consumption, immoral behavior, adultery, or open defiance of religion; these will always be social ills and sins. The Islamic civilization was always prosperous and advanced when Muslims were living according to the Islamic code. They were not hindered, but helped, by the fact that sin was not tolerated in public.

Western writers would like the general population to think that Islamic creed and behavior stifle life and prevent necessary advances in science and technology. However, this is not true, because presently, a large number of Muslim scientists live according to Islamic law, which is a set of laws governing behavior, acts of worship and creed, not a primitive lifestyle.

Also, currently, many Muslims adopt Western ways of life, thinking that this will make them civilized. However, all they are able to achieve is the practice of tolerating sin in public, and in the process, lose their unique Islamic identity. As far as achieving authentic advances in the fields of science, technology, industry, economy, and so forth, none of this has truly materialized.

^{629]} Gerald De Gaury, *Arabia Phoenix*, Pg., 95.

Sadlier Meets Ibrahim Pasha to Congratulate Him for His Victory over Followers of Ibn Abdul Wahhab

Captain George F. Sadlier was an officer in the India British army at a time when securing sea routes to India was Britain's fanatical obsession. Naturally, the British were especially concerned about the rise of the *Da`wah* of Muhammad Ibn Abdul Wahhab, fearing its potential in awakening the Muslim world from its long sleep.

"The trip to Arabia taken by the British officer Sadlier, of the 47th Regiment, as the emissary of the British India government, in the company of a large caravan made up mostly of Turks, exposed a significant part of a conspiracy to destroy the *Da`wah*, which became a unifying symbol of Muslim awakening. Sadlier took a difficult trip from India to Riyadh, then to the ruins of Dir`iyyah, which was razed to the ground by Ibrahim Pasha. According to a plot that involved British participation, Sadlier wanted to personally inspect the dismantling of the Islamic state, which was established in Arabia and so aroused Muslim awareness. He wanted to see for himself the destruction of the *Salafi Da`wah* that caused anxiety and concern to the British government, which was fearful for its interests. Sadlier's trip also exposed British hatred towards Islam, hatred that was further fueled by fanatical missionaries and directed by the deceitful ways and ideas of various Orientalists."⁶³⁰

"The officer selected for the mission was Captain George Forster Sadlier of H.M. 47th Regiment. ... He was to proceed to Qatif or 'Uqair on the Hasa coast and from there make his way inland to Dara'iya, where Ibrahim Pasha's camp was believed to be located. ... His instructions continued: 'During your residence in the Turkish camp, you will endeavour to ascertain, with as much delicacy as possible, the nature of Ibrahim Pasha's views in the further prosecution of his conquests in the Arabian shores of the Persian Gulf, without shewing any material interest in the subject.' Sadlier was strongly cautioned against saying anything that would commit the British Government to the recognition of any further conquests by Ibrahim in eastern Arabia without first making

^[630] Dr. Muhammad Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 56.

reference to India. On his way to the Gulf he was to call at Muscat and to find out whether Saiyid Sa'id was willing to collaborate with the Egyptians in the proposed expedition to the Pirate Coast.⁶³¹ Sadlier sailed from Bombay on 15 April [1819] ... he did not reach Muscat until mid-May. He found Saiyid Sa'id uncompromisingly hostile to the idea of cooperation with Ibrahim Pasha. ... Sa'id had told Taylor ... that he was delighted with Ibrahim's successes against the Wahhabis and that if the Pasha had any intention of proceeding against the Qawasim⁶³² he would gladly lend him ships for the conveyance of his troops. ... On the fall of Dara'iyah several supporters of the Al Sa'ud had taken refuge with the Wahhabi garrison in the Buraimi Oasis, bringing with them ugly tales of Ibrahim's brutalities after the capture of the Wahhabi capital. ... Sa'id learned of Ibrahim's excesses in Najd, and the knowledge was fresh in his mind when he talked to Sadlier.⁶³³ ... Sadlier left Muscat on 18 May and ... reached Qatif on 21 June. He found the hinterland in revolt against the Egyptians, whose withdrawal from Hasa and Najd seemed only a matter of time. Ibrahim had restored the Ibn 'Arai'ar family, the ruling section of the Bani Khalid, to power in Hasa as Egyptian tributaries. ... Two weeks later he reached Hufuf in the Hasa Oasis, where the Egyptian governor told him that he was on the point of handing over the government of the province to the Ibn 'Arai'ar. Egyptian cooperation in the reduction of the pirate ports was clearly out of the question. ... Despite this, Sadlier felt that he should still lay his government's proposals before Ibrahim. ... No word had been received from Sadlier since the time that he had written from Hufuf to say that he intended to accompany the Egyptian troops on their retreat from Hasa. ... Sadlier had got away from Hufuf on 22 July with the Egyptian column. ... Sadlier was shocked by the ruthlessness with which Ibrahim had destroyed the town (Dir'iyyah). 'The walls of the fortification have been completely razed by the Pasha, and the date

^[631] This was to secure collaboration between Egyptian and Omani leaders with Britain against Muslims resisting British domination over the Arabian Gulf.

^[632] Qawasim: rulers of today's Sharjah, United Arab Emirates; these were mighty warriors who resisted the British in the Arabian Gulf for decades, until the destruction of their power in the early nineteenth century, after devastating surprise raids led by the British.

^[633] Consequently, the Sultan of Oman refused British offers of collaboration with the Egyptians to subdue the Qawasim.

plantations and gardens destroyed. I did not see one man in my search through these ruins.' Ibrahim had long since struck camp and left for the Hijaz, but Sadlier was told that it was still possible to catch up with him. He decided, therefore, to go on. West and north of Dara'iyah the column moved for days through a desolate land of ruined towns and withered gardens, with scarcely a living being to be seen. At Shaqra, half the Bani Khalid tribesmen with the column, including Sadlier's own escort, deserted, after witnessing the barbarous punishment of some Bedouin by the Egyptians. ... Sadlier learned that Ibrahim had left for Madinah on the day that he had reached 'Anaiza. ... At last, in the first week of September, the column came within sight of the walls of Madinah. ... On 8 September Sadlier had his first meeting with Ibrahim, and the next day he presented him with the Governor-General's sword and letter. Ibrahim expressed regret that he had not known of the British plans earlier, especially as he had been in correspondence with Saiyid Sa'id soon after the fall of Dara'iyah, and had received from him an offer of co-operation against the Qawasim. ... He could not give a definite answer to the Governor-General's proposal until he had referred it to his father. ... The Pasha seemed reluctant to say much about the promised reference to Cairo, or to commit himself to replying in writing to the Governor-General's offer. ... Shortly afterwards he sailed for Egypt, leaving Sadlier to find passage for India as best he could. For two months Sadlier eked out a miserable existence at Jeddah, a Christian and a European in the middle of a hostile Muslim populace,⁶³⁴ until, on 23 January 1820, the Bombay Marine cruiser *Prince of Wales* dropped anchor in Jeddah Roads and ended his weary vigil ... being the first European to cross Arabia from east to west."⁶³⁵

Comments

During this trip, Sadlier expressed his jubilation and sense of relief at the destruction of Ibn Abdul Wahhab's *Da`wah*. He said that with the fall

^[634] Rather, he was a Christian British officer interfering in Muslim affairs and gathering support from some Muslims to fight their fellow Muslims, to achieve British designs on Muslim land. Kelly seems oblivious to the fact that there is 'something wrong' in his report.

^[635] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 143-51.

of Dir'iyah and the imam Abdullah's departure [and subsequent execution], it appears that the *Wahhabi* movement was extinguished.

Sadlier also said that the Bedouins whom he met in Najd told him that the *Wahhabis* are *sunnis*, who observed the obligatory Prayers even during long travels and in the harshest of conditions. He also claimed that the Bedouins were tempted to join the *Wahhabis* when their state was strong, because then, they could continue to plunder and steal.⁶³⁶

Sadlier described Ibrahim Pasha as being the adopted son of Muhammad Ali and said that he was a drunkard who mistreated his servants and employees. He also said that before he entered the 'Muhammadan' Sacred Area, Ibrahim Pasha decided to abandon drinking and destroyed the liquors he had brought with him from Cairo.⁶³⁷

The Divisive Role Britain Played in the Arabian Gulf and the Destruction of the First Saudi State

Alvin Cottrell wrote, while explaining British policy in the Arabian Gulf, "In the absence of an efficient regulator from the regional powers, Britain had been gradually drawn into the position of becoming the guarantor of maritime peace and had assumed also the task of ending the slave trade."⁶³⁸ The British intervention was already beginning to have a

^[636] "He says this, even though ever since the Saudi State was founded on the tenets of the call to Allah started by Muhammad Ibn Abdul Wahhab in 1158AH (1744), it implemented Allah's *Shari'ah* (law), cutting off the hand of the thief and ensuring safe roads. The first offenses the state fought against were theft, aggression and illegally acquiring people's property." (Dr. Muhammad Ash-Shuwai'ir, *Correcting a Historical Mistake about the Wahhabiyyah*, Pg., 57)

^[637] *Ibid.*, Pg., 56-9; Arabi translation of Sadlier's trip by Anas Ar-Rif'a'ii, Pg., 85-6, 96-9, 137-43 & 149; also original records of Sadlier's trips in English.

^[638] However, Alvin Cottrell failed to mention that, at that time, former English colonies in the New World were importing slaves by the hundreds of thousands to work in the plantations under cruel and demeaning conditions. Blaming the Arabs alone for the sin of exporting slaves [many of them Muslim] to the West, is illogical, hypocritical, ridiculous, and utterly unjust.

further effect, for stabilizing the area inevitably meant a freezing of the existing distribution of power. By obstructing the resolution of conflict through the emergence of a new powerful local state, Britain contrived to assist in the development of a situation in which a number of small powers coexisted under the British umbrella. Of the regional powers, neither Mamlūk Iraq, nor the Ottomans, nor Iran had the resources with which to impose their control upon the area. For a time it seemed possible that Egypt might succeed in so doing. In 1817–18, the operations of Muhammad 'Ali's forces against Najd smashed the power of the Wahhabis for a short time, and Britain hoped to persuade the Egyptians to assume a larger role in the area. Muhammad 'Ali retired his forces to the Hijaz, but in 1837 his forces returned and under Khurshid Pasha became active in the Gulf region. ... Muhammad 'Ali always disclaimed any intention of seeking power in the Gulf. In any case, the Egyptian action came to nothing because the war in Syria caused Muhammad 'Ali to withdraw his forces from Najd in 1840, and his defeat forced him to abandon all his claims in Arabia in favor of his suzerain, the Ottoman sultan. The Egyptian effort may, nevertheless, have been sufficient to prevent the emergence of another local regulator in the form of the Wahhabis, who, at the beginning of the nineteenth century, had seemed most likely to impose their power on the Arabian coast. Their failure was partly due to the resistance of the Gulf states, partly to internal divisions within Arabia, but in no small degree to the devastating Egyptian invasions of Najd.⁶³⁹ ... Wahhabi leaders were executed, date palms destroyed, and fortresses razed to the ground. The capital, Dar'iyya, was completely destroyed. 'The first of it is rain, and the last of it is hail and lightning,' remarked the Wahhabi chronicler Ibn Bishr⁶⁴⁰ concerning the Egyptian onslaught."⁶⁴¹

[639] Just as Shaikh Muhammad Abdah stated, Muhammad Ali Pasha and the Turks destroyed a major chance for Arabs to once again rise and become a united and powerful nation capable of resurrecting knowledge of the *Sunnah* and Islamic law and resisting foreign hegemony over their affairs.

[640] 'Uthman Ibn Bishr, *Unwan Al-Majd*.

[641] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 50.

Comments

After Britain fought hard against followers of Muhammad Ibn Abdul Wahhab and pitted one Arab nation against another, thus, weakening them all, Britain then 'intervened' as a regulator in the region *in the absence of effective regional powers*. Therefore, this passage explains the infamous British 'divide and conquer' method used by Britain wherever it ruled. When Britain left the Middle East, it left behind divided, weak states with innumerable territorial disputes that consumed much of their power and strength.

In addition, by destroying the powerbase founded by followers of Ibn Abdul Wahhab, Muhammad Ali helped Britain take effective control over the Arabian Gulf. Yet, it is the so-called *Wahhabis* who are being accused of collaborating with the British.

Further, this passage details the devastation caused by the brutal Egyptian invasions of Arabia. For more than a century, Arab Egyptians patiently endured the brutal and corrupt rule of Muhammad Ali and his descendants. This painful memory rivals the many successful economic and social accomplishments and reforms established under Muhammad Ali in Egypt.

A Conclusion and a Summary on the 'Saudi-Wahhabi [First] State'

"The Saudis derive their legitimacy, ultimately, from an alliance made in the mid-eighteenth century between Mohammad bin Saud, the ruler of Diriyyah, a village close to the site of the modern city of Riyadh, and Mohammad bin Abdel-Wahab, a revivalist teacher (sheikh) who wanted to strip Islam of all wrong and superstitious practices, such as the worship of saints and the veneration of tombs, that had crept into it since the early days of the Caliphate.⁶⁴² Inspired by the sheikh, Mohammad bin

^[642] In the early era of Islam, the vast majority of Muslims, including scholars, were dedicated to abiding by the Quran and *Sunnah* and showing hostility to every type of sin and innovation. This strength and steadfastness deteriorated slowly and gradually, even though remaining strong in the early Islamic era. By

Continue next page...

Saud and later his descendants embarked on a campaign of conquest and proselytization which in the course of seventy years gave them most of the Arabian Peninsula and saw them raiding into Iraq, where they zealously destroyed Shia shrines. The family was then crushed and Diriyah destroyed in 1818 by Ibrahim Pasha, the son of the Governor of Egypt, acting on behalf of the Sultan in Constantinople. ... Through all the changes in their fortunes the Saudis remained dedicated to spreading the very pure, austere, unitarian form of Islam that was preached by Mohammad bin Abdel-Wahab. ... To a striking and surprising extent the Saudis have succeeded in creating the type of state they intended. They have done this mainly by treating Shariah law as their constitution, their criminal code and the basis of their civil code."⁶⁴³

The Second Saudi State Emerges

Soon after the Egyptian army brutally destroyed the First Saudi State, followers of the *Da`wah* of Muhammad Ibn Abdul Wahhab started resurrecting the movement. They remerged as a power to reckon with in Arabia and slowly won back territory and influence lost when Ibrahim Pasha destroyed Dir`iyah in 1818.

After Abdullah, the last Saudi Imam of the First State, was tortured and executed by Ottoman authorities, "The Saudi clan was not deterred. Abd-Allah's uncle, Turki ibn Abd-Allah (1818–34), organized troops to oust the Egyptians who had occupied the Najd. Settling in Riyadh after the destruction of Dariyah and establishing Riyadh as the Saudi capital, he harassed the Egyptian garrison to the point of mutiny, causing them to be transferred to the Hejaz."⁶⁴⁴

Further, "It was not until 1824 that the spirit of Najdi independence

the passage of time, however, divisions and innovations started to weaken the unity and religious coherence of the Islamic state. Gradually, innovations in matters of creed and acts of worship crept into Islam and replaced *Sunnah* with *bid`ah*, until by the time Muhammad Ibn Abdul Wahhab started his movement, innovation reigned supreme.

^[643] Michael Field, *Inside the Arab World*, Pg. 181-2.

^[644] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105-7.

became too strong for them to withstand and the last Egyptian garrisons were withdrawn. After this severe blow, Sa'udi power did subsequently revive from the new capital at Riyadh; their authority was reestablished in the towns and their control over the Banu Khalid and al-Hasa resumed in 1830. The way seemed clear for the Sa'udis to impose their control on Oman, via Buraimi, and in 1833 Sayyid Sa'id agreed to pay tribute to Riyadh."⁶⁴⁵

Political Organization in the Second Saudi State

"Turki protected the integrity of Saudi Wahhabi rule and warned oppressive governors that they would be dealt with severely if they forgot that the establishment of true Islamic rule was the reason for the movement, not political oppression of subject peoples.⁶⁴⁶ Successive exploitation and occupation of Arabia by foreigners had made Turki sensitive to the fact that justice alone could legitimize this conquest in the name of religion.⁶⁴⁷ Wahhabism had become a nationalistic movement, though the concept had not been articulated by its leaders."⁶⁴⁸

Comments

As Gurney's passage stated, leaders of the movement did not preach the concept of Arab nationalism. The very foundation of the message of Islam, and a source of its dynamic appeal, is that it is universal,

^[645] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 50-1.

^[646] This is true of the nature of this movement, which only sought to re-establish Islamic law and unite Muslims under the banner of the *Shari`ah*. Oppression and injustice are forbidden in Islam. The Prophet of Allah ﷺ said,

"الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ"

"Oppression will be a darkness on the Day of Resurrection" (Bukhari 2267, and, *Muslim* 4676).

^[647] More accurately, Turki, a follower of the call started by Ibn Abdul Wahhab, believed that Islam forbids injustice and sincerely acted on his faith.

^[648] G. Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 107.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

{And We have not sent you (O, Muhammad ﷺ) except as a giver of glad tidings and a warner to all humankind} (34:28).

The notion of Arab nationalism thus contradicts the Islamic Message. It is a type of sectarianism about which the Prophet ﷺ said,

" دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ "

"Leave it, because it is a detestable thing" (Bukhari, 4525, and, Muslim 4682).

Yet, even though Gurney said that the concept had not been stated by the movement's leaders, he still claimed that the movement had become nationalistic.

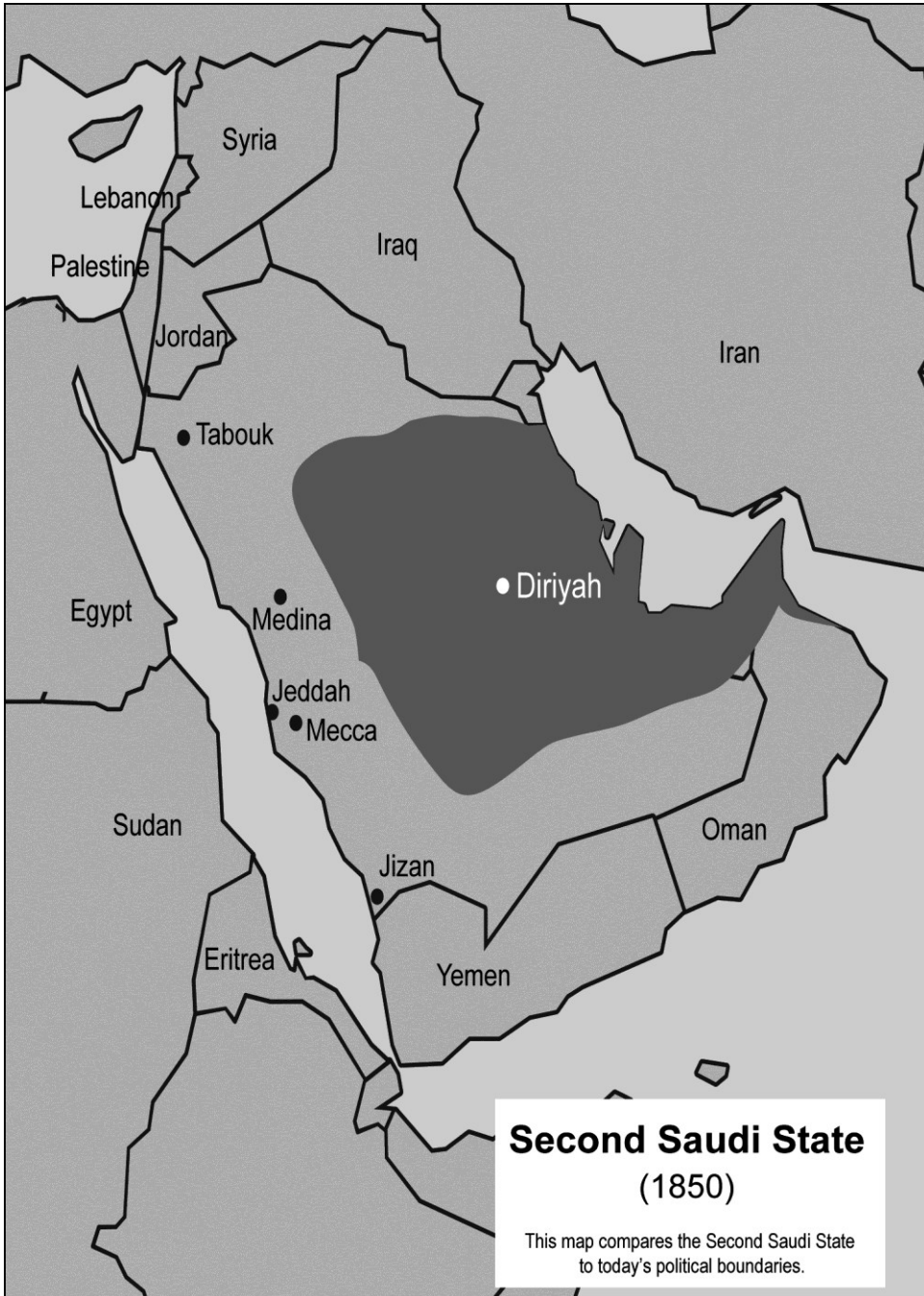
The political and social reforms mentioned above continued after Turki died, "During the second reign of Faisal ibn Turki (1843—65), the ruler concentrated mainly on internal consolidation and reorganization, although he maintained control over al-Hasa, extracted tribute from Oman, and kept up his claims to Bahrain. Nevertheless, the last chance that the Wahhabi state would assume a dominant position on the Gulf coast disappeared with his death and the subsequent dissension within the Sa'udi state."⁶⁴⁹

Accordingly, "But just when it seemed that the Wahhabi power might be fastened upon the Arabian coast of the Gulf, internal dissension weakened Sa'udi purpose and in 1837 the Egyptians returned to complete the destruction of the Wahhabi hopes."⁶⁵⁰ To do so, "A second Egyptian campaign was mounted in 1838 to deal with the re-emergence of the Al Sa'ud threat and a second Saudi leader was captured."⁶⁵¹

^[649] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 51.

^[650] Ibid.

^[651] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 123.



Chapter Five: Analysis of the Western Perspective regarding the Movement of Muhammad Ibn Abdul Wahhab

Eighteen Passages by:

1. <i>Library of Congress Country Studies</i>	Page 207
2. <i>Thomas W. Lippman</i>	Page 228
3. <i>George W. Braswell</i>	Page 237
4. <i>Ira G. Zepp</i>	Page 245
5. <i>Albert Hourani</i>	Page 251
6. <i>Willem A Bijlefeld</i>	Page 254
7. <i>Macmillan Library Reference USA</i>	Page 255
8. <i>Cambridge Encyclopedia of the Middle East and North Africa</i>	Page 256
9. <i>Alvin J. Cottrell</i>	Page 258
10. <i>Gerald De Gaury</i>	Page 260
11. <i>Philip Hitti</i>	Page 264
12. <i>Gene Gurney</i>	Page 268
13. <i>Karen Armstrong</i>	Page 270
14. <i>Michael Field</i>	Page 278
15. <i>Gerald De Gaury</i>	Page 286
16. <i>Ignaz Goldziher</i>	Page 288
17. <i>J. B. Kelly</i>	Page 302
18. <i>Macmillan Library Reference</i>	Page 318

Chapter Five: Analysis of the Western Perspective regarding the Movement of Muhammad Ibn Abdul Wahhab

In this chapter, we will introduce several passages authored by Western writers briefly describing the methodology followed by Muhammad Ibn Abdul Wahhab. Comments will be made on these passages. First, it should be noted that Westerners have written extensively on the *Da`wah* of Muhammad Ibn Abdul Wahhab, sometimes complex and often repetitive. This chapter will provide an analysis of what Western writers understand from the methodology propagated by what they call the, *Wahhabi* Mission.

In general, Western writings on Ibn Abdul Wahhab's *Da`wah* lack relevant and direct quotes from his books, correspondences or from the Quran and *Sunnah*; this is also the case with many present-day historians and writers, at an age when many of the *Da`wah's* books are readily available in various languages. This makes scientific analysis of these writings a daunting job, except where Orientalists or other writers rely on authentic resources. However, in truth, some of these writings are strikingly accurate and compare favorably even to writings on this topic by some Muslims. Also, each one of these articles has its own *essence*, and *unique errors*, even when narrating the same historical accounts, which made it imperative to discuss each of them on its own merit.

Those who read the following chapters, especially the core chapter where the methodology of Muhammad Ibn Abdul Wahhab is reported as taken from his own writings and supported by relevant evidence from the Quran and the *Sunnah* and the understanding of the Prophet's companions and the imams of Islam, will be able to examine what Ibn Abdul Wahhab wrote and be able to judge his methodology based on the evidence provided there. The reader is encouraged to compare what was

written about Muhammad Ibn Abdul Wahhab's concepts and ideas to what he himself has written.

We should also note the following:

1. Whenever we narrate Western reports on the methodology of Muhammad Ibn Abdul Wahhab, we provide evidence or refutation for their views from Ibn Abdul Wahhab's books.
2. When explaining Ibn Abdul Wahhab's movement by translating some of his correspondences, we will produce evidence to his views from the great book of Islamic creed, *Al-'Aqeedah At-Ta'hawiyyah*, by imam Abu Ja'far At-Ta'hawi (239-321/853-933), and its exemplary explanation written by imam Ibn Abi Al-'Izz Al-'Hanafi. Both of these scholars are from the *'Hanafi* School of Thought.
3. Imam Abu Ja'far At-Ta'hawi, according to his own words, reported the Islamic creed according to the great scholar of Islamic law, imam Abu Hanifah An-Nu'man (80-150/699-767) and his major students, as well as, the creed of *As-Salaf As-Sali'h*, as learned from the scholars of Islam's early generations, including the Four Imams.
4. The aim behind this method: by establishing the connection and conformity between the creed of Muhammad Ibn Abdul Wahhab and the Islamic creed as taught by the Four Imams and the early generations of Islam, we confirm the fact that Muhammad Ibn Abdul Wahhab was a true imam, a *muttabi'*, a follower of the *As-Salaf As-Sali'h*, not a *mubtadi'*, an innovator, and that what he stated as being the creed is the Islamic creed as taught by Islam's Prophet ﷺ himself.
5. If Muhammad Ibn Abdul Wahhab were to be criticized for his creed, criticism should first be directed at the Prophet of Islam ﷺ and his companions. However, this criticism, if it ever occurs, will not harm the Prophet ﷺ or his companions, since it is false.
6. Criticism of Orientalist writings contained in this book is not unfounded, for several reasons: Firstly, this book provides ample proof that Western writers and Orientalists committed many errors in their historical narratives and overall understanding of Islam, the religion of more than one-fifth of humanity. Secondly, even some Western writers admitted to the shortcoming of Orientalist writings on Islam, in general. As one Orientalist put it, regarding many

Western travelers to the Muslim world, "...they lacked knowledge in Islamic law, *Hadeeth* and Quran. Without doubt, the majority of them were unaware of differences between various legislative rulings adopted by the Four Islamic *Mathahib*."⁶⁵² Thirdly, as previously stated, each passage quoted from Western writers has its own *essence* and perspective, as well as, its own, *unique errors*, even when discussing the same topics or historical events. Thus, combining these articles in one comprehensive article will lessen the opportunity to expound on many topics pertaining to the *Da`wah* of Muhammad Ibn Abdul Wahhab and to Islam in general.

Wahhabi Theology in Islam

This balanced article on the movement and methodology of Muhammad Ibn Abdul Wahhab posted by the, *Library of Congress Country Studies*, a government agency, has been included in this book for several reasons. The first reason is to prove that it is not difficult to understand the true message of the movement started by Ibn Abdul Wahhab. Second, through this article, we will try and establish conformity between what the article refers to as being principles of the *Da`wah* of Muhammad Ibn Abdul Wahhab and relevant evidence from authentic Islamic resources, including from Ibn Abdul Wahhab's own writings.

"The political and cultural environment of contemporary Saudi Arabia has been influenced by a religious movement that began in central Arabia in the mid-eighteenth century. This movement, commonly known as the Wahhabi movement,⁶⁵³ grew out of the scholarship and preaching of Muhammad ibn Abd al Wahhab, a scholar of Islamic jurisprudence

^[652] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 105.

Nasir At-Tuwaim quoted here an Arabi translation of, Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Transl. into Arabi and commentary by Dr., Abdullah Ibn Nasir Al-Wlai`i, Pg., 102-3.

^[653] This book explains the reason why this movement was called *Wahhabi*, even though its founder and historical leaders never used or condoned this term.

who had studied in Mesopotamia⁶⁵⁴ and the Hijaz before returning to his native Najd to preach his message of Islamic reform. Muhammad ibn Abd al Wahhab was concerned with the way the people of Najd engaged in practices he⁶⁵⁵ considered polytheistic, such as praying to saints;⁶⁵⁶

^[654] Mesopotamia, is Iraq, known as Iraq since ancient times. For instance, more than fourteen centuries ago, Iraq was mentioned by name in several Prophetic statements, such as his prophecy stating that Iraq would be conquered by Muslims (*Bukhari* 1742, and, *Muslim* 2459).

^[655] Ample evidence proves that the reform movement established by Ibn Abdul Wahhab is firmly based on the Quran and *Sunnah*. Naturally, he rejected creeds and actions that contradict these two resources. Deciding which aspects of the creed are Islamic and which are polytheistic is Allah's exclusive domain. Allah revealed all this to His Messenger ﷺ who conveyed the Message in its entirety.

For example, Muslim (827) reported that the Prophet ﷺ said,

" أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ "

"Do not take gravesites as places of worship, I forbid this for you."

Yet, many Muslims did exactly the opposite of what the Prophet ﷺ ordered. They turned the [claimed] gravesites of deceased prophets, righteous people, and sometimes sinners, into places of worship. This practice was popular, and still is, among many Muslims, even though Allah said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

{It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision; And whoever disobeys Allâh and His Messenger, he has indeed strayed into plain error} (33:36).

^[656] Muhammad Ibn Abdul Wahhab said that Allah ﷻ said (*ayah* 10:106-7),

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ

اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ ﴿١٠٧﴾

{And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Dhâlimûn* (polytheists and wrongdoers). And if Allâh touches you with harm, there is none who can remove it but He.} (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed Al-Ladhi Huwa `Haqqu-Allahi `ala Al-`Abeed* (Book of Tau`heed, Which is Allah's Right on the Slaves, Pg., 27)

making pilgrimages to tombs and special mosques;⁶⁵⁷ venerating trees, caves, and stones;⁶⁵⁸ and using votive and sacrificial offerings.⁶⁵⁹ He was also concerned by what he viewed as a laxity in adhering to Islamic law and in performing religious devotions, such as indifference to the plight of widows and orphans, adultery,⁶⁶⁰ lack of attention to obligatory

⁶⁵⁷ `Hajj (pilgrimage) is only established to Allah's House, the Ka`bah in Makkah;

﴿ وَرَبَّهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

{And `Hajj to the House (Ka`bah) is a duty that humankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)} (3:97).

⁶⁵⁸ Muhammad Ibn Abdul Wahhab wrote, "Abu Waqid Al-Laithi said, 'We went with Allah's Messenger ﷺ to [the Battle of] `Hunain at a time when we were still new Muslims. The polytheists had a lote-tree which they used to remain in its vicinity and hang (Yanutuna [sing., naut, meaning, a tie]) their weapons on it (for blessings); that tree was called, *dhat anwat*. When we passed by a lote-tree we said, 'O, Messenger of Allah! Designate for us a *dhat anwat* (tree for hanging things for blessing) as they have *dhat anwat*.' Allah's Messenger ﷺ said,

" اللَّهُ أَكْبَرُ إِنَّهَا السُّنُّنُ ، فُلْتُمْ - وَالَّذِي نَفْسِي بِيَدِهِ - كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ﴿ أَجْعَلْ لَنَا
إِنهَآ كَمَا لَهُمْ ءِالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴾ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ "

'Allah is the Great! It is the Sunan (following other people's traditions). By He in Whose Hands is my life, you said what the Children of Israel said to Musa {Make for us gods as they have gods; He said: "Verily, you are a people who know not (the Greatness of Allâh)" } (ayah 7:138). You will follow the Sunan (ways) of those who were before you." (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 20-1; this authentic `Hasan `Hadeeth is found in, Al-Albani, *Takhreej Kitab As-Sunnah* 76)

⁶⁵⁹ Ibn Abdul Wahhab wrote, "Ali [Ibn Abi Talib, the Prophet's cousin] ﷺ said, 'Allah's Messenger ﷺ told me four words (sentences; this is the first one),

" لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ "

'Whoever offers a sacrifice for other than Allah, then may Allah curse him" (Muslim 3657) (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 23).

⁶⁶⁰ About orphans and the poor in general, Allah ﷻ said,

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ ﴾

Continue next page...

prayers,⁶⁶¹ and failure to allocate shares of inheritance fairly to women.⁶⁶² When Muhammad ibn Abd al Wahhab began to preach against these breaches of Islamic laws, he characterized customary practices as jahiliya, the same term used to describe the ignorance of Arabians before the Prophet.⁶⁶³ Initially, his preaching encountered opposition, but he

{Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor)} (4:36).

Further, Allah ﷻ declared adultery as a *Fahishah*, a great sin,

﴿ وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴾

{And come not near to unlawful sex; Verily, it is a *Fâhishah*, and an evil way} (17:32).

We should note that Abdullah Ibn Muhammad Ibn Abdul Wahhab wrote, "We believe that those who commit major sins, such as unjustly killing other Muslims, committing adultery, or consuming alcohol, even if these offenses are repeatedly committed, do not depart the fold of Islam on account of committing these sins" (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 76).

⁶⁶¹ Allah ﷻ said about prayer,

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ۗ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴾

{So woe unto those performers of *Salât* (prayers); Those who delay their *Salât* (prayer from their stated fixed times)} (107:4-5).

⁶⁶² Defending the Islamic rights Allah granted women is among the forgotten qualities of the imam of *Sunnah*, imam Muhammad Ibn Abdul Wahhab, "...[he] defended the right of women to their inheritance" (Dr, Natana DeLong Bas, Chapter six, "Women and Wahhabis: In Defense of Women's Rights", Pg., 74).

Further, Allah ﷻ said in the Quran,

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴾

{There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share} (4:7).

⁶⁶³ The Pre-Islamic Era of Polytheism and Ignorance is called, *Jahiliyyah*; it was called as such because of certain practices and creeds, which remain acts and creeds of *Jahiliyyah* no matter the time-frame they are practiced in. In, *Masa-il Al-Jahiliyyah*, Muhammad Ibn Abdul Wahhab listed one hundred and thirty aspects of *Jahiliyyah* practiced by non-Muslims, whether pagans or from among the People of the Scriptures, that the Prophet ﷺ defied and contradicted. Ibn Abdul

Continue next page...

eventually came under the protection of a local chieftain named Muhammad ibn Saud, with whom he formed an alliance. The endurance of the Wahhabi movement's influence may be attributed to the close association between the founder of the movement and the politically powerful Al Saud, in southern Najd.⁶⁶⁴ This association between the Al Saud and the Al ash Shaykh, as Muhammad ibn Abd al Wahhab and his descendants came to be known, effectively converted political loyalty into a religious obligation. According to Muhammad ibn Abd al Wahhab's teachings, a Muslim must present a bayah, or oath of allegiance, to a Muslim ruler during his lifetime to ensure his redemption after death.⁶⁶⁵ The ruler, conversely, is owed unquestioned allegiance from his people so long as he leads the community according to the laws of God.⁶⁶⁶ The

Wahhab stated that Muslims need to know these aspects, because by knowing evil, one comes to know its righteous opposite as has been discussed in this book. (Ibn Abdul Wahhab, *Masa-il Al-Jahiliyyah*, [Majmu'at At-Tau'heed, Pg., 47-55]).

^[664] More accurately, the *Da`wah* gained widespread support due to the greatness of the Islamic creed which Muhammad Ibn Abdul Wahhab sought to resurrect, with the help and support of Muhammad Ibn Sa`ud.

^[665] On the necessity of giving an oath of allegiance to a Muslim Ruler: Muslim (3441) reported that Allah's Prophet ﷺ said,

" مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً "

"He who dies without an oath of allegiance tying his neck, dies a Jahiliyyah death."

^[666] This is because Allah's Messenger ﷺ said,

" إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ "

"Obedience is only given in matters that pertain to *Ma`ruf* (what conforms to Allah's obedience)" (Bukhari 6612, and, Muslim 3425; *Tafsir ibn Kathir*, Vol. 1, Pg., 689).

This Islamic legislation contrasts sharply to Christian and Jewish practices regarding their leaders and members of the clergy. Muhammad Ibn Abdul Wahhab wrote that `Adi Ibn `Hatim ؓ said that he heard Allah's Prophet ﷺ recite this *ayah* [(9:31) about Jews and Christians],

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ﴾

{They took their rabbis and their monks to be their lords besides Allâh}.

`Adi said, "I said to the Prophet, 'We (Christians) did not worship them (monks).' The Prophet ﷺ said,

Continue next page...

whole purpose of the Muslim community is to become the living embodiment of God's laws, and it is the responsibility of the legitimate ruler to ensure that people know God's laws and live in conformity to them.⁶⁶⁷ Muhammad ibn Saud turned his capital, Ad Diriyah, into a center for the study of religion under the guidance of Muhammad ibn Abd al Wahhab and sent missionaries to teach the reformed religion throughout the peninsula, the gulf, and into Syria and Mesopotamia.⁶⁶⁸ Together they began a jihad against the backsliding Muslims of the peninsula.⁶⁶⁹ Under the banner of religion and preaching the unity of God

" أَلَيْسَ يُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَتُحَرِّمُونَهُ وَيُحِلُّونَ مَا حَرَّمَ اللَّهُ فَتُحِلُّونَهُ؟ "

'Do they not disallow what Allah allowed, and you obey them in that, and allow what Allah disallowed, and you obey them in that?'

I said, 'Yes.' The Prophet ﷺ said,

" فَتِلْكَ عِبَادَتُهُمْ "

'This is worshipping them.'" (Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 70)

Ibn Abdul Wahhab then stated that imams Ahmad and At-Tirmidhi collected this `Hadeeth, which at-Tirmidhi graded authentic from the `Hasan (acceptable) grade (Also Al-Albani graded this `Hadeeth [with slightly different words] as `Hasan in, *Sahih At-Tirmidhi* 2471, and, *Silsilat Al-A`hadeeth As-Sahihah* 3293).

Silsilat Al-A`hadeeth As-Sahihah: a major contemporary collection of authentic *Hadeeths* containing thousands of narrations collected by imam Al-Albani from major `Hadeeth resources over the span of several decades.

^[667] The Prophet ﷺ firmly and sincerely established and implemented Islamic law, including the penal code, no matter who the offender was. He once said,

" إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَأَيُّمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا "

"What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict [Allah's] legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad, stole I would cut off her hand!" (Bukhari 3216, and, *Muslim* 3192)

^[668] Thus, the *Da`wah* started peacefully, not with aggression or violence.

^[669] Ibn Abdul Wahhab and Ibn Sa`ud spent great efforts sending messages to various rulers and teachers in the Muslim world calling them to abide by Islamic creed and law and explaining to them *Salafi* Methodology. However, these

Continue next page...

and obedience to the just Muslim ruler, the Al Saud by 1803 had expanded their dominion across the peninsula from Mecca to Bahrain, installing teachers, schools, and the apparatus of state power. So successful was the alliance between the Al ash Shaykh and the Al Saud that even after the Ottoman sultan⁶⁷⁰ had crushed Wahhabi political authority and had destroyed the Wahhabi capital of Ad Diriyah in 1818, the reformed religion remained firmly planted in the settled districts of southern Najd and of Jabal Shammar in the north.⁶⁷¹ ... Central to Muhammad ibn Abd al Wahhab's message was the essential oneness of God (tawhid).⁶⁷² The movement is therefore known by its adherents as *ad dawa lil tawhid* (the call to unity), and those who follow the call are known as *ahl at tawhid* (the people of unity) or *Muwahhidun*

efforts were met by ridicule and rejection, and later on, outright aggression. The teacher and his supporters were forced to defend themselves and remove the stubborn barriers that stood between them and reaching Muslims with their reformist movement. Ibn Baz described the response the teacher's reformist movement received, by saying, "Many scholars in Najd, Makkah and Madinah accepted Ibn Abdul Wahhab's *Da`wah* and wrote to him expressing their agreement. Others defied, slandered and chastised him and discouraged the people from following him." (Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 26-7)

^[670] The Ottoman Caliphate was weak during that time and its leaders had to tempt Muhammad Ali Pasha to fight the so-called *Wahhabis* on their behalf, for a price. It was the brutal army of Muhammad Ali, trained by French officers, that ferociously destroyed the First Saudi State, razing Dir`iyah to the ground.

^[671] Ibn Abdul Wahhab's *Da`wah* was thus widely, freely accepted, not by force.

^[672] Ibn Abdul Wahhab wrote, "Mu`adh Ibn Jabal ؓ said, 'While I was riding behind the Prophet on a donkey as a companion rider, he ؓ said to me,

" يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ "

'O, Mu`adh! Do you know what Allah's right on the slaves is and what the slaves' right on Allah is?' I replied, 'Allah and His Messenger know better.' He said,

" حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا "

'Allah's right on His slaves is that they should worship Him and not associate anything with Him (in worship; to practice *Tau`heed*). The right of (Allah's) slaves on Allah is that He will not torment those who do not associate anything [or anyone] with Him in worship.'" (Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 3-4; Ibn Abdul Wahhab said that this *Hadeeth* is found in the Two *Sahihs* [Bukhari 2644, and, Muslim 44])

(unitarians). The word Wahhabi was originally used derogatorily by opponents, but has today become commonplace and is even used by some Najdi scholars of the movement.⁶⁷³ Muhammad ibn Abd al Wahhab's emphasis on the oneness of God was asserted in contradistinction to shirk, or polytheism, defined as the act of associating any person or object with powers that should be attributed only to God.⁶⁷⁴ He condemned specific acts that he viewed as leading to shirk, such as votive offerings,⁶⁷⁵ praying at saints' tombs and at graves,⁶⁷⁶ and any

^[673] only because it has become popular among commoners

^[674] *Shirk* involves aspects of worship, invocation and obedience.

Ibn Abdul Wahhab mentioned one of Allah's Statements (4:36) which asserts that all acts of worship are dedicated to Allah Alone, without partners to Him.

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ ﴾

{*And worship Allâh and join none with Him (in worship)*} (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 3).

^[675] Ibn Abdul Wahhab mentioned Allah's Statements 6:162-3, and, 76:7,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۚ ﴾

{*Say (O, Muhammad ﷺ): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (all that exists); He has no partner"*};

﴿ يُوفُونَ بِالنَّذْرِ ﴾

{*They (the Pious are those who) fulfill (their) vows*}.

Ibn Abdul Wahhab remarked, "Since vowing is an act of worship (or piety) performed for Allah, then directing it at other than Allah constitutes *Shirk* (polytheism)." (Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 23 & 26, respectively)

^[676] Muhammad Ibn Abdul Wahhab mentioned a *Hadeeth* collected by Muslim (827), who reported that Jundub Ibn Abdullah said that he heard Allah's Messenger ﷺ say five days before he died,

" أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ ۚ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ ۚ إِنَّي أَنهَأَكُم عَنْ ذَلِكَ "

"Those who came before you used to turn the graves of their prophets and righteous people into places of worship. You (Muslims), do not turn graves into places of worship, I forbid this for you."

Continue next page...

prayer ritual in which the suppliant appeals to a third party for intercession with God.⁶⁷⁷ Particularly objectionable were certain religious festivals, including celebrations of the Prophet's birthday,⁶⁷⁸ Shia

Sadly, it appears that some Muslims heard this Prophetic statement like this, "Turn graves into places of worship. I order you to do so!"

Also, Imam Muslim (1614) narrated that Abu Marthad Al-Ghanawi ؓ said that Allah's Messenger ﷺ said,

" لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا "

"Do not pray towards graves or sit on them."

¹⁶⁷⁷ Muhammad Ibn Abdul Wahhab mentioned this *ayah*,

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

{Who is he that can intercede with Him except with His Permission?} (2:255) (Muhammad Ibn Abdul Wahhab, *Kitab at-Tau`heed*, Pg., 35)

Thus, *shafa`ah* is requested from He Who Owns it, the only One Who can grant it to whomever He wills.

¹⁶⁷⁸ Judge Ahmad Ibn Hajar Al-Butami said that many scholars before Muhammad Ibn Abdul Wahhab wrote at length outlawing celebrating the Prophet's birthday and other types of innovation. The scholars include Ash-Shatibi, At-Tartushi and Ibn Wadh-dha`h. (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 60).

Judge Al-Butami also said, "Shaikh Muhammad Ibn Abdul Wahhab rejected *bid`ah* and various innovations in minor rulings of the law, such as celebrating the Prophet's birthday. ... He also rejected innovated *Sufi* methods (practices and ideas)." (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 59-60)

Further, Shaikh Abdul `Aziz Ibn Baz said that "Many scholars stated their rejection of *maulid* (celebrating birthdays) and warned against such celebrations. ... The rule states that when people have disputes, they should refer them to Allah's Book (the Quran) and the *Sunnah* of His Messenger, Muhammad ﷺ. We referred the matter of celebrating birthdays to Allah's Book, as we were instructed, and found that it ordained obedience to the Messenger ﷺ in whatever he was sent with, and warned against committing what he has prohibited. Allah's Book also stated that Allah has completed this religion for this *ummah*. Indeed, this type of celebration is not among what the Prophet ﷺ was sent with." (Ibn Baz, *At-Ta`htheer Mina-l-Bida` (Warning Against Innovations)*, Pg., 4-5)

It should be noted that the first to introduce the innovation of celebrating the Prophet's birthday were the deviant *Shiite Fatimi` (Ubaiddi)*, *Batini* (mystical) dynasty in Egypt, centuries after the first generation of Islam had passed. The

Continue next page...

mourning ceremonies,⁶⁷⁹ and Sufi mysticism. Consequently, the Wahhabis forbid grave markers or tombs in burial sites and the building of any shrines that could become a locus of shirk. The extensive condemnation of shirk is seen in the movement's iconoclasm, which persisted into the twentieth century, most notably with the conquest of At Taif in the Hijaz. A century earlier, in 1802, Wahhabi fighters raided and damaged one of the most sacred Shia shrines, the tomb of Husayn, the son of Imam Ali and grandson of the Prophet, at Karbala in Iraq.⁶⁸⁰ In 1804 the Wahhabis destroyed tombs in the cemetery of the holy men in Medina, which was a locus for votive offerings and prayers to the saints. Following the legal school of Ahmad ibn Hanbal,⁶⁸¹ Wahhabi ulama

Prophet's companions had far superior and genuine love for him than anyone else who came after them, yet, they did not celebrate his birthday, even though they knew of the Christian practice of celebrating birthdays; Allah ﷻ said,

﴿ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

{(And) if you differ in anything amongst yourselves, refer it to Allâh (His Quran) and to His Messenger (his Sunnah), if you believe in Allâh and the Last Day} (4:59).

Further, Allah ﷻ said,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا ﴾

{This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion} (5:3).

^[679] Shiite mourning practices include various types of innovations and defiance of Islamic law such as smacking cheeks, beating chests, wailing and beating themselves with ropes that end with sharp metal knives, or with swords. Such bizarre, un-Islamic practices have stained the beauty of Islam and made it into fanatical behavior towards the dead not condoned by the majority of Muslims.

For details on the legal manners concerning burials and treatment of the deceased, refer to the fourth volume of the English translation of: Ibn Al-Qayyim, *Zad-ul Ma`ad fi Hadyi Khairi Al-`Ibad*, Transl. Jalal Abualrub.

^[680] The exact location of where the body or the severed head of `Husain Ibn Ali were buried is not historically known, except that his body was buried in Karbala and his head in Madinah (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 27, Pg., 491).

^[681] All respected scholars of Islam, including the Four Imams, stated that if there is an authentic narration collected from the Prophet ﷺ then their *madhhab* is that which conforms to the `Hadeeth (Al-Albani, *Sifat Salat An-Naby (Description of the Prophet's Prayer)*, the Introduction)

accept the authority only of the Quran and sunna.⁶⁸² The Wahhabi ulama reject reinterpretation of Quran and sunna in regard to issues clearly settled by the early jurists. By rejecting the validity of reinterpretation, Wahhabi doctrine is at odds with the Muslim reformation movement of the late nineteenth and twentieth centuries. This movement seeks to reinterpret parts of the Quran and sunna to conform with standards set by the West, most notably standards relating to gender relations, family law, and participatory democracy. However, ample scope for reinterpretation remains for Wahhabi jurists in areas not decided by the early jurists. ... The Wahhabi movement in Najd was unique in two respects: first, the ulama of Najd interpreted the Quran and sunna very literally and often with a view toward reinforcing parochial Najdi practices;⁶⁸³ second, the political and religious leadership exercised its collective political will to enforce conformity in behavior. Muhammad ibn Abd al Wahhab asserted that there were three objectives for Islamic government and society; these objectives have been reaffirmed over the succeeding two centuries in missionary literature, sermons, fatwa rulings, and in Wahhabi explications of religious doctrine. According to Muhammad ibn Abd al Wahhab the objectives were 'to believe in Allah, enjoin good behavior, and forbid wrongdoing.'⁶⁸⁴ ... The literal

[682] Shaikh Muhammad Ibn Abdul Wahhab refuted the claim that he only accepted the authority of the Quran and *Sunnah*, when he said, "I call on my opponents to one of these: either the Book of Allah (Quran), the *Sunnah* of the Messenger of Allah ﷺ, or, the *ijma`* (Consensus) of People of Knowledge..." (Husain Ibn Ghannam, *Tarikh Najd*, Vol., 2, Pg., 25)

[683] There are no practical or specific examples being offered here as to what is essentially a Najdi practice, rather than a *Sunnah* practice.

[684] Believing in Allah, enjoining righteousness and forbidding evil are mentioned in the Quran in the description of the *ummah* (nation) of Muhammad ﷺ,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

{You (true believers in Islâmic Monotheism; real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma`rûf* (all that Islâm has ordained) and forbid *Al-Munkar* (all that Islâm has forbidden), and you believe in *Allâh*} (3:110).

This *ayah* combined the three qualities Ibn Abdul Wahhab emphasized in his *Da`wah*. This is another indication that the *Da`wah* of Ibn Abdul Wahhab was only a resurrection of the Islamic Message contained in the Quran and *Sunnah*.

interpretations of what constitutes right behavior according to the Quran and hadith have given the Wahhabis the sobriquet of 'Muslim Calvinists.' To the Wahhabis, for example, performance of prayer that is punctual, ritually correct, and communally performed not only is urged but publicly required of men. Consumption of wine is forbidden to the believer because wine is literally forbidden in the Quran.⁶⁸⁵ Under the Wahhabis, however, the ban extended to all intoxicating drinks⁶⁸⁶ and other stimulants, including tobacco.⁶⁸⁷ Modest dress is prescribed for both men and women in accordance with the Quran,⁶⁸⁸ but the Wahhabis specify the type of clothing that should be worn, especially by women,⁶⁸⁹

⁶⁸⁵ Chapter 5 in the Quran, *ayat* 90-91, prohibit intoxicants in the strongest terms.

⁶⁸⁶ The so-called *Wahhabis* only implemented the Prophet's clear statements regarding intoxicants, such as this statement,

"كُلُّ مُسْكِرٍ حَرَامٌ"

"All [drinks] that produce intoxication are Haram (forbidden to drink)" (Bukhari 5659, and, Muslim 3729).

This ruling has been upheld by all Muslim scholars from the Prophet's time, passing through the Four Imams, until the present. Assigning this prohibition to only the, 'Wahhabi Movement,' is not accurate, to say the least. Even now, when Muslim societies are experiencing a flourishing of alien ideologies and public sinning, drinking intoxicants is still considered a shameful, rejected act.

⁶⁸⁷ because of its many health and social ills

⁶⁸⁸ This exposes an often repeated fallacy in the West that Islam restricts the freedom of women, especially with regards to the clothes they are allowed to wear. Here, the authors of the article above affirm the fact that there is a code of dress for *both men and women*. Thus, in the future, those suffering from the chronic disease of attacking Islam should consider adding this fact to their list of things because of which they attack Islam; Islam restricts the freedom of men and women with regards to the clothes they are allowed to wear.

⁶⁸⁹ The specifics of the code of dress for Muslim men and women are almost exclusively found in the Prophetic *Sunnah*. For instance, Allah ﷻ said,

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ﴾

{O, Prophet! Tell your wives, your daughters and the women of the believers to draw their cloaks all over their bodies.} (33:59)

The *Sunnah* explained these rulings. For instance, Islam prohibits extravagance and arrogance, even in the way one, regardless of gender, dresses. Imams At-

Continue next page...

and forbid the wearing of silk and gold,⁶⁹⁰ although the latter ban has been enforced only sporadically. Music and dancing have also been

Tirmidhi (1653), Abu Dawud (3590), An-Nasai (5241), and Ahmad Ibn `Hanbal (4926) narrated that Allah's Prophet ﷺ said,

" مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ أَمْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ "

"He who drags his garment behind him (lets it reach below the ankles) in arrogance, Allah will not look at him on the Day of Resurrection."

Umm Salamah رضي الله عنها asked, "What should women do with the end part of their garments?" He ﷺ said,

" يُرْجِحِينَ شِبْرًا "

"Let them lengthen it by a hand-span (i.e., below the ankles)."

She said, "Then their feet will show." He ﷺ said,

" فَيُرْجِحِينَ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ "

"Then they lengthen it by a cubit, no more." (At-Tirmidhi graded this `Hadeeth as authentic, from the `Hasan, Sahih grade; Al-Albani also graded it as Sahih in his books, Sahih At-Tirmidhi 1415, and, Jilbab Al-Mar-ah Al-Muslimah 80).

Umm Salamah, a true faithful believer, did not wish for her feet to be uncovered while she walked. Further, the Sunnah explained that the `Hadeeths above about clothes not reaching over or below the ankles pertain to men only.

[690] Imams Bukhari (5204) and Muslim (3848) narrated that Al-Baraa Ibn `Azib said that Allah's Prophet ﷺ forbade seven things: wearing gold rings, drinking in silver (utensils), using Mayathir (silken carpets placed on saddles), wearing Al-Qissi (a silken cloth), wearing silk, Dibaj or Istabraq (two kinds of silk).

Again, this is an established ruling in the Sunnah, not a new practice founded by the Da`wah of Ibn Abdul Wahhab. The Prophet ﷺ saw a gold ring on a man's finger and he removed it and threw it on the ground, saying,

" يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ "

"One of you would take a fiery stone and place it in his hand!"

After the Prophet ﷺ left, that man was told to pick up his ring and benefit from it (such as by selling it), but he said, "No. By Allah! I will never take it, after the Messenger of Allah ﷺ discarded it on the ground." Muslim (3897)

Ibn Abdul Wahhab sought was to help produce the kind of man like this Prophet's companion, whose main mission in this life was total obedience to Allah ﷻ and His Messenger ﷺ.

forbidden by the Wahhabis at times,⁶⁹¹ as have loud laughter⁶⁹² and demonstrative weeping, particularly at funerals.⁶⁹³ The Wahhabi emphasis on conformity makes of external appearance and behavior a visible expression of inward faith. Therefore, whether one conforms in dress, in prayer, or in a host of other activities becomes a public statement of whether one is a true Muslim. Because adherence to the true faith is demonstrable in tangible ways, the Muslim community can visibly judge the quality of a person's faith by observing that person's actions. In this sense, public opinion becomes a regulator of individual behavior.⁶⁹⁴

^[691] However, no historical references, records, or proof of any kind are offered here for the sporadic enforcement of the Islamic law regarding wearing silk and gold and playing or listening to music.

^[692] What is disliked in Islam is excessive laughter. Aishah, the daughter of, Abu Bakr, the Prophet's honorable wife (d. 58/678), said, "I never saw Allah's Prophet ﷺ laughing loudly enough to enable me to see his uvula; he used to smile only" (Bukhari 4454, and, Muslim 1497).

^[693] Bukhari (3258) and Muslim (148) reported that Allah's Messenger ﷺ said,

" لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ "

"Whoever slaps cheeks, tears clothes and follows the tradition of the Days of Ignorance (Jahiliyyah) is not from us."

Also, Muslim (1550) reported that Allah's Messenger ﷺ said,

" النَّائِحَةُ إِذَا لَمْ تَتُوبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانَ وَدِرْعٌ مِنْ جَرَبٍ "

"If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mangle."

^[694] This is why the *Sunnah* discourages men from traveling alone, or in groups of two. Among the benefits that may be gained from this commandment, is that a group of three or more might serve as a constant reminder of what is expected of a Muslim in terms of behavior and conduct. Thus, Muslims, who might feel temptations affecting their behavior and strength of faith, will at least be shy to sin in the presence of their company. A *Hadeeth* states,

" الرَّكْبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ "

"One rider is a Shaytan (devil); two riders are two Shaytans, and three are a party (or a group)" (Malik, 1548, Ahmad 6460, Abu Dawud 2240, and, At-Tirmidhi 1597. Imam Ibn Hajar Al-`Asqalani (d. 852/1448) graded this *Hadeeth* as authentic, from the *Hasan* (acceptable) grade; he said that imams Ibn Khuzaimah and Al-`Hakim

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Therefore, within the Wahhabi community, which is striving to be the collective embodiment of God's laws, it is the responsibility of each Muslim to look after the behavior of his neighbor and to admonish him if he goes astray.⁶⁹⁵ To ensure that the community of the faithful will 'enjoin what is right and forbid what is wrong,'⁶⁹⁶ morals enforcers known as *mutawwiin* (literally, 'those who volunteer or obey'⁶⁹⁷) have been integral

graded it as *Sahih* (authentic; higher than *Hasan*); Al-`Asqalani added that imam At-Tabari said that this ruling is discouragement and an advice, especially if one has a weak heart and easily succumbs to evil thoughts [Ibn Hajar Al-`Asqalani, *Fat'h Al-Bari Shar'h Sahih Al-Bukhari*, on his explanation on Al-Bukhari's chapter on allowing two persons to travel alone]. Al-Albani stated that this *Hadeeth* is authentic, from the *Hasan* (acceptable) grade in, *Sahih Sunan Abi Dawud* 2271).

⁶⁹⁵ Muslims are ordered to firmly abide by the Quran and *Sunnah* and encouraged to sincerely advise each other, not only against sin, but also about personal choices. Tamim Ad-Dari narrated that the Prophet ﷺ said,

" الدِّينُ النَّصِيحَةُ " قُلْنَا: لِمَنْ؟ قَالَ: " لِلَّهِ وَكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ "

"Religion is *Naseehah* (advice, sincerity)." Tamim said, "We said, 'For whom?' He replied, 'For Allah, His Book, His Messenger, Muslim leaders and Muslims in general.'" (*Muslim* 82)

Naseehah with regards to Allah, His Book and His Messenger, pertains to obeying them and abiding by the commandments; *Naseehah* for Muslim leaders pertains to obeying and advising them; *Naseehah* for Muslims in general, pertains to advising them and being sincere with them.

⁶⁹⁶ At-Tirmidhi (2095) and Ahmad (22212) reported the Prophet's warning against abandoning the obligation of enjoining good and forbidding evil,

" وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ "

"By He in Whose Hand is my life! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him and then you will invoke Him but it will not be accepted from you" (An-Nawawi, *Riyadh As-Saliheen*, *Hadeeth* commentary by Al-Albani, No., 198).

⁶⁹⁷ Even today, whoever is perceived to be obedient to the rulings of Islam is often called, *mutawwa`un*. Comparably, we should assert the fact that the *mutawwa`un* serve in a similar capacity to vice squads in Western countries. Yet, even though they are the moral police entrusted with enforcing Islamic law, the *mutawwa`un* are criticized for upholding Islamic morality, and naturally, are

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to the Wahhabi movement since its inception. Mutawwiin have served as missionaries, as enforcers of public morals, and as 'public ministers of the religion' who preach in the Friday mosque. Pursuing their duties in Jiddah in 1806, the mutawwiin were observed to be 'constables for the punctuality of prayers ... with an enormous staff in their hand, [who] were ordered to shout, to scold and to drag people by the shoulders to force them to take part in public prayers, five times a day.' In addition to enforcing male attendance at public prayer, the mutawwiin also have been responsible for supervising the closing of shops at prayer time,⁶⁹⁸ for looking out for infractions of public morality such as playing music, smoking, drinking alcohol, having hair that is too long (men) or uncovered (women), and dressing immodestly.^{699/700}

accused of being harsh and backward. The reader, even if not Muslim, should by now have realized the double standard being used against Muslims and Islam. No matter what Muslims do, it is criticized, and whatever part of Islamic law Muslims try to resurrect, they are being hindered from doing so.

⁶⁹⁸ Allah ﷻ said,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾

{O, you who believe (Muslims)! When the call is proclaimed for the Salâh (prayer) on Friday (Jumu'ah Prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salâh (prayer)] and leave off business (and every other thing). That is better for you if you did but know!} (62:9)

⁶⁹⁹ Islam forbids men and women from imitating the opposite sex, such as the way they dress. Imam Bukhari reported that Abdullah Ibn `Abbas said, "The Messenger of Allah ﷻ cursed those among men who imitate women and those among women who imitate men" (Bukhari 5435). Islam also forbids Muslims from imitating non-Muslims in their religious, nationalistic and/or cultural activities and ceremonies, to preserve their unique Islamic identity,

" لَيْسَ مِنَّا مَنْ تَشَبَهَ بغيرِنَا "

"Whoever imitates a people other than us, is not one of us" (At-Tirmidhi 2619; Al-Albani graded this `Hadeeth as authentic, from the grade `Hasan (acceptable) in, Sahih Sunan At-Tirmidhi 2168).

⁷⁰⁰ Library of Congress Country Studies.

Comments

It should be noted that after the destruction of the Second Saudi State, the *Sharif* of Makkah at that time, Aun Ar-Rafeeq,⁷⁰¹ encouraged by some scholars of Makkah and under directions from Shaikh Ahmad Ibn `Esa, continued in the destruction of shrines built on graves.⁷⁰² This is a clear refutation of the fallacy that only followers of Muhammad Ibn Abdul Wahhab were responsible for destroying shrines and monuments built around graves. This also indicates the wide support of the principals of Ibn Abdul Wahhab's *Da`wah* regarding rejection of venerating the deceased and building memorials around their graves.

The two imams, Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud, and their successors, stressed the significance of seeking religious knowledge. Because of their blessed efforts, a virtual renaissance started in Arabia among people, who beforehand, only knew violence and ignorance for generations. That area produced, and still produces to this very day, noted scholars and teachers of religious knowledge who have enriched the already impressive Muslim library with numerous books and writings on Islamic law and creed. However, this awakening and literary renaissance did not only concentrate on religious knowledge, but also touched other areas of useful knowledge pertaining to science, engineering and technology.

In addition, both types of knowledge, religious and scientific, are required in the Muslim *ummah*. Allah ﷻ said,

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

{Allâh will exalt in degree those of you who believe and those who have been granted knowledge} (58:11).

Further, Allah's Messenger, peace be on him, said,

" وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ "

^[701] may Allah grant him His Mercy for his accomplishments

^[702] Dr. Muhammad Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 27.

“Whoever ensues on a path seeking knowledge, Allah will make easy for him a path to Paradise” (Muslim 4867).

Imam Al-Qurtubi, Abu Abdullah, Muhammad Ibn Ahmad (d. 671/1272) said that knowledge is two types, a *Fardh `Ain* (mandatory on every Muslim to seek), such as learning the prayer, *Zakat*, the fast, and so forth. The second is a *Fardh Kifayah* and includes learning aspects of Islamic law, securing people’s rights (such as law enforcement) and solving disputes, for example;⁷⁰³ this is required from at least some Muslims.⁷⁰⁴

Islamic texts make seeking knowledge, especially religious knowledge, a high Islamic priority and promise better position with Allah, if Muslims abide by them. This is far more encouraging than the mere lure of wealth and better social standing that is the basic reason behind most people seeking knowledge. Unfortunately, these texts also expose the utter defiance of Allah’s law that many Muslims fell into. They indeed have fallen behind in religious knowledge, even though it is a religious obligation, and in science, industry and technology.

As for the fact that the “Wahhabi doctrine is at odds with the Muslim reformation movement of the late nineteenth and twentieth centuries,” it is because the *Da`wah* of Ibn Abdul Wahhab rightfully requires Muslims to abide by the letter of Quranic and Prophetic statements, according to the understanding of the early generations of Islam. Therefore, they do not allow *ijtihad* where there is a clear religious text.⁷⁰⁵

In his famous book on *Usual Al-Fiqh* (Islamic Jurisprudence) titled, *Al-Mustasfa fi `Ilm Al-Usul*, Shaikh Abu `Hamid, Muhammad Ibn Muhammad Al-Ghazzali (450-505/1058-1111) stated that there is a consensus (*ijma`*) on rejecting *ijtihad* where there is a text [from the quran and/or *Sunnah*]. Al-Ghazzali agreed with this ruling and defended it with various proofs. This statement, by Al-Ghazzali, is uniquely significant, since he is portrayed by some Orientalists, such as Ignaz Goldziher, as being, “...the last ecclesiastic authority in Islam ... who had found the formula for reconciling ritualism, rationalism, dogmatism, and

^[703] as well as, medicine, engineering , teaching, and so forth

^[704] Abu Abdullah Al-Qurtubi, *Tafsir Al-Qurtubi*, Vol., 8, Pg., 295.

^[705] A Jurisprudence rule states, ‘There is no *ijtihad* where there is a text.’

mysticism, and whose system had since become the common property of orthodox-Sunni Islam." Goldziher might have changed his comment had he known that Ghazzali himself, just like Ibn Taimiyyah and Ibn Abdul Wahhab, upheld the text above *ijtihad* and personal interpretation.

Abu Al-Waleed, Sulaiman Ibn Khalaf Al-Baji Al-Andalusi (403-474/1012-1081), said in the second volume of his book, *Al-Muntaqa Shar'h Al-Muwatta*, which explains imam Malik's *Muwatta* collection of *Hadeeth*, that the ruling concerning *ijtihad* is that where there is a text, the text takes precedence, unless *ijtihad* conforms to the text.

As for new situations and instances that do not have a clear ruling in the Quran and *Sunnah*, *ijtihad* is legislated [and this is the stance taken by Muhammad Ibn Abdul Wahhab]; *ijtihad* is formed by those well-acquainted with Quranic and Prophetic texts and are scientifically able and qualified to perform *ijtihad*. Abdullah, the son of, Muhammad Ibn Abdul Wahhab said, "There is no objection against performing *ijtihad* regarding some matters."⁷⁰⁶

In contrast, the Islamic modernization movement of the twentieth century sought to perform *ijtihad* where there is a clear text. This method requires distorting the meaning of the texts to appease Western societies that have become materialistic and thus pretend to be unreligious.

For instance, "Jamal al-Din al-Afghani (1839—97) and Muhammad 'Abduh (1849—1905) were the founders of Islamic Modernism. Both wished to reform and revitalize Islam, in order to enable the Muslims to stand up effectively to the challenge of Europe. Afghani considered that the most effective method of doing this was to incorporate European ideas of the nation into a new vision of the Islamic *umma*, while 'Abduh's main concern was to promote a progressive interpretation of the *shari'a* by stressing individual interpretation based on reason, an approach which enables Muslims to accept all modern science and technology as being part of God's revelation."⁷⁰⁷

^[706] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 73.]

^[707] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 81-2.

This should be noted: there is not a single Quranic *ayah* or Prophetic statement that contradicts a universally established scientific fact (i.e., not a theory).

However, these 'modernization movements' neither appeased the West, nor held fast to Islamic decrees,

﴿ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ ﴾

{Never will the Jews nor the Christians be pleased with you (O, Muhammad ﷺ) until you follow their religion} (2:120).

Followers of Muhammad Ibn Abdul Wahhab affirmed the necessity of attending congregational prayer. This conforms to the *Sunnah*. Imam Bukhari (595) reported this Prophetic *Hadeeth*, regarding obligatory prayer, which he ﷺ always held in congregation, even during battle,⁷⁰⁸

" صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "

"Pray as you have seen me pray."

Further, Abu Hurairah (d. 58/678) reported, "A blind man came to the Messenger of Allah ﷺ and said, 'Messenger of Allah, I have no one to guide me to the *Masjid*.' He asked Allah's Messenger ﷺ for permission to offer prayer in his house. The Prophet granted him permission. When the man left, he ﷺ called him back and asked him,

" هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ "

'Do you hear the call to prayer?'

The man said, 'Yes.' The Prophet ﷺ said,

" فَأَجِبْ "

'Then, respond to it.' (Muslim 1044)

Since this is the Prophet's commandment to a blind man, then those who are able to see are even more obliged to attend congregational prayers at the *Masjid*. Congregational prayers are more than communal prayers; the *Masjid* is, and should always be, the center of religious, educational, cultural and social activities.

^[708] Refer to the chapter titled, *The Prophet's Guidance Regarding Salat Al-Khauf*, on the description of the Prophet's prayer during times of fear, including while in battle (Ibn Al-Qayyim, *Zad-ul Ma'ad*, Trans. Jalal Abualrub, Vol. 3, Pg., 309-17).

Followers of Muhammad Ibn Abdul Wahhab compelled men to go to the *Masjid* to pray to save them from falling into hypocrisy. Muslim (1046) narrated this statement from the Prophet's companion, Abdullah Ibn Mas'ud, who said, "He who likes to meet Allah tomorrow while a Muslim, should persevere these [obligatory] prayers, when the call is announced for them. Allah has legislated for your Prophet ﷺ the paths of correct guidance, and these prayers are among the paths of right guidance. If you were to pray in your houses as this man, who stays away (from the *Masjid*), prays in his house, you would be abandoning a practice of your Prophet, and if you were to abandon the practices of your Prophet, you will go astray. A man who purifies himself well, then makes for one of those *Masjids*, then Allah will record a blessing for him for every step he takes, raising him a degree and effacing a sin. There was a time when no one stayed away from prayer [in the *Masjid*], except a hypocrite, well known for hypocrisy. A man will even be brought swaying (due to weakness or illness) between two men, until he was placed in a row [rather than not attend congregational prayer]."

Conformity between outside appearance and inward faith is therefore a significant tenet in Islam. There is a profound connection between inward and outward appearance. One's creed and beliefs have a deep impact on their outward conduct and behavior, and one's outward conduct greatly affects their heart and beliefs. This is why the Prophet ﷺ forbade Muslims to imitate non-Muslims by saying,

" مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ "

"Whoever imitates a people is one of them."⁷⁰⁹

The scholars said that since the outward appearance and behavior have a profound effect on the heart, then if a Muslim imitates non-Muslims in their traditions, he will be tempted to imitate their creed and ideas, as well, and thus lose his unique Muslim identity. The Prophet ﷺ is reported to have said, "If you notice that a man frequents the *Masajid* then

^[709] *Abu Dawud* 3512, and, *Ahmad* 4868; also Al-Albani, *Sahih Abi Dawud* 3401, where Al-Albani graded this *Hadeeth* as authentic, from the *Hasan, Sahih* grade).

testify for him that he is a believer.”⁷¹⁰ Thus, outward appearance and conduct signify one’s inner-faith.

Further, imams Bukhari (1278) and Muslim (1578) reported that Anas Ibn Malik said, “A funeral procession passed in front of the Prophet ﷺ and the people praised the deceased. The Prophet ﷺ said that it has been affirmed. Then, another funeral procession passed by and the people talked badly of the deceased. The Prophet ﷺ said that it has been affirmed. Allah’s Messenger ﷺ was asked, ‘O, Allah’s Messenger! You said it has been affirmed for both?’ The Prophet ﷺ said,

" هَذَا أَتَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ وَهَذَا أَتَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ "

‘You said words of praise for the first person, and thus, Paradise was affirmed for him. You said words of criticism for the second person, and thus, Hell was affirmed for him. You (the believers) are Allah’s witnesses on the earth.’

Another Fair Description of the Movement Popularly Known as, Wahhabism

Thomas W. Lippman wrote, “It was partly as a reaction to the saint-worship, ritual excesses, and doctrinal heterodoxy of the Sufis that the Wahhabist reform movement arose in the eighteenth century. Wahhabism in Islam is roughly analogous to Puritanism in Christianity.⁷¹¹ The history of Wahhabism is virtually coterminous with the history of modern Saudi Arabia, where it is the dominant religious interpretation today. In the West, we may think of Saudi Arabia as a country where reactionary attitudes and obscurantism still prevail while other Muslim

^[710] Ahmad 11300, At-Tirmidhi 2548, Ibn Majah 794, and, Ad-Darimi 1195; graded as weak by Al-Albani, who also stated that its meaning is correct; An-Nawawi, *Riyadh As-Saliheen*, commentary by Al-Albani, *Hadeeth no.*, 1067, Pg., 403

^[711] However, there are profound differences between the two movements, especially the fact that all Muslims, including followers of the movement of Muhammad Ibn Abdul Wahhab, have direct access to the original resource books of Islam in addition to their correct interpretation.

societies are modernizing, but the Saudis would hardly agree. They see Wahhabism as the movement that freed Islam from the superstition and worship of holy men and holy places, which infiltrated Islam in the medieval era and which the Wahhabis view as tantamount to idolatry, and from the morass of legalistic hairsplitting that passed for theology and resulted only in stultifying Islamic thought. The movement is named for Muhammad ibn Abd al-Wahhab, a well-traveled legal scholar and jurist of the Najd, in central Arabia, who was born into a religious family in 1703. Abd al-Wahhab⁷¹² was trained as a jurist in the Hanbali school of law, the most rigorous of the Sunni schools, but he also had early experience as a Sufi, which introduced him to the practices he was to reject and condemn. Under the influence of reformist scholars whose works he studied, he began a public campaign against the rites of the mystics and of the folk-religionists -against worship at tombs, prayer to holy men, minor pilgrimages, belief in Muhammad's intercession with God, initiation rituals. Seeking to strip Islam of these beliefs and practices that had been hung upon it in ossifying layers over the course of a thousand years, he preached what might be called a back to basics form of Islam: man, God, Muhammad, and the Koran, and nothing else.⁷¹³ He called for more rigorous and literal application of *sharia* and Koranic penalties for infractions, and he preached against such social innovations as smoking tobacco. As a corollary of his fundamentalist or puritan interpretation of Islam, Abd al-Wahhab also rebelled against the automatic acceptance of the doctrinal views of the learned scholars who had arrogated unto themselves the sole right to expound upon faith and law. This challenge was to have an impact far beyond the borders of Arabia, for it inspired the reform movements that swept through Islam and freed it from rigidity and reaction in the late nineteenth and early twentieth centuries. Rejecting all that had been built onto Islam since the Koran and the Sunna, Abd al-Wahhab leaped backward across the

^[712] Abdul Wahhab did not start the movement, his son, Muhammad, did.

^[713] This ideology is nowhere to be found in the Shaikh's *Da`wah*, but is similar to Christian dogmas. We have repeatedly stated that Shaikh Muhammad Ibn Abdul Wahhab believed in the same tenets of Islam as the early generations of Islam, including, and of paramount importance, total obedience to the Quran and the Prophet's tradition (*Sunnah*). He also agreed with the Consensus of Muslim scholars as we repeatedly quoted from him.

medieval theologians and legists, who had not only stifled intellectual inquiry but also accepted the questionable compromise with Sufism.⁷¹⁴ Abd al-Wahhab returned to what he saw as the pure religion of Islam's first century. Literalists in interpretation of the Koran, the Wahhabis paradoxically liberated the individual believer from the grip of the obscurantists who wrote endless commentaries upon the previous generation's commentaries on obscure points in *sharia* or the Koran. The Wahhabis sliced through the underbrush to the original sources, enabling believers to think for themselves. Fazlur Rahman says of Wahhabism, 'On the one hand by emphasizing the text of the Qur'an and the Hadith, it inevitably resulted in ultra-conservatism and almost absolute literalism. On the other hand, however, by encouraging the exercise of independent reasoning (*ijtihad*) rather than merely analogical reasoning with regard to those problems which were not directly covered by the text, the door was opened for more liberal forces to interpret the text more freely than the principle of analogical reasoning as developed by the medieval legists would allow.' Abd al-Wahhab might have remained an obscure voice in the wilderness if he had not in the mid-1740s formed an alliance with Muhammad ibn Saud, a scion of the House of Saud, a prominent clan of the Najd, and begun to impose his views by military action.⁷¹⁵ When Muhammad died, he was succeeded by an inventive and courageous

^[714] Or, to put it more accurately, '...rejecting all that had been built onto Islam *in spite of* the Quran and *Sunnah*.' Muhammad Ibn Abdul Wahhab called for *ijtihad*, as this book establishes with ample evidence, but rejected illegitimate *ijtihad* that occurs where there are clear Quranic or Prophetic texts. He rejected amendments made to the code already established in the Quran and *Sunnah*. There was no leap backward, except in the sense that he reintroduced the methodology of the *Salaf*, which is a way of understanding and implementing the religion.

Further readings on this topic: Abu `Hamid Al-Ghazzali, *Al-Mustasfa fi `Ilm Al-Usul*; Abu Al-Waleed Al-Baji (403-474/1012-1081), *Al-Muntaqa Shar`h Al-Muwatta* (the explanation of, *Muwatta Malik*). These books, among many others, report consensus that the text of the Quran and *Sunnah* takes precedence over *ijtihad* (personal interpretation). Therefore, calling Muslims to abide by the law is not a leap backward, but a leap forward that allows them to abide by the *Sunnah*, address new conditions through *ijtihad* and regain their lost unity and relevancy in the world they live in.

^[715] The Saudi military campaigns started in self-defense against widespread attacks and violence directed at the *Da`wah* and its people.

warrior named Abdul-Aziz ibn Sa`ud⁷¹⁶ ... Freeing Islam from its association with 'Turkish vanities,'⁷¹⁷ as the excesses of the Ottoman court were described in Western Europe, and from the Turks' reputation for corruption and cruelty, it⁷¹⁸ enhanced the world's image of Islam as a serious and dignified religion. It 're-Arabized' Islam, restoring Arabian practices as the standard by which other Muslims were measured. And, just in time for the surge of oil wealth in Muslim countries and the revolution in communications that brought even the most remote village into contact with the world, it demonstrated that Koranic literalism, the *sharia*, and Islam itself were not incompatible with technology and science. ... Wahhabism was a reform movement within, not a deviation from, orthodox sunni Islam.^{719''720}

Comments

Even though this is a basically good article, there are comments to make here, as follows.

'Modernizing,' might be referring to the fact that most Muslim societies have abandoned Islamic law, the law that made them unique and special since the dawn of Islam and for more than a millennium. They thought that by discarding rulings of Islamic law, they would become *modern* like the West. In fact, what they have become is corrupt, divided and inherently weak. No real progress has occurred in regards to technological advances, the economy, industrialization, military power or social reform. Instead, many Muslims dance, drink, listen to music and enjoy the terminal social ills they imported from the West. But, they have achieved none of the advances the West has achieved in the fields of science, medicine and technology, and certainly, no *Wahhabi Mutawwa`un* to guard public morality and respect of Islamic law.

^[716] Abdul `Aziz Ibn Muhammad Ibn Sa`ud ruled between 1766-1803.

^[717] i.e., their excessive extravagance, cruelty and corruption

^[718] the movement of Muhammad Ibn Abdul Wahhab

^[719] This is a stunningly accurate statement coming from a non-Muslim who had a balanced understanding of the true essence of the *Da`wah* of Muhammad Ibn Abdul Wahhab.

^[720] T. W. Lippman, *Understanding Islam; An Introduction to the Muslim World*, Second Revised Edition, Pg., 149-54.

What worsened their condition is the refusal by more advanced countries to share technology or other advances they made with Muslims or any other 'Third World Country.' Despite this, the economy, educational standards, social welfare system, public works and other aspects of civilization are at a much higher level in the country where the movement of Ibn Abdul Wahhab started, and still rules, than in most Muslim and 'Third World Countries.'

Additionally, Muhammad Ibn Abdul Wahhab only upheld the methodology of the early generations of Islam. By no means did he, alone, consider venerating trees, stones and the dead as tantamount to *Shirk*. Hence, it is not the so-called, *Wahhabis*, who condemn acts *they* deemed polytheistic. Rather, these acts were condemned as polytheistic in the Quran and *Sunnah*, and consequently, were also condemned in the methodology of Ibn Abdul Wahhab. By repeating statements like, "...*Wahhabis* view as tantamount to idolatry...", various authors make it appear as if these rulings were innovations or personal views taken by those whom they call, *Wahhabis*, rather than being firmly established Islamic rulings.

One of the most significant characteristics of the movement started by Muhammad Ibn Abdul Wahhab, is his call to reviving *ijtihad* regarding aspects of life that are not precisely defined in the Quran and *Sunnah* by qualified jurists. Ibn Abdul Wahhab sought to discard the rigid following of established schools of thought and popular traditions. However, it is these very efforts that have drawn sharp criticism from traditional forces inside the Muslim world and, of course, from the West. By analyzing the movement, as explained in this book, the reader, including those who are not Muslim, should realize the enormous potential for Islamic revival that this movement represents.

To continue with our comments, we should state here that there are no reliable records to support the claim that Muhammad Ibn Abdul Wahhab had earlier practiced as a *Sufi*. He, as a child, might have attended *Sufi* ceremonies as an onlooker, but this does not indicate he was an enthusiast or a willing participant. In addition, there is not one trustworthy resource suggesting that the Shaikh himself had a *Sufi* experience. It is well-known that he rejected *Sufi* practices that were

being practiced because he had knowledge in what occurred during his time not that he had an experience in *Sufi* mysticism himself.⁷²¹

This book includes detailed description of the methodology followed by Muhammad Ibn Abdul Wahhab using his own writings as a resource and a reference. For instance, he emphasized his belief in the Prophet's intercession (*shafa`ah*) with Allah on behalf of Allah's slaves, by His Permission. This is a fundamental aspect of the Shaikh's *Da`wah* and creed.

Muhammad Ibn Abdul Wahhab wrote this in one of his correspondences, "I neither reject the creed asserting *shafa`ah*, nor contradict it. Rather, I assert that he ﷺ is the *shafi`* (intercessor), the *mushaffa`*;⁷²² it is my hope that I will earn his *shafa`ah*. However, all *shafa`ah* belongs to Allah, the Exalted, just as He stated,

﴿ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ﴾

{Say (O, Muhammad ﷺ): "To Allâh belongs all intercession"} (39:44).

And *shafa`ah* will only be performed by Allah's Leave, just as He, the Exalted, the Honored, stated,

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

{Who is he that can intercede with Him except with His Permission?} (2:255)⁷²³

To add, the passage quoted above from Lippman contains an accurate description of tobacco being a social rather than a religious innovation. However, this social innovation, which was not explicitly prohibited in the Quran or *Sunnah*, has many negative effects, especially on health.

First, it is a waste of time and money spent on consuming addictive substances harmful to body and mind.

^[721] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 128.

^[722] Allah will grant him the right of intercession

^[723] Husain Ibn Ghannam, *Tarikh Najd*, Vol., 2, Pg., 36.

Shafa`ah is therefore requested from Allah ﷻ and not from His Prophet ﷺ.

Second, Islam forbids one from causing harm to oneself or to others, according to the meaning of this *Hadeeth*,

" لَا ضَرَرَ وَلَا ضِرَارَ "

"La (no) Dharar wa-la (or) Dhirar" (Ibn Majah 2332, Ahmad 2719, and, Malik 1234 in his, *Al-Muwatta*).

Shaikh Al-Khushani said, "*Dharar* pertains to what benefits you but harms your neighbor, while *Dhirar* pertains to what does not benefit you and harms your neighbor."⁷²⁴ Smoking is not only harmful to the health of the smoker, according to medical authorities, it is also harmful to secondhand smokers, who have to bear the burden of breathing air full of harmful toxins. American Surgeon General's warning against tobacco reads like this... "**WARNING:** There is no safe tobacco product. The use of any tobacco product can cause cancer and other adverse health effects. This includes all forms of tobacco including cigarettes, cigars, pipes, and spit tobacco; mentholated, 'low-tar,' 'naturally grown,' or 'additive free.'"⁷²⁵

Third, the odor that smoking causes annoys non-smokers; even angels are bothered by putrid odor,

" مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلَا يَفْرِيَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَدَّى بِمَا يَتَأَدَّى مِنْهُ بَنُو آدَمَ "

"Whoever eats onion, garlic or leek should not approach our Masjid, because the angels are bothered by the same things as the children of Adam" (Muslim 876).

On the topic of *ijtihad*, we should state that in the fourth century AH, one of the most harmful effects to come out of rigid observance of only the established schools of thought was the announcement made by some minor teachers that the doors to *ijtihad* had been closed. This false announcement had a profoundly negative effect on Muslims and only served to stifle social and scientific advancements. It weakened Muslims to a great extent, while many other parts of the world advanced considerably. Closing the doors of *ijtihad* is by no means divine. Thus,

^[724] Abu Al-Waleed Al-Baji, *Al-Muntaqa Shar'h Al-Muwatta*.

^[725] For more information, log onto: <http://www.cdc.gov/tobacco/>.

the stagnation that the Islamic world has been suffering from did not occur because Islamic law could not adapt to new conditions or provide adequate rulings to new occurrences, but exactly the opposite. This stagnation occurred because Islamic law was *not allowed* to progress and devise new ways to deal with new conditions and occurrences through the parameters of *ijtihad*, as defined in the law. Therefore, many Muslims mistakenly thought that the stagnation they suffered was a result of abiding by Islamic law rather than a result of abandoning proper implementation of Islamic law.

Regarding literal interpretation of the Quran and *Sunnah*: if Islamic texts are not taken literally, except where the Quran and *Sunnah* indicate otherwise, then, the entire Islamic religion will disappear. Claiming to discover new meanings for Islamic creed and law will result in open defiance and contradiction to Islam's creed and law.

For example, in the Arabi language, prayer is called, *salah*, which linguistically means, *du`aa* (invocation).¹⁷²⁶ One could claim that the ordainment to pray five times a day is fulfilled by merely reciting an invocation five times a day, without having to take ablution (*wudhu*) or performing the acts of the prayer as taught by the Prophet ﷺ and performed by the entire Muslim nation. This is similar to what some modern-day *Sufis* claim; they even decreased the number of prayers from five to two based on new interpretation of Islamic texts.

There are instances where a certain text may entail a hidden meaning. However, there has to be sound evidence establishing the hidden meaning, for it to be accepted as valid. In this case, the text that may entail a hidden meaning will properly be explained by other explanatory texts.

“Nasir Ad-Deen Al-Albani, one of the contemporary scholars of Islam, gave several examples that demonstrate the necessity of proper understanding of Quranic and *Sunnah* texts. ... He said, ‘Allah said,


﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾

^[726] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 10, Pg., 238.

{It is those who believe (in Allah's Islamic Monotheism) and confuse not their Belief with Dhulm (wrong), for them (only) there is security and they are the guided} (6:82).

The Prophet's companions understood the word, *dhulm* (wrong), in a general manner that includes every type of wrong-doing, even if minute. This is why they asked ... 'O, Messenger of Allah! Who among us did not confuse his Faith with *dhulm*?' The Prophet ﷺ said,

" لَيْسَ ذَلِكَ إِتْمًا هُوَ الشِّرْكَ أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ ﴿ يَبْنِي لَا تُشْرِكْ بِاللَّهِ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ " 

'It is not as you understood. Rather, it (*Dhulm*) pertains to *Shirk* (Polytheism). Did you not hear what Luqman said to his son, while advising him, {My son! Do not commit *Shirk* to Allah; Verily, *Shirk* is a great *Dhulm* (injustice)}?' (31:13). Bukhari, and, Muslim, among others, collected this *Hadeeth*.⁷²⁷⁷²⁸

Regarding Arabizing Islam: The Prophet ﷺ, and the vast majority of his companions are Arab; the Quran and *Sunnah* are all in Arabi; the overwhelming majority of Islamic literature is also in Arabi. However, Islam is a universal religion, and thus, the Quran, *Sunnah* and Arabi Islamic literature are a legacy of Islam, shared and respected by all Muslims. It is impossible to separate the Arabi language, culture and tradition, meaning, the parts of these traditions upheld by Islam, from Islam, without spoiling Islam's unique essence and origin.

Islam upheld many of the practices popular among Arabs before Islam and rejected many others. However, the practices that were adopted by the Prophet ﷺ were not merely Arabian practices, as the author puts it, but became part of the religion of Islam that Muslims are commanded to uphold and respect.

^[727] Al-Albani, *Manzilat As-Sunnah fi-l-Islam wa-Bayan Annahu la-Yustaghna `Anha bi-l-Quran*, Pg., 8-9. Translated, the title means, *Status of the Sunnah in Islam and Proving that the Quran Alone Does not Suffice [for Muslims]*.

^[728] Jalal Abualrub, *Holy wars; Crusades; Jihad*, Pg., 19-20.

Islam: Its Prophet, Peoples, Politics and Power

In the preface to this book, author, George W. Braswell, wrote these words, "I taught at the Faculty of Islamic Theology of the University of Teheran from 1968 until 1974, preparing men and women as teachers and mosque functionaries. I also taught at Damavand College, a liberal arts college for women. I have been in a hundred mosques, heard thousands of Muslims pray, listened to many sermons by mullahs, visited countless families in their homes in both urban and rural settings, and engaged in hundreds of hours of conversation with Muslim neighbors, friends, and hosts. Travels have taken me to Morocco, Egypt, Lebanon, Syria, Jordan, Israel,⁷²⁹ Turkey, Central Asia, and Iran. I have also observed European Islam. For over twenty years I have taken several thousand students to mosques in New York, Washington, Atlanta, and Raleigh for extended conversations with Muslims. Muslim leaders have lectured in my campus classes. In addition to my dissertation on religion and politics in Iran, I have written articles and a previous book on Islam. Even so, writing a book on Islam is a challenge. Islam is a world religion with fourteen centuries of history and with a billion adherents. I do not write as an insider but as one informed by western civilization and experienced in the Protestant Christian tradition. Yet I write as one who strives for objectivity."

On pages 98-9, Braswell wrote these words about the movement of Shaikh Muhammad Ibn Abdul Wahhab, "Wahhabism is a Muslim puritan movement founded by Abd al-Wahhab⁷³⁰ in eighteenth-century Saudi Arabia.⁷³¹ Its members refer to themselves as unitarians because they emphasize the absolute oneness of God (*tawhid*). They are Sunni and follow the legal school of Hanbali. Wahhabi doctrine and practice seek a return to the golden age of Islam, a return to the time of the four rightly

[729] rather, and more accurately, 'occupied Palestine'

[730] Muhammad Ibn (the son of) Abdul Wahhab founded this movement

[731] Historically, Saudi Arabia, as we know it today and as a title for the current state, did not come into existence until the twentieth century. This part should read, 'Arabia,' instead of, 'Saudi Arabia.'

guided caliphs.⁷³² Wahhabis are literalists and believe just what the Qur'an says.⁷³³ If it (Quran) says God has hands and feet, then it is true.⁷³⁴

^[732] Muhammad Ibn Abdul Wahhab and his followers did not profess a return to the time of the Four Caliphs, but a return to their guidance and methodology in understanding and implementing the Quran and *Sunnah*. The two topics are not one and the same. The Prophet ﷺ said,

" فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنَّوَاجِدِ "

"Adhere by my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me; adhere by it and hold onto it with your back teeth" (Ahmad 16521, Abu Dawud 3991, At-Tirmidhi 2600, Ibn Majah 43, and, Ad-Darimi 95; imam At-Tirmidhi graded this *Hadeeth* as authentic from the *Hasan, Sahih* grade; Al-Albani graded it as *Sahih* in his commentary on, *Shar'h al-Aqeedah at-Ta'hawiyiyah*, footnote No., 715).

This *Hadeeth* was quoted by Abdullah, the son of, Muhammad Ibn Abdul Wahhab in one of his correspondences explaining the creed they followed (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 72).]

^[733] Even though Braswell spent many years in the Muslim world, as he stated, he still makes a profound error here. Ibn Abdul Wahhab's movement was essentially a revival of the knowledge and obedience to the Prophet's *Sunnah*. Even the mere suggestion that his movement was about the Quran alone is a clear contradiction of the Shaikh's stance. In his brief book on, *Nawaqidh Al-Islam* (Negators, Nullifiers of Islam), Muhammad Ibn Abdul Wahhab mentioned among them, "Whoever believes that some people are permitted to refrain from abiding by Muhammad's law ... is a *Kafir* (disbeliever)" (Ibn Abdul Wahhab, *Nawaqidh Al-Islam*, [Majmu'at At-Tau'heed, Pg., 24]. Further, a significant statement should be noted here: The Quran has no mention of obligatory prayers being five, how to perform them or at what times; only the *Sunnah* does.

^[734] Faithful Believers believe in their Lord's Words and accept His description of Himself without doubts, rejection, alteration, amendments to them, or hesitation. This is an essential part of *Faith* that should not be a cause for surprise, since it is fundamental and basic. The Quran states that Allah ﷻ said to Satan,

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ﴾

{What prevents you from prostrating yourself to one (Adam) whom I have created with Both My Hands?} (38:75)

Allah ﷻ ordered Satan to prostrate for Him before Adam (*ayah* 2:34), but he refused and was arrogant. Imam Ibn Abi Al-Izz Al-Hanafi wrote, "It is not correct to explain [Allah's] Hand by saying that it pertains to [His] Power (or Strength, Ability). Allah's statement, {...whom I have created with Both My Hands},

Continue next page...

They condemn idols and saint worship that have crept into Islam.⁷³⁵ They despise Sufism.⁷³⁶ They say prayers daily in the mosque, using only the words of the Qur'an. The Wahhabis collect alms as the Qur'an specifies,

mentions two Hands. Also, had this explanation been true (that Allah's Hand pertains to His Power), Iblis (Satan) would have responded to Allah, by saying, 'I, too! You have created me with Your Power. Adam is not better than me in this regard.' (Ibn Abi Al-'Izz Al-'Hanafi, *Shar'h Al-'Aqeedah At-Ta'hawiyah*, Pg., 220)

[735] Concerning idols: Muhammad Ibn Abdul Wahhab wrote, "*Al-Khalil* (Allah's Intimate Friend, Prophet Ibrahim [Abraham]), peace be on him, said,

﴿ وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴾

{*And keep me and my sons away from worshipping idols*} (14:35)" (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau'heed*, Pg., 10-1).

Ibn Abdul Wahhab went on to report a *Hadeeth* collected by Bukhari (4137) from Abdullah Ibn Mas'ud ؓ stating that Allah's Prophet ﷺ said (about worshipping others besides Allah),

" مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَاءً دَخَلَ النَّارَ "

"*He who dies while calling others besides Allah enters the Fire.*"

Also, Muhammad Ibn Abdul Wahhab wrote, "They call on (invoke) Jesus, the son of Mary, even though Allah ﷻ said,

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفِكُونَ ﴾ ﴿٧٦﴾ قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٧﴾

{*The Messiah [‘Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [she believed in the Words of Allâh and His Books]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs; lessons; revelations) clear to them; yet look how they are deluded away (from the truth). Say (O, Muhammad ﷺ to humankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower."*} (5:75-76)" (Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [Majmu'at At-Tau'heed, Pg., 62])

[736] *Sufism*, an ideology completely alien to Islam, brought tremendous deviations and innovations into the fabric of Islam.

build schools, and trust their judges to enforce the Qur'anic penal law of beheading and the severing of hands for the appropriate crimes.⁷³⁷ They identify Islam with Arabia.⁷³⁸ The movement has been associated with the Saud ruling family of Saudi Arabia. Through the years it has declared jihad against its enemies, including so-called Muslims. By the nineteenth century Wahhabism had been introduced into India, where its converts fought the Sikhs. In 1870 both the Sunni and Shi'ite communities of India condemned the Wahhabi doctrine of holy war."⁷³⁹

Comments

Muhammad Ibn Abdul Wahhab and the scholars who followed his methodology denied that they accused other Muslims (or in the words of G. Braswell: "so-called Muslims") of being apostates. We included in this book a translation of one of Ibn Abdul Wahhab's letters in which he clearly denies this accusation. In addition, Abdullah, the son of, Muhammad Ibn Abdul Wahhab, said in one of his correspondences, "As for the claim that we consider as being apostates our contemporaries and all those who lived after the sixth century [of *hijrah*], except those who followed our way ... it is not true. ... Anyone who narrates or ascribes any of this to us will have uttered a lie and a falsehood."⁷⁴⁰

^[737] Well over a million books were written on various aspects of Islamic law. They could not have all been written to merely discuss beheadings and cutting the hand of the thief. This is another indication as to the bewilderment of many Orientalists who do not even have a slight clue as to what Islamic law means and what topics it discusses and regulates.

^[738] Islam started in Arabia; almost the entire early generation of Islam was Arab. Therefore, it is not the *Wahhabis* who identify Islam with Arabia. After all, the Quran and Prophetic tradition are all in Arabi, thus, giving Islam its unique Arab essence. Yet, Islam is a universal message, as evident by the fact that currently, Arabs comprise only a third of the Muslims in the world. The Quran states,

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط ﴾

{Say (O, Muhammad ﷺ): "O, humankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth."} (7:158)

^[739] George W. Braswell, *Islam: Its Prophet, Peoples, Politics and Power*, 98-9.

^[740] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 75.

Further, Ibn Abdul Wahhab upheld the various rulings found in the Quran and *Sunnah* that are clearly against acts of polytheism and sin that were committed by many Muslims in his time, which also continued until the present time. He only declared those whom the Quran and the *Sunnah* declare as polytheistic, to be so.

In the response Shaikh Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan wrote refuting accusations made by Dawud Ibn Jarjees Al-Baghdadi, Shaikh Abdul Lateef said, "Pillars of Islam are five, the foremost of which is the Two Testimonials (that Allah is the only Deity worthy of worship and that Muhammad is His Messenger), then the four [practical] pillars (the prayer, the fast, *Zakah* and `Hajj). As for the four [practical] pillars, if one affirms their necessity, but does not perform them –out of disinterest– we do not accuse him of being a *kafir* (disbeliever) just on that account, even if we had to battle him because he did not perform these pillars. The scholars disagreed regarding those who do not perform the pillars, out of laziness not rejection, whether they are *kuffar* (disbelievers) or not. However, we do fight whoever nullifies the Two Testimonials, and on this, there is consensus between all scholars. We also state that those who reject Truth, after it has been made clear to them, become *kuffar* (disbelievers). ... As for the claim that we accuse people in general of being infidels, require those who are able to abide by the religion [in their areas] to migrate to us, consider those who did not accuse our opponents of being disbelievers and those who did not fight them [as we fight them] as being apostates, and many other similar accusations, then all this is part of the lying and falsehood with which our foes hinder the people away from the religion of Allah and His Messenger ﷺ. We do not consider [ignorant] commoners who worship graves as being apostates, because they are ignorant and did not have teachers to teach them. Why then would we consider those who did not commit *Shirk* in Allah of being disbelievers, just because they did not migrate to join us, or considered our opponents as being apostates, or fought them?

﴿ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴾

{All praise is due to You (O, Allah): This (charge) is an obvious lie} (24:16)."⁷⁴¹

^[741] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 80-3.

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The passage quoted here from Braswell was written by someone who professes acquaintance with Islam and its practices. However, there are profound errors in his book. All Muslims who pray, regardless of the sect they follow or their age, recite a certain portion of the Quran during the prayer. But, they also mostly recite various types of invocations that are not taken from the Quran, but from the Prophetic tradition.

Prayer is the most significant practical pillar of Islam and all Muslims must offer it five times a day, and most still do. It requires standing in prayer, bowing down in *ruku`* and prostrating in *sujud*. When the Prophet ﷺ sent his companion Mu`adh Ibn Jabal (d. 18/639) to *Yemen*, he gave him the following instructions,

" اَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ "

"Invite the people to testify that none has the right to be worshipped but Allah and that I am Allah's Messenger; if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours); if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakah from their property and it is to be taken from the wealthy among them and given to the poor." (Bukhari 1308)

The Quran, itself, does not mention that there are 'five' daily prayers nor does it describe the manner in which Islamic prayer is performed. Only the Prophetic *Sunnah*, which explains the Quran, contains precise description of the prayer and what to say and do during it,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

A footnote on pages 82-3 has this comment, "The Shaikh [Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan] states here that they do not consider ignorant commoners who did not receive the proof contained in Allah's Book and the *Sunnah* of His Messenger (against invoking the dead), as being disbelievers. As for those who receive such proof yet insist and persist in committing *Shirk*, such as invoking the dead and seeking their help to bring benefit or fend off harm, then there is no doubt they are polytheists; those who do not consider them as such also become infidels."

{And We have also sent down unto you (O, Muhammad ﷺ) the Dhikr [reminder and the advice (Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought} (16:44).

Therefore, the claim that while praying, so-called *Wahhabi* Muslims only use the words of the Quran is astonishingly erroneous and difficult to comprehend. This is especially false since the Prophet forbade reciting Quran while bowing in *ruku`* or prostrating in *sujud* during prayer, as imam Muslim (742) reported from him.

Again, this demonstrates the fact that very few Western 'experts on Islam' truly understand the largest and fastest growing religion in the world, or have proper comprehension of Islam or its tenets. If this is the plight of the, 'experts,' one wonders at the level of understanding of Islam grasped by others.

Yet, having said this, sadly many Muslims today are also ill-informed about a large portion of their religion, whether regarding aspects of creed, practice, or behavior. For instance, prayer is one of the five pillars of Islam and its most important practical aspect, as we previously stated. Bukhari (595) reported this *Hadeeth*, about prayer,

" صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي "

"Pray as you have seen me pray."

Yet, not very many Muslims strive to learn and imitate their Prophet's method of praying.⁷⁴²

To continue with our comments, Allah ﷻ said,

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

{And there is (a saving of) life for you in *Al-Qisâs* (Law of Equality in punishment), O, men of understanding, that you may become *Al-Muttaqûn* (the Pious)} (2:179).

^[742] Suggested reading on the proper method of praying according to the *Sunnah*: Nasir Ad-Deen Al-Albani, *Sifat Salat An-Naby* ﷺ; Ibn Al-Qayyim, *Zad-ul Ma`ad fi Hadyi Khairi Al-'Ibad*, Trans. Jalal Abualrub, Vol. 2 & 3.

The Islamic penal code and its prescribed punishment for crimes made Muslim societies, in general, safer than most non-Muslim societies. It has never occurred in the history of humankind, and will never occur, that a murderer who was executed for killing another human being was able to kill again. Thus, there is a saving of life in the *qisas*, even if it does not deter all other criminals from committing murder.

Swift Islamic justice does, however, deter criminals from committing murder or other offenses proscribed in Islamic law. However, if the murderer knows that he is going to spend an average of more than a decade incarcerated awaiting execution, living freely and enjoying life at the expense of the society, including the family of the victim, then, the threat of capital punishment loses its effectiveness as a deterrent. This is especially true in some Western countries notorious for prolonged criminal justice procedures.

Finally, we should assert that the so-called *Wahhabi* doctrines resurrected the spirit of *jihad* and *ijtihad* among Muslims in India. It was, and still is, an effective barrier between Muslims and falling into greater disobedience of Islamic law regarding creed and acts of worship. Therefore, how can Muslims of India condemn the so-called 'holy war' doctrine of the *Wahhabis*, when Muslims knew that this was an Islamic doctrine designed to defend them and protect their religion? To the contrary, Muslims wanted to break free from the iron stranglehold the British colonialists had on India, which brought demise to the last Muslim state in that part of the world. How can India's Muslims condemn the very hope they had to regain their independence and ensure their freedom? We should also reassert the fact that the concept of holy war is not an Islamic concept and is not synonymous to *jihad*, which means 'struggle' and includes, among many other meanings, 'to engage in war.'

A Muslim Primer; Beginner's Guide to Islam

Ira G. Zepp Jr., wrote, "A Seventh-Century Sect and an Eighteenth-Century Sect

Kharjites: a seventh-century sect which broke away from both Sunnis and Shiites over the issue of leadership. Kharjites felt that the caliph should be the most morally worthy person, whose appointment remains "in the hands of God," and not a politicized office.⁷⁴³

Wahhabis: a sect founded in the late-eighteenth century by Muhammad ibn Abd al-Wahhab (d. 1787⁷⁴⁴). The members of this sect⁷⁴⁵ are puritanical, literally interpreting the Quran, and are utterly loyal to traditions of the Shariah, especially laws regarding women."⁷⁴⁶

We should first state that Muhammad Ibn Abdul Wahhab and his followers emphasized much more than just the Islamic law regarding women. However, Westerners seem to think that the more they repeat the fallacy that Islam mistreats women while the West doesn't, the more this false claim will be associated with Islam and with those who call to a return to Islamic law.

^[743] However, the *Khawarij*, who considered them-selves alone to be Muslims, had political leaders of their choice who sought to fulfill a political agenda, and thus, contradicted the very idea they created.

^[744] Muhammad Ibn Abdul Wahhab died in 1792, as established throughout this book from authentic historical accounts.

^[745] Muhammad Ibn Abdul Wahhab was a scholar of *Ahl As-Sunnah*; he did not deviate from their methodology or practices. Thus, he and his followers were not members of a new sect, but members of the only righteous sect, the *As-Salaf As-Sali'h* and those who followed their guidance, including the Four Imams.

^[746] Ira G. Zepp Jr., *A Muslim Primer; Beginner's Guide to Islam*, 2nd Edition, Forwarded by Sayyid Muhammad Syeed, Pg. 107.

Khawarij vs. 'Wahhabis'

There are profound differences between the *Khawarij* and the reformist movement of Muhammad Ibn Abdul Wahhab.

For example, the *Khawarij* broke away from the community of believers during the Prophet's lifetime. One of them objected to the Prophet's decisions, as Bukhari (6880) and Muslim (1762) reported. Ibn Taimiyyah said, "The Prophet ﷺ mentioned the *'Haruri Khawarij*, because they were the first among the sects of innovation to appear after him. Rather, the first of them appeared even during his lifetime."⁷⁴⁷

The *Khawarij* rebelled against the Prophet's companions, the best of the *Salaf*, and killed the third *Caliph*, 'Uthman Ibn 'Affan, because they did not agree to his administrative decisions. They kept rising against every Islamic government since then, especially against the *Salaf*, and committing heinous crimes, especially against Muslims.⁷⁴⁸

The *Salaf*, against whom the *Khawarij* rebelled, are the *Saved Sect*, as this *'Hadeeth* clearly states,

" وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً: مَا أَنَا عَلَيْهِ وَأَصْحَابِي "

"And my nation (Muslims) will be divided into seventy-three religious sects (or, *Firqah*) — all in Hell, except one, [and that one is] the one on which I and my Companions are."⁷⁴⁹

^[747] Ibn Taimiyyah, *Majmu' Al-Fatawa*, Vol. 28, Pg., 469.

^[748] References on the characteristics of the *Khawarij*: Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 57-71; Dr., Muhammad Ba-Kareem Muhammad Ba-Abdullah, *Wasatiyyat Ahl As-Sunnah Baina Al-Firqah (The Righteous[Middle] Position Taken by People of Sunnah as Compared to the Sects)*, Pg., 290-2.

On page 291, the first footnote, Dr. Ba-Kareem said that 'Harura is a village in the vicinity of Kufah, in Iraq, where the *Khawarij*, who opposed Ali Ibn Abi Talib [the fourth Caliph and the Prophet's paternal cousin] set their camp; Dr. Ba-Kareem then said to refer to, Yaqut Ibn Abdullah Al-Hamawi (d. 626/1228), *Mu`jam Al-Buldan (Encyclopedia of Towns)*, Vol., 2, Pg., 245.

^[749] Imam At-Tirmidhi (2565) collected this *'Hadeeth*, which has various narrations that elevate it to be authentic of the *'Hasan* (acceptable) grade (Muhammad Abdul Ra`hman Al-Mubarakpuri, *Tu`hfah Al-A`hwadhi bi Shar`hi Jami` At-*
Continue next page...

The, Saved Sect, referred to in this *`Hadeeth*, follows the Quran and the Prophet's *Sunnah*, meaning, his legal ways, orders, acts of worship and statements,⁷⁵⁰ according to the understanding of these two resources reported from the Prophet's companions.

This authentic *`Hadeeth* asserts that all sects, except the *Salaf* (Rightly Guided Ancestors) and those who follow their guidance, are threatened with Hellfire, on account of defying and contradicting the *Salaf's* way.⁷⁵¹

The Prophet ﷺ mentioned *Khawarij* by name and identified them as one of the misguided sects, when he said,

" الْخَوَارِجُ كِلَابُ النَّارِ "

"The *Khawarij* are the dogs of the Hellfire."⁷⁵²

In contrast, the *Salaf* are described in this Prophetic statement, collected by Bukhari (2458) and Muslim (4601),

" خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ "

"The best people are my generation, then the next generation, then the next generation."

The *Khawarij* claim to believe in the Quran, but they reject Prophetic statements they claim contradict the Quran.⁷⁵³

Tirmidhi, Vol. 1, explanation of *`Hadith* no. 2565; Al-Albani, *Silsilat Al-A`hadeeth As-Sahihah*, *Sahih Sunan At-Tirmidhi* 2129, and, *Mishkat Al-Masabee`h* 169).

^[750] Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu`hsin Khan, *Interpretation of the Meanings of the Noble Quran*, Pg., 133.

^[751] Allah ﷻ said this about the Prophet's companions regarding their faith,

﴿ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ ءَاهْتَدُوا ﴾

{If they (humankind) believe in the like of that which you believe, then they are rightly-guided} (2:137).

^[752] Ahmad 18342, *At-Tirmidhi* 2926, [and *Ibn Majah* 169]; imam At-Tirmidhi graded this *`Hadeeth* as authentic, from the *`Hasan* (acceptable) grade; Al-Albani also graded it as authentic, from the *Sahih* (higher than *`Hasan*) grad in, *Sahih Al-Jami`*, *`Hadeeth* No., 3347.

^[753] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 28, Pg., 295.

In contrast, the *Salafis*, including Muhammad Ibn Abdul Wahhab and his followers, believe in both the Quran and *Sunnah*. Shortly before he died, Muhammad Ibn Abdul Wahhab wrote a letter to the people of Morocco explaining his creed and methodology. In this letter, Muhammad Ibn Abdul Wahhab wrote, "He who obeys Allah and His Messenger will attain correct guidance, and he who disobeys Allah and His Messenger will have deviated; he will only harm himself and will not harm Allah in the least. May Allah's abundant peace (mercy) and blessings be on Muhammad and his household and companions. *Amma Ba`du* (to proceed), Allah ﷻ said,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ ۙ

﴿ الْمُشْرِكِينَ ۙ ﴾

{Say (O, Muhammad ﷺ): "This is my way; I invite unto Allâh (to Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters)."} (12:108);

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ۙ

{Say (O, Muhammad ﷺ to humankind): "If you (really) love Allâh, then follow me (follow the Qur'ân and *Sunnah*), Allâh will love you"} (3:31);

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ ۙ

{And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)} (59:7).⁷⁵⁴

These are the words of someone who has great love and respect for the Prophet's tradition, *Sunnah* and way.

The essence of the reformist movement of Muhammad Ibn Abdul Wahhab is firmly founded on respecting the *Salaf*, especially and

^[754] Dr. Muhammad Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 115.

foremost, the Prophet's companions, and resurrecting their knowledge and methodology.

Muhammad Ibn Abdul Wahhab said in one of his correspondences, "I am a *wali* (supporter; loyalist; friend) of the Prophet's companions: I mention (praise) their good qualities, seek [Allah's] forgiveness for them, refrain from mentioning their faults and stay idle (do not criticize them) regarding the disputes that arose between them."⁷⁵⁵

His son, Abdullah, said regarding *As-Salaf As-Sali`h*, the Prophet's companions and the next two generations, "We will submit to that which is supported by evidence, whether from the Book (Quran), the *Sunnah*, or a narration from *As-Salaf As-Sali`h*, such as the Rightly Guided Caliphs, whose guidance we were ordered to follow by the Prophet ﷺ."⁷⁵⁶

To continue, the *Khawarij* consider the Muslims who commit major sins as being disbelievers.⁷⁵⁷ The *Khawarij* accused some of the Prophet's major companions, such as Ali Ibn Abi Talib, `Amr Ibn Al-`Aas and Abu Musa Al-Ash`ari, of being disbelievers.⁷⁵⁸

Muhammad Ibn Abdul Wahhab and his followers declare those who commit major sins to be Muslim, yet, sinners. In his letter to the people of Qaseem, Muhammad Ibn Abdul Wahhab wrote, "I do not accuse any Muslim of being a disbeliever on account of his [or her] sins, and consequently, will not remove him [or her] out of the fold of Islam."⁷⁵⁹

In addition, the *Khawarij* were called as such because of their defiance and rebellion (*khuru`j*) against the *Shari`ah*.⁷⁶⁰ Imam Ibn Taimiyyah said, "Numerous texts from the *mutawatir* (abundantly reported) grade collected from the Prophet ﷺ describe the *Khawarij*; Muslim scholars consider the sects that follow their vain desires, and thus, defy the

^[755] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 46.

^[756] *Ibid.*, Pg., 71-2.

^[757] Dr., Muhammad Ba-Kareem Ba-Abdullah, *Wasatiyyat Ahl As-Sunnah Baina Al-Firaq*, Pg., 291.

^[758] *Ibid.*

^[759] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 47.

^[760] Ibn Taimiyyah, *Majmu`at Al-Fatawa*, Vol. 28, Pg., 261.

Prophet's law and the consensus of Muslims, as being among the *Khawarij*, either literally or by association of ideas and practices."⁷⁶¹

In contrast, historians agree that the essence of the mission of Muhammad Ibn Abdul Wahhab and his followers is to resurrect and reintroduce the *Shari`ah*, "...treating Shariah law as their constitution, their criminal code and the basis of their civil code."⁷⁶²

The *Khawarij* kill old men, women, children and noncombatants in general.⁷⁶³

Muhammad Ibn Abdul Wahhab and his followers declare targeting civilians in war as an unlawful act. Abdullah, the son of, Muhammad Ibn Abdul Wahhab stated in one of his letters that the stance they take is that women and children are not to be killed during war.⁷⁶⁴

Khawarij' doctrines call for rising against unjust Muslim Rulers.⁷⁶⁵

In contrast, Muhammad Ibn Abdul Wahhab and his followers uphold the stance of the *As-Salaf As-Sali`h* in forbidding rising against Muslim rulers. Muhammad Ibn Abdul Wahhab said in one of his correspondences, "I believe that hearing and obeying Muslim rulers is

^[761] Ibn Taimiyyah, *Majmu`at Al-Fatawa*, Vol., 28, Pg., 469.

^[762] Michael Field, *Inside the Arab World*, Pg. 182.

^[763] The Prophet ﷺ described the *Khawarij* in many of his *`Hadeeths*, such as,

" يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ "

"They kill Muslims and let idolaters go in peace" (Bukhari 3095, and, Muslim 1762).

On explaining Bukhari's *`Hadeeth* No., 6421, imam Ibn Hajar Al-`Asqalani said that during the reign of Ali Ibn Abi Talib, Abdullah Ibn Khabbab, the Prophet's companion, and his pregnant wife passed by some *Khawarij* who, knowing who he was, seized him, beheaded him and slit open the belly of his pregnant wife. When one of those *Khawarij* ate a date that belonged to a non-Muslim, his fellow *Khawarij* chastised him, saying, "What right do you have to eat a date that belongs to a *mu`ahad* (non-Muslims at peace with Muslims)?" (Ibn Hajar Al-`Asqalani, *Fat`h Al-Bari Shar`h Sahih Al-Bukhari*, *`Hadeeth* No., 6421)

This is the manifestation of the Prophet's prophecy in the *`Hadeeth* mentioned above, which he issued decades before this terrible incident.

^[764] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 74.

^[765] Dr., Muhammad Ba-Kareem Ba-Abdullah, *Wasatiyyat Ahl As-Sunnah Baina Al-Firaq*, Pg., 291.

necessary, whether they are righteous or sinners, as long as they do not enjoin Allah's disobedience."⁷⁶⁶

The *Khawarij*, except the *Najdat*⁷⁶⁷ sect among them, believe that Allah will punish Muslims who commit major sins in Hellfire for eternity.⁷⁶⁸

Muhammad Ibn Abdul Wahhab and his followers reject the *Khawarij* stance regarding Muslim sinners. The scholar, Abdullah, the son of the scholar, Muhammad Ibn Abdul Wahhab, said, "We believe that those who commit major sins, such as those who unjustly kill other Muslims, commit adultery, or drink alcohol, and even if these offenses are repeatedly committed, do not depart the fold of Islam on account of these sins. When they die, if they die on *Tau`heed*, they will not reside in Hellfire for eternity."⁷⁶⁹

A History of the Arab Peoples

This book, by Albert Hourani, received strong endorsement by different literary institutions and university faculty, such as Roy Mottahedeh, of Harvard University, Fouad Ajami, of Johns Hopkins University (until 2011), and Ira M. Lapidus, University of California, Berkeley.

Albert Hourani wrote, "There was another movement which might have seemed of less importance at the time, but was to have wider significance later. It arose in central Arabia in the early eighteenth

^[766] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 47.

^[767] *An-Najdat*: followers of Najdah Ibn `Amir Al-`Hanafi who was killed in 69/688; *Najdat* is one among the many *Khawarij* sects. *Najdat* claimed that their followers who commit minor sins, such as a small lie, and insist on it, become polytheists. However, if their followers commit [major sins like] adultery, theft or alcohol consumption, without insisting on the sin, they remain Muslim. As for those who did not follow *Najdat* and did not fight alongside them, they were considered disbelievers. For more details on *Khawarij* sects: Al-Khatib Al-Baghdadi (d. 436/1044), *Al-Farqu Baina Al-Firaq*.

^[768] Dr. Muhammad Ba-Kareem Ba-Abdullah, *Wasatiyyat Ahl As-Sunnah Baina Al-Firaq*, Pg., 291-2.

^[769] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 76.

century, when a religious reformer, Muhammad ibn 'Abd al-Wahhab (1703–92), began to preach the need for Muslims to return to the teaching of Islam as understood by the followers of Ibn Hanbal: strict obedience to the Qur'an and Hadith as they were interpreted by responsible scholars in each generation, and rejection of all that could be regarded as illegitimate innovations. Among these innovations was the reverence given to dead saints as intercessors with God, and the special devotions of the Sufi orders. The reformer made an alliance with Muhammad ibn Sa'ud, ruler of a small market town, Diriyya, and this led to the formation of a state which claimed to live under the guidance of the *shari'a* and tried to bring the pastoral tribes all around it under its guidance too. In so doing it asserted the interests of the frail urban society of the oases against the pastoral hinterland, but at the same time it rejected the claims of the Ottomans to be the protectors of the authentic Islam. By the first years of the nineteenth century the armies of the new state had expanded; they had sacked the Shi'i shrines in south-western Iraq and occupied the holy cities of Hijaz."⁷⁷⁰

Comments

Muhammad Ibn Abdul Wahhab called to a return to the methodology of the *As-Salaf As-Sali'h*, not to a return to the understanding of Ahmad Ibn `Hanbal and his followers, as this book has proven. Ibn Abdul Wahhab's *Da`wah* followed the guidelines and guidance established in the Quran, the *Sunnah*, the way of the Prophet's companions, and the stance taken by the Four Imams. In fact, all major scholars of Islam, past and present, profess a strict return to the Quran and *Sunnah* for judgment and guidance. This includes the Imams of the Four *Sunni* Schools of Thought, whom all said, "If a *Hadeeth* is authentic, then it is my *Madhhab*."

This unique statement demonstrates the fact that the Four Imams founded their *madhahib* on the Prophetic *Sunnah*, which reigned supreme above their own views and statements. Imam Abu Hanifah An-Nu`man issued the statement reported above, according to Shaikh Muhammad Ameen Ibn Umar Ibn `Abdeen (1198-1252/1783-1836), who reported it in his famous book on the *`Hanafi Madhhab*, *Al-Hashiyah* (1/63), and, Sali'h

^[770] Albert Hourani, *A History of the Arab Peoples*, 257-8.

Al-Fulani included it in his book, *Eqadh Al-Himam* (Pg., 62); Ibn `Abdeen reported that Imam Ibn Abdul Barr [Abu Umar, Yusuf Ibn Abdullah (368-463/978-1071)] reported this statement from Abu Hanifah and also from other imams.

Imam An-Nawawi, among other scholars, also reported the statement mentioned above from imam Ash-Shafi`i, in his book, *Al-Majmu` Shar`h Al-Muhadh-dhab* (1/63).

As for imam Malik Ibn Anas, he said, "I am only human. I sometimes err and sometimes say what is correct. Therefore, examine my views and only take whatever conforms to the Book (Quran) and the *Sunnah*. Whatever contradicts the Book and *Sunnah*, abandon it." (Ibn Abdul Barr, *Al-Jami`*, 2/32)

As for imam Ahmad Ibn `Hanbal, he said to his student, the renowned collector of *Hadeeth*, imam Abu Dawud, "Do not make *taqleed* of (or blindly imitate) me, or Malik, Ash-Shafii, Al-Auza`ii, or Ath-Thauri, and take from the resources they took from (Quran and *Sunnah*)" (Al-Fulani, *Eqadh Al-Himam* 113; Ibn Al-Qayyim, *I`lam Al-Murwaqqi`in `an Rabbi Al-`Alamin*, 2/302).⁷⁷¹

Additionally, Muhammad Ibn Abdul Wahhab started his reform movement to resurrect the knowledge and practices of *Tau`heed*, not merely to oppose the Ottomans, reject their authority, or to, "assert ... the interests of the frail urban society of the oases against the pastoral hinterland." This is an implausible concept that cannot possibly be supported by valid evidence.

Ibn Abdul Wahhab's mission had wider purpose and aim and was purely religious in nature. He defended his *Da`wah* when it came under attack from the Ottomans and Arab Bedouins. He did not attack the Ottomans, call for removing them from power, or refute their claim to the Caliphate. He voiced rejection of innovations and sectarian behavior no matter who committed them, including the Turks. His was a reformist movement within Islam, and had the people accepted his call peacefully without committing aggression against him and against his supporter and followers, there would have been no need for fighting or warfare.

^[771] Al-Albani, *Sifat Salat An-Naby* 龔 (Description of the Prophet's Prayer), Pg., 46-55.

Wahhabi Methodology and Statehood

“Abd al-Wahhab,⁷⁷² who had spent some years in Medina and various places in Iraq and Iran,⁷⁷³ won the support of Ibn Saud, ruler of the Najd (now in Saudi Arabia), in 1744, after being expelled from his native city, Uyayna, because of controversial teachings in his *Kitab al-tawhid* (Book of Unity). The realization of the ideal of an Islamic state based on the Sharia now seemed feasible. Between about 1763 and 1811 the Wahhabi Saudis established control of most of Arabia. Although pushed back by the Egyptian ruler Muhammad Ali, they recovered part of their first empire between 1821 and 1833. A long period of decline followed. ... Wahhabi teachings have also played a role in the 19th century history of parts of Nigeria, India, and Indonesia.”⁷⁷⁴

Comments

This is a good analysis of the *Da`wah* of Muhammad Ibn Abdul Wahhab, even though it contained some errors. The ruler of Uyainah was ordered by the chief of a major *Shiite* tribe, the Banu Khalid, to kill Muhammad Ibn Abdul Wahhab not because of what he wrote in, *Kitab At-Tau`heed*. The tyrants of his day did not like the idea of a scholar preaching a return to Islamic law, practices and creed, because this meant they would lose their tyrannical grip on Muslims.

Sulaiman Ibn Muhammad Ibn `Urai`ir, leader of Al-A`hsaa and chief of the Bani Khalid tribes, wrote to `Uthman Ibn Mu`ammar, chieftain of `Uyainah, threatening him by saying, “Regarding this teacher [Muhammad Ibn Abdul Wahhab] ... when this letter of mine reaches you, either kill him, or otherwise, if you did not kill him, I will not give you the money due to you at Al-A`hsaa.”⁷⁷⁵

^[772] actually, Muhammad Ibn Abdul Wahhab

^[773] It is not substantiated historically that Muhammad Ibn Abdul Wahhab, a staunch *Sunni* scholar, spent any time in *Shiite* Iran (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [*Dirasat Islamiyyah*, Publication No. 5, Pg., 128].

^[774] Willem A Bijlefeld, “Wahhabism,” <http://mb-soft.com/believe/>.

^[775] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 28; Abul-`Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 30.

Macmillan Library Reference USA

“In the eighteenth century, against a background of general stagnation, a puritanical fundamentalist movement erupted in Arabia under Muhammad ibn ‘Abd al-Wahhab (1703–1792). The movement called for a return to the purist Islam of the Qur’an and the *sunnah* and its unadulterated monotheism, uncompromised by the popular cults of saints and their shrines. Ibn ‘Abd al-Wahhab married into the family of Saud, a chieftain of Najd, who accepted his teaching and brought all Arabia under his ruling ideology.”⁷⁷⁶

Comment

The intermarriages between the Shaikh’s family and the prince’s family are being mentioned repeatedly in Western writings as if there is a mystical secret behind them. Before these marriages ever occurred, Muhammad Ibn Sa’ud pledged his support to the Da`wah of Muhammad Ibn Abdul Wahhab. At that time, the Da`wah was Muhammad Ibn Abdul Wahhab’s passion, not marriage or pursuit of material gain; Muhammad Ibn Sa’ud pledged his support for the Da`wah because he was convinced of its correctness, not because he sought fame or wealth, which he already had, and not for the purpose of marriage. He was the political leader, yet he said to a teacher, who took refuge in his city, “O, Shaikh! I give you my pledge to support the religion of Allah and His Messenger.”⁷⁷⁷

^[776]Macmillan Library Reference USA, Volume 7, Pg., 318.

^[777]Abdul Aziz Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33.

The Cambridge Encyclopedia of the Middle East and North Africa

“In one sense, the earliest manifestation of ‘Arab nationalism’⁷⁷⁸ was the Wahhabi movement which began in the Arabian peninsula in the eighteenth century. On his journeys through the Arab regions of the Ottoman Empire, Muhammad ibn ‘Abd al-Wahhab (1703–91), who was born in ‘Uyayna in the Najd, observed what he considered to be deviations from true Islam and believed it his mission to lead Muslims back to orthodoxy. In 1744 he married into the house of Sa‘ud, a family based in al-Diriyya near Riyadh, and with the support of his father-in-law began a movement to restore Islam to the pristine purity of the Rightly-Guided Caliphs. The movement flourished during the late eighteenth and early nineteenth centuries, and its adherents sacked Karbala in 1802, and occupied Mecca in 1803 and Medina in 1805. It was only checked by expeditions under Muhammad ‘Ali and his sons in 1811–15 and 1816–18, and even then Sa‘udi-Wahhabi power revived later in the century.”⁷⁷⁹

“The Najdis’ cultural dominance is reinforced by their being the devotees of the puritanical creed known in Saudi Arabia as Unitarianism and in the West, wrongly, as Wahhabism, after the name of its founder. The Unitarians — *muwahiddun* — trace their origins from 1745 when Muhammad ibn Sa‘ud, a chieftain in the village of Diriyya just north of Riyadh, became the patron of an ardent religious revivalist, Shaykh (teacher) Muhammad ibn ‘Abd al-Wahhab. The preacher, who held to the views of the strict Hanbali school of Islamic jurisprudence, was seeking to cleanse society of corrupt and mystical practices which had grown up since the time of the Prophet. These included the veneration of saints and the practice of going on pilgrimages to their tombs, ideas which

^[778] The mission of Muhammad Ibn Abdul Wahhab was purely reformist and religious in nature. He did not articulate the idea of Arab nationalism, which was hardly a call to be heard of in the Arab world at that time. Muhammad Ibn Abdul Wahhab wrote many books and letters that are widely available for those who want to research this claim and verify its merits.

^[779] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 81-2.

Muhammad ibn 'Abd al-Wahhab regarded as being tantamount to polytheism. To this day the *muwahiddun* bury their dead, including the Kings, in unmarked graves in the desert. The Shi'is, who of all Muslim sects are the most concerned with saints and tombs, they regard as heretics of the most undesirable sort. Since the time of the alliance between the teacher and Muhammad ibn Sa'ud the propagation of the unitarian creed has been the theoretical *raison d'être* of the Saudi state. The descendants of Muhammad ibn 'Abd al-Wahhab, known as the Al al-Shaykh (the 'family of the teacher') have been steadfast allies of the Sa'uds and now occupy numerous ministerial and judicial positions in the government."⁷⁸⁰

Comments

First: This book contains ample proof that veneration of trees, stones, righteous people and the dead are condemned in Islam as being polytheistic. Muhammad Ibn Abdul Wahhab did not invent the Quranic and Prophetic texts that prohibit these and other polytheistic practices. They were revealed to the Prophet, peace be on him, centuries before he was born. For instance, Allah ﷻ said,

﴿ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾

{And invoke not any other ilâh (god) along with Allâh, Lâ ilâha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.} (28:88)

Second: Muhammad Ibn Abdul Wahhab did not claim to be cleansing society of mystic and deviant practices that had grown since the time of the Prophet ﷺ. The claim made here by the, *Cambridge Encyclopedia*, might give the false impression that Ibn Abdul Wahhab accused all Muslim generations of committing some type of deviation, or that he was trying to cleanse what the Prophet and his companions could not remove in their time.

^[780] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 404.

Third: Ibn Abdul Wahhab's dedication was to return Muslims to the level attained in matters of creed and practice during the era of the first three generations of Islam, which he rightfully considered the golden age of Islam. It is true that Muhammad Ibn Abdul Wahhab, just like the scholars before him, rejected all innovations, old and new. However, he knew that during the time of the Prophet ﷺ and the *As-Salaf As-Sali`h*, aspects of *bid`ah* were at an all-time minimum, compared to what happened after their time.

The Persian Gulf States

“As Shi’ism unified Iran, Wahhabism unified Sa’udi Arabia. In both cases, what began as a tool of state consolidation became a conservative brake on state policy. But while Shi’ism utilizes a rich array of dramatic, physical, visual, and psychological devices—passion plays, poetic chanting, rhythmic flagellation, shrines, banners, and portraits—Wahhabism is starkly iconoclastic, rejecting shrines, pictures, and music as idolatry. ... Technically, it is wrong to refer to the religion of the Sa’udi state as Wahhabism. Muhammad ibn ‘Abd al-Wahhab (1703—92) began a reform that his followers call *al-da’wa ila ‘l tauhid* [‘return⁷⁸¹ to the unity of God’]. As a unifying movement, it had two major phases: one in the eighteenth and early nineteenth century, and one in the twentieth century. In the eighteenth century, the towns of the Arabian Peninsula had leaderships with various religious leanings: Najran was Isma’ili Shi’i, highland Yemen was Zaidi Shi’i, Oman was Ibadi, al-Qatif was Twelver Shi’i, al-Hasa was Shafi’i Sunni, ‘Uyaina was Hanbali Sunni. Ibn ‘Abd al-Wahhab, after being banned from his home town ‘Uyaina at the request of the Banu Khalid, made a political and marital alliance with the Al Sa’ud of the town of Dir’iyya. ... When they took a city, but also in their temporary forays, they destroyed shrines, musical instruments, and water pipes. Shi’i still bitterly remember the destructive attack on the shrines of Karbala in 1802.”⁷⁸²

^[781] *Da`wah*, means, ‘Call, or Mission’; *`Audah*, means, ‘to return.’

^[782] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 517.

Comments

On images and pictures,⁷⁸³ which constitute a way and a means that lead to *Shirk*, the Prophet ﷺ said,

" لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَائِيلٌ "

"Angels do not enter a house wherein is a dog or a picture" (Bukhari 2986, and, Muslim 3929).

If this is the case with ordinary houses, then erecting pictures and images in houses of worship is worse and a more manifest error.

About Music: Allah ﷻ said,

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ﴾

{And of mankind is he who purchases idle talk (music, singing) to mislead (men) from the path of Allâh} (31:6).

Abdullah Ibn Mas'ud, one of the Prophet's most knowledgeable companions, said about this *ayah*, "By Allah, other than Whom there is no *ilah* (God), it is about singing." Abdullah Ibn Mas'ud repeated his statement thrice.⁷⁸⁴

In addition, in, *'Aun Al-Ma'bud*, it is reported that what Ibn Mas'ud said is also the verdict of the Prophet's companions, Abdullah Ibn 'Abbas and Jabir Ibn Abdullah, in addition to, many scholars among the second and third generations of Islam. The impermissibility of music and singing is also the stance taken by the Four Imams, especially Abu Hanifah, who considered it a sin. Therefore, the Four Imams agreed to this ruling, which Ibn Abdul Wahhab only upheld.

The same *ayah* above is explained as follows, "Narrated Abu 'Amir or Abu Malik Al-Ash'ari that he heard the Prophet ﷺ say,

" لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرْ وَالْحَرِيرَ وَالْحُمْرَ وَالْمَعَارِفَ "

[783] In Islam, it is permissible to draw pictures that depict lifeless objects, such as trees, rivers, etc.

[784] Muhammad Shams Al-'Haqq Al-'Adheem-abdai, *'Aun Al-Ma'bud Shar'h Sunan Abi Dawud (Explanation of Sunan Abu Dawud)*, 'Hadeeth No., 4279; Ibn Kathir, *Tafsir Ibn Kathir*, Vol., 3, Pg., 442.

'From among my followers there will be some people who will consider illegal sexual intercourse, wearing of silk, drinking of alcoholic drinks, and use of musical instruments as lawful (Bukhari, `Hadeeth number 5590).''⁷⁸⁵

Prohibiting music is therefore hardly the stance only taken by Muhammad Ibn Abdul Wahhab and his followers. According to the Prophet's companion, Abdullah Ibn Mas'ud; and also to imam Ahmad Ibn `Hanbal; music grows hypocrisy in the heart.⁷⁸⁶ Also, on explaining `Hadeeth number 4279, `Aun Al-Ma`bud Shar`h Sunan Abi Dawud, reports that imam Malik Ibn Anas, and also imam Ahmad Ibn Hanbal, who agreed to Malik's statement, said that only sinners indulge in singing.

Singing and playing musical instruments are sins that are usually accompanied by other sins, such as intermingling between men and women, dancing, drinking or at least wasting time and money instead of busying the time worshipping Allah or working to earn a living.

Arabia Phoenix

Gerald De Gaury wrote this brief biography on the mission and *Da'wah* of Muhammad Ibn Abdul Wahhab, stating that, "After the first conversion of Arabia to Muhammadanism⁷⁸⁷ in the seventh century the Bedouin gradually returned to paganism; and whatever they might be in name, their religion still sat extremely lightly on them at the beginning of the eighteenth century, when the reforming zealot⁷⁸⁸ Muhammad Ibn Abdul Wahhab was born at 'Ayaina, in the Wadi Hanifa, near Riyadh. It

^[785] Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu`hsin Khan, *Interpretation of the Meanings of the Noble Quran*, Pg., 743.

^[786] Muhammad Shams Al-`Haqq Al-`Adheem-abdai, `Aun Al-Ma`bud Shar`h Sunan Abi Dawud.

^[787] It is inconceivable how Orientalists, who claim to be scientific and objective in their approach, cannot come to terms with the fact that the religion of Muhammad is called, *Islam*, not, *Muhammadanism*. This demonstrates the predominantly Christian bias that many Western writers have against Islam. They call it, *Muhammadanism* to give an illusion that this is not a legitimate, established, structured, monotheistic religion, but a cult of some sorts.

^[788] Imam Muhammad Ibn Abdul Wahhab should not be called a zealot.

must have been obvious that he was an unusual child, for at the age of ten he had learnt the whole of the Koran by heart. He followed this up by marrying at twelve and going on the pilgrimage to Mecca at fourteen. If a Muslim performs his pilgrimage and subsequently does not diverge from the straight path of his religion it is accepted as certain that he will go when he dies to their paradise.⁷⁸⁹

Gerald De Gaury continued, "For this reason, or sometimes because they cannot afford it earlier, ordinary people incline to go to Mecca late in life.⁷⁹⁰ Even as a youth Ibn Abdul Wahhab seems to have had no fear of

^[789] The Prophet of Islam, Muhammad ﷺ said these words about `Hajj,

" الْعُمْرَةُ إِلَى الْعُمْرَةِ كَقَارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ "

"(The performance of) `Umrah (visiting Ka`bah), is an expiation for the sins committed between it and the previous one, and the reward of `Hajj Mabruur (accepted by Allah) is nothing except Paradise" (Bukhari 1650, and, Muslim 2403).

When Muslims die and earn Allah's Mercy, they do not go to 'their paradise,' but to God's Paradise which He promised the believers in every one of His Revealed Books. Even the New Testament has this segment, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:42-3)

Lord, is a title of honor Arabs and Hebrews use when addressing the honored among them. Many Christians propagate the fantasy that Muslims worship another *ilah* (god), besides Allah (God), and that the Muslim idea of Hell and Paradise is untrue as it contradicts their 'holy book.' It would help their cause tremendously if they could bring the original copy of their 'holy book' so they can verify their fantasies.

^[790] Tens of millions of Muslims perform `Hajj at an early age. Those who delay the `Hajj usually do so because they do not have the means to perform `Hajj. Allah ﷻ said,

﴿ وَرَبِّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

{And `Hajj (pilgrimage to Makkah) to the House (Ka`bah) is a duty that humankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [(denies `Hajj), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (all that exists)} (3:97).

It is a religious obligation on those who are able and can afford performing the `Hajj to do so without delay [to go in the very next `Hajj season], according to the statement of imams Malik, Abu Hanifah, Ahmad and some *Shafi`i* scholars

Continue next page...

straying morally, and he soon began to do his best to ensure that none else did so.⁷⁹¹ He preached what an earlier reformer, who had lived mostly in prison for stirring up dissension,⁷⁹² had preached: the return to the purity of Islam as revealed by the Prophet Muhammad. The extreme penalties which had been introduced by Muhammad and subsequently abandoned⁷⁹³ should, he held, be enforced, and to the surprise of Arabia⁷⁹⁴ he successfully persuaded the Ruler of 'Ayaina to approve the stoning to death of a woman who had confessed to adultery. This caused such consternation in Arabia that the Prince of Al Hasa, overlord of 'Ayaina, ordered the removal of the over-zealous judge, who then sought refuge at Daraya, where ruled one Muhammad Ibn Saud, ancestor of the present Ibn Saud."⁷⁹⁵

(Siddiq `Hasan Khan, *At-Ta`leeqat Ar-Radhiyyah `ala Ar-Raudhah An-Nadiyyah, Hadeeth* commentary by Al-Albani, Vol.2, Pg., 56; Muhammad Ibn Sali`h Al-`Uthaimen, *Fiqh Al-`Ibadaat*, Pg., 273).

^[791] Is not this the job of all of Allah's Prophets and all righteous reformers? *Mark* 2:17 reports that, "When Jesus heard it, he saith unto them, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*"

^[792] Rather, Ibn Taimiyyah, *who was not mostly in jail*, was jailed by unjust rulers at the instigation of *Sufis* who, as practitioners of an alien ideology, dreaded Ibn Taimiyyah's great efforts at Islamic reform. They saw a great danger in his movement, because it exposed the true reality of *Sufism* to Muslims. Had not Ibn Taimiyyah and his followers started their reformist movement, Islam, as Muhammad ﷺ knew it, might have weakened and become confusingly unclear on account of mystic and polytheistic practices corrupting its purity.

^[793] Islamic law, revealed to Muhammad ﷺ was abandoned by disobedient Muslims who lost their unique Islamic identity and, as a consequence, surrendered their dominant status and position in the world. To the displeasure of many Orientalists, Ibn Abdul Wahhab sought to reintroduce the law that made Muslims and their civilization strong, advanced, and mighty.

^[794] Why would it be a surprise to implement a law that all three religions, Judaism, Christianity and Islam, agree is Divine? Just because Christians suspended the law that Jesus, peace be on him, came to uphold, does not mean that humankind has to follow suit. *Matthew* 5:17 reports these words from Jesus, peace be on him, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

^[795] Gerald De Gaury, *Arabia Phoenix*, Pg., 94.

Comments

Imam Ibn Taimiyyah spent years in jail for defending the true Islamic creed and exposing mysticism and deviant sects. He did not cause dissention, those who oppressed him did. He only called to abiding by the pure Islamic creed and implementing Islamic law. He was oppressed, just as imam Ibn Abdul Wahhab was oppressed after him. If a reformer defends his self, his foes accuse him of forcing others to accept his creed. If he is thrown in jail, they say it is because he caused dissention.

Many Islamic reformers before and after Ibn Taimiyyah were oppressed and faced rejection. Allah's Prophets faced the same treatment by the hand of tyrants. Pharaoh of Egypt even uttered this astounding statement,

﴿ وَقَالَ فِرْعَوْنُ ذُرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴾

{*Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"*} (40:26)

Prophet Jesus, peace be on him, was also called a rebel, "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place" (Luke 23:5). Additionally, the claimed trial endured by Prophet Jesus, peace be on him, was severe, unjust, abusive and oppressive (such as in, Luke 23:1-56).

To continue, contrary to popular belief, Islamic law is not extreme. Western writers frequently ignore the fact that many Islamic laws originally came from the law of earlier Prophets, especially Prophet Moses, peace be on him, including stoning the adulterer. Islam only upheld these laws and divinely introduced many others. Currently, Muslim societies are by far safer than most industrialized nations, a status they enjoyed since the dawn of Islam due to the impact of Islamic teachings, such as follows.

Muslims are promised of Allah's punishment if they sin, persist on sinning, or commit crimes, without repentance. Ibn Taimiyyah wrote, "Laws are not meant to merely control commoners [or the masses], but to

bring about reform, inwardly and outwardly, both in the case of commoners and notables, in this life and the Hereafter. Yet, among the benefits of the penal code in this life, is that the commoners are controlled. `Uthman Ibn `Affan ؓ once said that, 'Allah frightens through authority (of rulers and penal laws) those who are not frightened by the Quran.' This is because hypocrites and sinners will be compelled to refrain from breaching the prohibitions for fear of the penal code, which they know will be applied. These are but some of the benefits of legislating a penal code that is upheld by authorities."⁷⁹⁶

As for the believers, the Quran's effect on them is far more profound than any punishment prescribed in the law,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

{The believers are only those who, when Allâh is mentioned, feel fear in their hearts and when His Ayât (this Qur'ân) are recited unto them, they (the Ayât) increase their Faith; and they put their trust in their Lord (Alone)} (8:2).

A Brief Biography by Professor Philip Hitti

Philip Hitti wrote, "The modern history of Arabia does not begin till the rise of the Muwahhidun (Unitarians) in the mid-eighteenth century. This was a puritan revival inaugurated by a Najdi from al-Uyaynah named Muhammad ibn-`Abd-al-Wahhab (1792). After travelling in al-Hijaz, al-Iraq and Syria,⁷⁹⁷ ibn-`Abd-al-Wahhab returned home impressed with the idea that Islam, as practised by his contemporaries, had deviated widely from the orthodox practice and theory as prescribed by the

^[796] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 11, Pg., 416.

^[797] Shaikh Abdul Ra`hman Ibn Abdul Lateef Al-As-Shaikh wrote in his commentary on, *Lam`u Ash-Shihab fi Tarikh-i Muhammad Ibn Abdul Wahhab*, that during his trips to seek knowledge, the Shaikh did not venture west beyond Makkah, north beyond Madinah, east beyond Basrah and then A`hsaa (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 116).

Prophet and the Koran, and he himself determined to purge it and restore it to its primitive strictness. His inspiration he obviously drew from ibn-Hanbal as interpreted by ibn-Taymiyah. The new prophet⁷⁹⁸ found in Muhammad ibn Sa`ud (1765), who was then a petty chief in Central Arabia,⁷⁹⁹ an ally and son-in-law. This was another case of marriage between religion and the sword, resulting in the speedy spread of religion and of the authority of ibn-Sa`ud throughout Central and Eastern Arabia. The followers of ibn-Abd-al-Wahhab were called Wahhabis by their opponents. In their zeal to rid Islam of its cult of saints and other innovations (sing. *bid`ah*) they sacked Karbala in 1801, captured Makkah in 1803 and al-Madinah the following year, destroyed venerated tombs and purged these cities of all that savoured of idolatry.⁸⁰⁰ In the following year they invaded Syria and al-'Iraq and extended their domain from Palmyra to 'Uman, the largest in the peninsula since the Prophet's days. Their success was interpreted as a token of displeasure on the part of God

[798] Hitti says this, even though he was an Arab, well-acquainted with Islam and its tenets, including this *ayah*,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

{Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets} (33:40).

It is sad to see well-informed writers accuse Muhammad Ibn Abdul Wahhab of being a new prophet, when the life-mission and passion Muhammad Ibn Abdul Wahhab spent his life in its sake is resurrecting the *Sunnah* of Muhammad, the Last and Final Prophet and Messenger ﷺ. Muhammad Ibn Abdul Wahhab used to say, "All thanks to Allah, I am a *muttabi`* (follower), not a *mubtadi`* (innovator)" (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48).

[799] Muhammad Ibn Sa`ud was either a, "...petty chief", according to Hitti, or belonged to, "...the politically powerful Al Saud in southern Najd", according to, *Library of Congress Country Studies*. He was either the father-in-law, or the son-in-law of Ibn Abdul Wahhab.

[800] Destroying polytheistic shrines and images is hardly a tenet of the so-called *Wahhabi Da`wah* alone. Prophet Muhammad ﷺ ordered his cousin Ali Ibn Abi Talib to deface images, as Muslim (1609) reported from Ali. This is also among the commandments contained in the Old Testament, "But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire" (Deuteronomy 7:5).

with the innovations of Salim III.⁸⁰¹ Alarmed, the Porte requested Muhammad 'Ali to conduct the series of campaigns which ended in 1818 with the destruction of the Wahhabi power and the razing of their capital al-Dir'iyah to the ground. Wahhabi tenets, however, continued to spread, and their influence was felt from Sumatra in the east to Nigeria in the west."⁸⁰²

Comments

First: Had Ibn Abdul Wahhab not strived hard to restore Islam to its 'primitive strictness,' as Orientalists often describe Prophet Muhammad's law, that being, Islam in its purest form along with its core tenet, *Tau'heed*, might have disappeared. This fact alone should explain the ferocious attacks against the *Da`wah* of Ibn Abdul Wahhab by Western writers, thinkers, politicians and Orientalists. They wish for a corrupt version of Islam to be dominant above the Islam sent to Prophet Muhammad ﷺ, so as to achieve final and total victory against a religion they never understood or appreciated.

^[801] No references were given by Hitti as to who issued the conclusion he reported here. Many Western writers fail to properly analyze the phenomenal success Ibn Abdul Wahhab's *Da`wah* achieved, especially the enthusiasm and exceptional endurance it instilled in the hearts of its followers. Some Orientalists attributed the success of Ibn Abdul Wahhab's *Da`wah* to courage, "Another topic of great interest to Corancez was the nature of the Wahabis' military expansion. He praised their individual toughness and fortitude in the face of daunting physical hardships, and he clearly admired their ability to cover vast distances at such great speed that they often arrived at the object of their attack long before the news that they had left Najd." (Corancez, *The History of the Wahhabis*, Pg., ix, the introduction) Few Western writers attributed the success achieved by followers of the *Da`wah* to the *creed* they followed, which transformed them into a great nation, "Thus was born among the Arabs, in the very heart of their country, a new people which fashioned greatness out of its own wretchedness. This people chose as its leader Mohammed Ibn Saud, who ... took the title of prince of Diriyah and al-Hasa. It was to him that the Sheikh Mohammed came upon his return to Yemen." (Ibid., Pg., 7)

To add, Najd is not located in Yemen; Muhammad Ibn Sa`ud was already the ruler of Dir'iyah when Ibn Abdul Wahhab took refuge in his city (he was not chosen later by the people); and at that time, Ibn Sa`ud only ruled Dir'iyah (even neighboring Riyadh never came under his control).

^[802] Philip K. Hitti, *History Of The Arabs*, Pg., 740-1.

Second: Imam Ibn Taimiyyah, a polymath of Islamic knowledge, wrote hundreds of volumes on various aspects of the religion and supported his views by ample evidence from the Quran, the *Sunnah*, the methodology of the *Salaf*, and the statements of the imams of Islam of earlier and later generations. His legacy and status among Muslim scholars was asserted even by his enemies. Therefore, the views that Ibn Taimiyyah held and which he supported by valid evidence from the Quran and *Sunnah* should not be described as being his own interpretation of Islam.

Third: In his book, *Jazeera Al-`Arab (Arabian Peninsula)*, Hafidh Wahbeh said, “Shaikh Muhammad Ibn Abdul Wahhab was not a prophet, as Niebuhr, from Denmark, claimed ... he was a reformer.”⁸⁰³

Fourth: The pact made between Muhammad Ibn Abdul Wahhab and Muhammad Ibn Sa`ud was not a case of marriage between religion and the sword, but a case of marriage between state and religion. Islam is a total way of life containing instructions on how to worship Allah and behave with His creation. It is a *methodology*, not a specific code of the tools of daily life that one is required to use as the law prescribes.

Orientalists often entertain the fallacy that Islam was spread by the sword. Naturally, to them, any Islamic reformist movement supported by a state must have spread by the sword, as well. Not true. Islam, as a Faith, was not spread by the sword and the *Da`wah* of Muhammad Ibn Abdul Wahhab did not spread because of being supported by forces of the Saudi State.

From its onset, Ibn Abdul Wahhab’s *Da`wah* confronted violence and aggression as he remarked, “As for warfare, until today, we did not fight anyone, except in defense of our lives and honor. They came to us in our area and did not spare any effort in fighting us. We only initiated fighting against some of them in retaliation for their continued aggression,

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ ﴾

{The recompense for an evil is an evil like thereof} (42:40).⁸⁰⁴

^[803] Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 126.

^[804] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, [Publication No. 7, Pg., 102].

A Brief Passage by Gene Gurney

Gene Gurney wrote that Muhammad Ibn Abdul Wahhab “preached a return to the orthodox practices of Mohammed’s day and particularly condemned any devotion that detracted from the oneness of God. His interpretation of Islam was primarily based on the works of the strict Hanbali scholar Taki al-Din Ahmad ibn Taimiya.”⁸⁰⁵

Comments

Muhammad Ibn Abdul Wahhab benefited tremendously from the writings of Ibn Taimiyyah and his student Ibn Al-Qayyim. These two scholars wrote hundreds of books providing innumerable evidence from the Quran, the *Sunnah*, the statements of the prophet’s companions and the statements of major Muslim scholars and imams of early and later generations. Any reasonable observer who reads their books, such as, *Majmu` Al-Fatawa*, which collects many of Ibn Taimiyyah’s books, and, *Zad-ul Ma`ad*, by Ibn Al-Qayyim, would realize the superb scientific method and high literary standard they followed and the abundance of supporting evidence to their views. All this hardly qualifies as Ibn Taimiyyah’s or Ibn Al-Qayyim’s own interpretation of Islam.

To continue, Allah ﷻ condemns all types of Polytheism, such as in His Statement to His Final Prophet and Messenger ﷺ,

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ

الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾﴾

{And indeed it has been revealed to you (O, Muhammad ﷺ), as it was to those (Allâh’s Messengers) before you: “If you join others in worship with Allâh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allâh (Alone and none else), and be among the grateful.”} (39:65-66)

^[805] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105.

Muhammad Ibn Abdul Wahhab, Ibn Taimiyyah and Ibn Al-Qayyim only upheld Allah's Statements. This would not qualify as being their view or their own interpretation of Islam, but the statements of Allah, Who revealed them. This is especially the case since Gene Gurney said, "He preached a return to the orthodox practices of Mohammed's day."⁸⁰⁶

Muhammad Ibn Abdul Wahhab wrote, "There are eighteen benefits (or sub-topics) learned from the clear *ayat* contained in *Surat Al-Israa* (chapter 17, *ayat* 22-39), starting with Allah's Statement,

﴿ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَّخْذُولًا ﴾

{Set not up with Allâh any other ilâh (god) or you will sit down reproved, forsaken (in Hellfire)}, and ending with His Statement,

﴿ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴾

{And set not up with Allâh any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh's Mercy)}.

Allah ﷻ alerted us to the significance of these aspects by His Statement (17:39),

﴿ ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ﴾

{This is (part) of *Al-Hikmah* (wisdom; good manners; high character) which your Lord has revealed to you (O, Muhammad ﷺ)}.⁸⁰⁷

These clear, unequivocal Quranic statements plainly rebuke the claim that the creed called to by Muhammad Ibn Abdul Wahhab was his own interpretation of Islam. In the words of Samuel M. Zwemer (1867-1952), the famous Christian Missionary, "The reformist effort of Muhammad Ibn Abdul Wahhab was concentrated on returning to the 'Old Islam.'⁸⁰⁸

Of course, there is no old Islam and new Islam; there is only one Islam, the Islam that Muhammad ﷺ brought from his Lord; "Orientalists,

^[806] Gene Gurney, *Kingdoms of Asia, the Middle East and Africa*, Pg., 105.

^[807] Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 4-5.

^[808] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 99; S. M. Zwemer, *Arabia: the Cradle of Islam*, Pg., 193.

who believe that Islam is manmade not divine, would like to divide Islam into old and new, making it prone to change by the passage of time. This view confuses Islam with the changing conditions of Muslims [making them one and the same].”⁸⁰⁹

Further, Dr. Nasir At-Tuwaim reported that, George Rentz said that, ‘Wahhabism,’ calls to purifying society by returning to the Prophet’s practices and the way of *As-Salaf As-Sali’h* through affirming the necessity of referring to the Quran and *Sunnah*.⁸¹⁰ Clearly, some Orientalists rightfully recognized the fact that Ibn Abdul Wahhab called to a return to the original Islam, rather than to his own interpretation of Islamic texts.

Karen Armstrong’s Passage

Karen Armstrong said that Muhammad Ibn Abdul Wahhab, “...was a typical reformer, in the tradition of Ibn Taymiyyah. He believed that the current crisis was best met by a fundamentalist return to the Quran and *sunnah*, and by a militant rejection of all later accretions, which included medieval *fiqh*, mysticism and *falsafah*,⁸¹¹ which most Muslims now regarded as normative. Because the Ottoman sultans did not conform to his vision of true Islam, Abd al-Wahhab declared that they were apostates and worthy of death.⁸¹² Instead, he tried to create an enclave of pure faith,

^[809] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 110.

^[810] *Ibid.*, Pg., 99.

^[811] Islam is a total way of life that encompasses practical matters of life and religion. It is a comprehensive, well-defined creed that has no place for *falsafah*, i.e., philosophy, which is a totally different religion with its own set of explanation for the material world.

^[812] Contrary to the unfounded claim made here by Karen Armstrong, this book demonstrates the Shaikh’s clear denial that he accused his opponents, Turks or otherwise, of being apostates. Burckhardt said that the difference between the movement of Muhammad Ibn Abdul Wahhab and *Sunni* Turks, regardless of what is being said about its nature, is concentrated on the fact that *Wahhabis* firmly abide by the same rulings that the others ignored, or completely shunned (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 101).

In addition, Ibn Abdul Wahhab called to obedience to Muslim leaders and forbade rising up and rebellion against them. These are the same tenets the *Salafi*

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based on his view of the first *ummah* of the seventh century. His aggressive techniques would be used by some fundamentalists⁸¹³ in the twentieth century, a period of even greater change and unrest. Wahhabism is the form of Islam that is still practiced today in Saudi Arabia, a puritan religion based on a strictly literal interpretation of scripture and early Islamic tradition."⁸¹⁴

She also said, "Wahhabism is only an Islamic sect. It developed in the eighteenth century and was similar to the Christian Puritan sect that flourished during the seventeenth century in England, the Netherlands and Massachusetts. The Puritans and the Wahhabis both claimed to be returning to the original faith, but both were really an entirely new development and a response to the unique conditions of the time. Both Wahhabism and Puritanism exerted an important influence in the

Da`wah ordains. Muhammad Ibn Abdul Wahhab said that among the practices of the people of *Jahiliyyah* which the Prophet ﷺ came to eradicate was that, "They believed that disobeying rulers and defying them is a virtue while hearing and obeying them brings disgrace and humiliation. Allah's Messenger ﷺ contradicted them and ordained this: observing patience in the face of oppression committed by the rulers; hearing and obeying [Muslim] rulers; and giving advice to the rulers [while being sincere with them]. He reiterated his commandments in this regard and asserted their significance. The three aforementioned commandments were combined in this statement by the Prophet ﷺ,

" إِنَّ اللَّهَ يَرْضَى لَكُمْ تَلَاتًا ... يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
وَأَنْ تَنَاصَحُوا مَنْ وُلَّاهُ اللَّهُ أَمْرَكُمْ "

"Allah likes three things for you ... that you worship none except Him and associate nothing [and no one] with Him in worship; that you hold fast to the Rope of Allah (Quran and Sunnah), altogether; and that you offer sincere advice (and loyalty) to whomever Allah has made your leaders" (An authentic, *Sahih`Hadeeth* collected by imam Malik 1572; Al-Albani, *Sahih Al-Adab Al-Mufrad* 343, and, *Sahih Al-Jami` As-Sagheer* 1895).

Shortcomings in people's religious and worldly affairs occurred on account of abandoning all or part of these commandments." (Muhammad Ibn Abdul Wahhab, *Masa-il Al-Jahiliyyah*, [*Majmu'at At-Tau`heed*, Pg., 48])

^[813] Fundamentalism: a term now preferred and much quoted by Westerners to describe Muslims who seek a return to the pure Islam *in their own Muslim lands*.

^[814] Karen Armstrong, *Islam, A Short History*, Pg., 135.

Muslim and Christian worlds respectively, but it is a mistake to view either sect as normative in their religion.⁸¹⁵ Reform movements in any faith attempt to return to the original spirit of the founder, but it is never possible to reproduce former conditions entirely. I am not claiming that Islam is entirely faultless. All religions are human institutions and frequently make serious mistakes. All have sometimes expressed their faith in inadequate and even in abhorrent ways. But they have also been creative, enabling millions of men and women to find faith in the ultimate meaning and value of life, despite the suffering that flesh is heir to. To put 'Islam' into an unholy category of its own or to assume that its influence has been wholly or even predominantly negative is both inaccurate and unjust. It is a betrayal of the tolerance and compassion that are supposed to characterise Western society. In fact Islam shares many of the ideals and visions that have inspired both Judaism and Christianity. Consequently it has helped people to cultivate values that it shares with our own culture. The Judaeo-Christian tradition does not have the monopoly on either monotheism or concern for justice, decency, compassion and respect for humanity."⁸¹⁶

Comments

The movement started by Muhammad Ibn Abdul Wahhab called to a return to the pure Islam practiced by early Muslim generations. This book contains ample evidence supporting this fact, as well as, statements from the Shaikh himself in this regard. Muhammad Ibn Abdul Wahhab did not call to a return of the *conditions* that existed in the seventh century, but to the *methodology* that was followed by the first three generations in Islam. Hence, there is no objection to scientific and industrial advancements that conform to the tenets of Islam; Islam encourages these advancements and the Shaikh did not object to them.

For example, Muslims are encouraged to acquire modern military technology, as follows from Allah's Statement,

^[815] Because, according to Western thinking, if the original message became corrupted and altered, or 'amended' by the passage of time, then the new creed is normative and the old one is not.

^[816] Karen Armstrong, *Muhammad: A Biography of the Prophet*, Pg. 13.

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

{And make ready against them⁸¹⁷ all you can of power, including steeds of war⁸¹⁸ Turhibun (to strike terror) into the enemy of Allâh and your enemy} (8:60).

'Terror', mentioned in this *ayah* does not mean what the enemies of Islam would like it to mean. Here it pertains to Muslims being alert and vigilant [by] continuously maintaining and upgrading their military forces, so as to strike fear in the heart of their enemies. Therefore, 'terror' pertains to deterring the enemy from attacking Muslims by maintaining credible and powerful armed forces as is obvious in the words of this *ayah*. It does not mean to attack civilians and conduct suicide missions, the impermissibility of which [is] explained in detail, using unequivocal evidence."⁸¹⁹

In other words, the methodology preached by Muhammad Ibn Abdul Wahhab does not profess continued use of swords, arrows and camels in war regardless of the advancements made to these tools of war. It does not preach a rejection of the use of necessary modern conveniences, such as cars, airplanes, communication devices, home appliances, factories, etc. The *Da`wah* of Ibn Abdul Wahhab seeks a revival of the methodology and practices of *As-Salaf As-Sali`h*. It preaches a rejection of alcohol consumption, adultery and fornication, usury, idol-worship, polytheistic practices, extravagance, and similar vices, in accordance with Islamic law. Therefore, Muhammad Ibn Abdul Wahhab and those who follow his methodology seek to implement Islamic creed and law, but do not object to, or discourage the use of, tools used in modern times. Hence, the error in the statement made here by Karen Armstrong, is profound. Callers to the *Sunnah* do not aim to recreate the living conditions that existed in the early era of Islam, but to revive and

[817] meaning, 'your disbelieving enemies who are intent on destroying you (Muslims) and extinguishing your religion (Islam)' (Abdul-Ra`hman Ibn Nasir As-Sa`di, *Taiseer Al-Karim Ar-Ra`hman fi Tafsir Kalam Al-Mannan*, Pg., 285.

[818] tanks, planes, missiles, artillery, etc.

[819] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 162.

reintroduce Islamic creeds and practices. Their call is a *methodology* instructing Muslims on how to understand and practice the religion.

Apparently, because many Orientalists believe the movement of Ibn Abdul Wahhab is about recreating the same simple living conditions that existed in the early era of Islam, some of them stated that this type of *Da`wah* can only succeed in barren areas stricken by poverty. As stated by Dr. Nasir At-Tuwaim, "There is no merit to the claim ... that the *Wahhabi Da`wah* is strict, fanatical and primitive. They mean that this type of *Da`wah* can only flourish in desolate, poverty stricken areas. The invalidity of this view is well-known: the Arabian Peninsula witnessed a far-reaching progress, advancement and improvement under the shade of the *Salafi Da`wah* [of imam Muhammad Ibn Abdul Wahhab]. Further, the *Salafi Da`wah* was transported to many other areas outside of Arabia."⁸²⁰

To continue, we should state here that presenting examples of where and how Islam made 'serious errors' will help the reader understand the statement made here by Karen Armstrong. Claiming that 'all religions are human institutions' flatly contradicts the basis and foundation of Islam and other Divinely Revealed Religions, such as the original messages of Prophets Moses and Jesus, peace be on them. This is the typical attitude of many Westerners who write about Islam, an attitude that usually hinders them from achieving the objectivity they claim to covet. The author did offer a somewhat balanced view of Islam, within the limited context of not portraying it wholly or predominantly negative.

Yet, Karen Armstrong, (1944-), a former roman catholic turned a more liberal and mystical (i.e., *Sufi*) Christian, who now describes herself as a 'freelance monotheist,' should be commended for her defense of Islam in various ways. Her defense of Islam earned her the wrath of notable Jews, from the same community that changed and altered the Two Testaments and then claimed that what they produced is 'The Word of God.' She also earned the wrath of the Christian right who condemn her for defending Islam and its Prophet, peace be on him; the same Christian community that changed and altered their holy books continuously to the point of making it impossible to distinguish between what is original and what is added in their holy books.

^[820] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 103.

Additionally, Islam neither legislates by majority opinion, nor by popular practices, but by the Quran and *Sunnah*, the only source of Islamic legislation; the only normative Islam. Islam rejects religious practices and traditions not condoned in the Quran and *Sunnah*,

" مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ "

"Whoever invents in this matter of ours (religion) what is not a part of it, then, whatsoever he invented is rejected " (Bukhari 2499, and, Muslim 3242).

Accordingly, invented religious practices and traditions can never be normative. The better word to use here is, 'popular,' rather than, 'normative.' For instance, listening to music has become popular among commoners and even some people of knowledge in the Muslim world today. This, then, can be described as 'popular.' However, it is never normative in the Islamic sense, because Islam is not defined by its followers or what they choose for themselves from creeds and practices, but by its Prophet and the Holy Book that was revealed to him,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ ﴾

﴿ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

{It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into plain error.}
(33:36)

Consequently, popular creeds and practices cannot overrule Muhammad's decisions or change a creed or a ruling established in the Quran and *Sunnah*.

Apparently, Orientalists learn from each other. They repeat the same themes, without providing a shred of evidence to support their claims. For instance, an earlier Orientalist, L. A. Corancez, wrote this, "The Sheikh Mohammed rejected with equal harshness any worship of Christ, Moses, or other prophets recognized by the Muslims. He proclaimed that God had disowned the Turks because they worshipped Mohammed

himself,⁸²¹ and claimed to have been sent to ban such idolatry, to bring true believers back to the worship of the only God, adding that Muslims who persisted in observing their own religion were idolaters punishable by death. His first edict was to massacre them because they offended the majesty of God and defiled true worship of him."⁸²²

Comments

As stated, Shaikh Muhammad Ibn Abdul Wahhab said, "As for warfare, until today, we did not fight anyone, except in defense of our lives and honor. They came to us in our area and did not spare any effort in fighting us. We only initiated fighting against some of them in retaliation for their continued aggression,

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ﴾

{The recompense for an evil is an evil like thereof} (42:40)."⁸²³

Thus, the accusation that the first edict of Muhammad Ibn Abdul Wahhab was to massacre other Muslims is simply not true; the author offered nothing in terms of evidence to support his grandiose claims.

Further, and as previously stated, Jesus, Moses and all other Prophets of Allah are recognized by Muslims, including Muhammad Ibn Abdul Wahhab and his followers, as *human prophets*, not to be worshipped. It is contradictory that Orientalists acknowledge that the core tenet of Islam is concentrated on Allah being the only deity worthy of worship, yet they criticize the movement of Ibn Abdul Wahhab for upholding this very tenet.

To continue our comments, Muhammad Ibn Abdul Wahhab never claimed that he was a prophet or that he was *sent* to ban idolatry. Corancez himself dismissed this allegation, when he wrote, "Mohammed [Ibn Abdul Wahhab] was thus a reformer of Islam rather than the founder

^[821] Corancez should have provided evidence as to when and where Muhammad Ibn Abdul Wahhab issued this judgment against the Turks.

^[822] Corancez, *The History of the Wahhabis*, Pg., 6.

^[823] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 102.

of a new sect; and the religion of the Wahabis is that of the Koran in its original purity."⁸²⁴

Astonishingly, Corancez contradicts himself several times, claiming that Ibn Abdul Wahhab preached a new religion, a new sect, "Only half a century ago this now powerful *sect* did not yet exist. Its founder was an Arab sheikh called Sheikh Mohammed. The Arabs⁸²⁵ trace his descent to Abd el Wahab, son of Suleiman. ... The Sheikh Mohammed began by adopting a faithful version of the Koran. He claimed this book as the work of God himself, that it had descended from above, and that Mohammed had been God's chosen instrument to reveal it to mankind.⁸²⁶ He therefore adopted its tenets and precepts, but in adopting the book in its entirety,⁸²⁷ he reduced his *new religion* to the book itself, rejecting *all* existing traditions among Muslims."⁸²⁸

Corancez also wrote these words about those whom he called, *Wahhabis*, "Since their religious practices all stem from the Koran,⁸²⁹ the Wahabis continue to observe *almost all* those which remain in use among the Muslims: like them, they are circumcised, perform the same ablutions and genuflections, and the same number of prayers. ... In general, the religion of the Wahabis is that of the Koran shorn of all superstitions with

^[824] Corancez, *The History of the Wahhabis*, Pg., 5.

^[825] During this time, Corancez was residing in the Arab world, and the children of Muhammad Ibn Abdul Wahhab were still alive and had become scholars in their own right. They did know who their father and grandfather were; they, as well as, the Arabs, did not need to trace Shaikh Muhammad's lineage, because it was well-known among his contemporaries.

^[826] *Is not this the creed of all Muslims, regardless of the sect they follow?*

^[827] as compared to suspending a part of the Scripture, as the Jews and Christians did, such as abolishing stoning the adulterer, without authority from God Who legislated it

^[828] Ibid. (The emphasis above is mine.)

^[829] The Quran is the core source of Islamic knowledge. Although it ordains prayer, for instance, it does not specify the description of prayer or how many times a day one should pray; the specifics are all found in the Prophet's *Sunnah*. Thus, it is a contradiction, to say the least, to claim that all the religious practices that the so-called *Wahhabis* abide by stem from the Quran, then state that they continued to practice what other Muslims practice, namely the prayer, *because the five daily prayers are not precisely described in the Quran but in the Sunnah*.

which the Mohammedans have distorted it. It is thus less a new creed than a return to Islam in its original simplicity."⁸³⁰

Conclusion

According to Corancez, Muhammad Ibn Abdul Wahhab was a reformer who did not invent a new sect. However, he was also a prophet who brought a new religion; he founded a new sect; and his religion is that of the Koran in its original purity, which 'he' claimed is revealed from God.

We wonder as to how and why the sophisticated, civilized nations of Europe did not discover the shameful contradictions made by Corancez, and others like him, who apparently wrote *about*, that is, *against* Islam from a Christian point-of-view, without sparing the least effort to study it and understand its tenets.

Michael Field on the *Da`wah* of Ibn Abdul Wahhab

Michael Field wrote, "To see the contrast between Sunni and Shia decoration and ritual at its starkest one has to consider Saudi Arabia, where since the eighteenth century the ruling Saud family and the *ulema* have had a partnership whose specific intention has been to purge Islam of superstitious practices. According to the pure, legalistic, Saudi doctrine any respect given to saints detracts from the fundamental concept that there is only one God.⁸³¹ The declaration that 'There is no God but God

^[830] Corancez, *The History of the Wahhabis*, Pg., 11-3.

^[831] Muhammad Ibn Abdul Wahhab wrote, "The, *Sahih* [Bukhari 4539], reported the statement of Abdullah Ibn `Abbas, may Allah be pleased with both of them [i.e., with Abdullah and his father `Abbas] regarding Allah's Statement,

﴿ وَقَالُوا لَا تَدْرُنَّ ءِالْهَيْتَكُمْ وَلَا تَدْرُنَّ وِدًّا وَلَا سُوعًا وَلَا يُعُوتُ وَيُعُوقُ وَنَسْرًا ﴾

{And they have said: "You shall not leave your gods, nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr" (these are the names of idols)} (71:23).

Abdullah Ibn `Abbas explained, 'The names (of these idols) formerly belonged to pious men from the people of Nu`h (Prophet Noah peace be on him). When they died, Satan inspired their people to manufacture idols in their images and to

Continue next page...

and Mohammad is the Messenger of God' is a Muslim's basic statement of his belief. To emphasize the importance they attach to this the followers of the austere Saudi doctrine call themselves Muwahiddin, Unitarians.⁸³² The Muwahiddin believe that people who decorate a religious building will quickly begin to worship the decoration rather than God. Likewise they think that to pay respect to a tomb, a mere lump of stone with a skeleton beneath it, is weak-minded sentimentality. Even Saudi kings are buried in unmarked graves in the desert, and soon after their deaths nobody can remember where they have been laid."⁸³³

Michael Field also wrote these words, "The Moroccan Muslims revere Jewish as well as Muslim *marabouts* (saints), whose whitewashed, domed tombs form an attractive feature of the Moroccan countryside. They also think of Abraham, the other principal Jewish prophets and Christ as their own prophets. In theory this idea is accepted by all Muslims, it being part of Islamic doctrine that Mohammad was the last and most authoritative of a line of prophets who revealed God to mankind, but in other Muslim societies, and particularly Saudi Arabia, the earlier prophets are accorded very low importance."⁸³⁴

Comments

Followers of Ibn Abdul Wahhab dislike the *bid'ah* of decorating places of worship, because of the *Hadeeths* that discourage this practice and the Quranic statements that outlaw extravagance in general.

Islam forbids extravagance and Allah does not like it,

﴿ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

erect them at the places where they used to sit, and to call those idols by their names. The people did so. But, the idols were not worshipped, until the people [who made them] had died and the origin of the idols had become obscure, whereupon people began worshipping them." (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau'heed*, Pg., 38)

^[832] Abdullah, the son of, Muhammad Ibn Abdul Wahhab, described their followers by using the term, *Muwahhidun*, which means, 'Those who believe in and uphold Allah's Islamic Monotheism' (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 70.

^[833] Michael Field, *Inside the Arab World*, Pg. 15.

^[834] *Ibid.*, Pg. 180.

{And waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance)} (6:141).

Also, money spent on decorating places of worship and beautifying brick and stone, is better spent to help the needy and the poor. Most importantly, the Prophet ﷺ specifically warned against this practice, when he said,

" لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ "

"The Hour will not start before people boast to each other about their Masajid (or compete with each in building ever more extravagant Masajid)."⁸³⁵

Scholars belonging to all Schools of Thought, and even some *Shiite* scholars, agree with the stance taken by Muhammad Ibn Abdul Wahhab regarding prohibiting decorating *Masjids*. The following is a list of books that prohibit decorating *Masajid*.

1. Badr Ad-Deen, Muhammad Ibn Bahadir Az-Zarkashi (a *Shafi`i* scholar; d. 794-1392), *Al-Manthur fi Al-Qawa'id Al-Fiqhiyyah*, Vol. 1.
2. Shihab Ad-Deen, Ahmad Ibn Idrees Al-Qarafi (a *Maliki* scholar; d. 684/1285), *Anwar Al-Buruq fi Anwa` Al-Furuq*, Vol. 4.
3. Muhammad Ameen Ibn Umar Ibn `Abdeen (a *Hanafi* scholar; d. 1252/1836), *Radd Al-Mu`htar `ala Ad-Durr Al-Mukhtar fi Shar`h Tanweer Al-Absar*, also known as, *Hashiyat Ibn `Abdeen*.
4. Muhammad Ibn Ahmad As-Saffarini (a *Hanbali* scholar [1114-1188/1702-1774]), *Ghidhaa Al-Albab, Shar`h Mandhumat Al-Adab*. As-Saffarini stated that decorating *Masjids* is *makruh* (disallowed).
5. *Al-Mausu`ah Al-Fiqhiyyah (Encyclopedia of Fiqh)*, Vol., 23, Pg., 218. It is stated here that the majority of scholars said that decorating *Masjids* is disallowed (*makruh*). It is also stated that decorating *Masjids* with gold or silver is a type of *israf* (wastefulness).

¹⁸³⁵¹ Abu Dawud 379, Ibn Majah 371, Ad-Darimi 1372, and, Ahmad 11931; Al-Albani graded this *Hadeeth* as *Sahih* and included it in his two books, *Sahih Sunan Abi Dawud* 432, and, *Sahih Sunan Ibn Majah* 604.

6. Zain Ad-Deen Ibn Ali Al-`Amilli (a *Shiite Rafidhi* scholar from the *Imami* sect; d. 966/1559), *Ar-Raudhah Al-Bahiyyah, Shar`h Al-Lum`ah Ad-Dimashqiyyah*. Al-`Amilli said that decorating *Masajid* is disallowed.

Dr. Nasir At-Tuwaim added that, "The stance taken by Shaikh Muhammad Ibn Abdul Wahhab and his followers against decorating places of worship is well-known. There are many *hadeeths* that forbid decorating *Masjids*."⁸³⁶

One of the various reasons behind this prohibition is that decorations in *Masajid* will distract those praying and divert their attention to admiring the decoration, rather than concentrate on prayer. Bukhari (361) reported that Aishah, the Prophet's wife, had a *qiram* (a thin marked woolen curtain) with which she screened one side of her home. The Prophet ﷺ said,

"أَمِيطِي عَنَّا قِرَامَكَ هَذَا فَإِنَّهُ لَا تَرَأُ تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي"

"Remove this *Qiram* of yours, as its pictures are still displayed in front of me during my prayer."

To continue, imam Ibn Taimiyyah wrote, "To many among the later generations, the term, visiting graves, includes both *Az-Ziyarah Al-Bid`iyyah* (innovated manner of visiting graves) and *Az-Ziyarah Ash-Shar`iyyah* (legislated manner of visiting graves). Most of them even use this term [visiting graves] to mean the innovated rather than the legislated type. ... As for the legislated visit to graves, it is similar to offering the Funeral Prayer for the dead, which is meant to be an invocation [to Allah] for the benefit of the deceased. ... The innovated visit to graves involves *Shirk* and ways and means that lead to *Shirk*, similar to practices invented by Jews and Christians near graves of prophets and pious people."⁸³⁷

Consequently, followers of Muhammad Ibn Abdul Wahhab do not disallow visiting graves; they disallow visiting graves, shrines and tombs

^[836] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 109.

In a footnote, Dr. At-Tuwaim mentioned a book on the innovation of decorating *Masajid*: Abdul Maqsd Abdul Ra`heem, *Ta`hdheer Ar-Raki` wa-s-Sajid min Bid`at Zakhrafat Al-Masajid*, Published by Dar Ar-Ridhwan, 1989.

^[837] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 27, Pg., 115.

for the purpose of, "...seeking intercession from [a deceased] prophet or *wali* (righteous person), treating [the deceased] as an intermediary between Allah and one; this practice is prohibited and impermissible. ... As for visiting graves, it is legislated for men for the purpose of invoking Allah for the benefit of the deceased by using permissible types of invocation ... not including invoking Allah by the Prophet's honor with Him."⁸³⁸

Followers of Muhammad Ibn Abdul Wahhab also forbid wailing in public, tearing clothes and striking the cheek, especially at gravesites. Imams Bukhari (3258) and Muslim (148) reported that `Abdullah ibn Mas'ud ؓ said that Allah's Prophet ﷺ said,

"لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُبُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ"

"Whoever slaps cheeks, tears clothes and embraces traditions of the Days of Ignorance is not one of us."

They forbid the polytheistic practices of invoking the dead for help and for various needs, and turning graves into places of worship. Muhammad Ibn Abdul Wahhab said, "Chapter: Worshipping Allah Next to a Grave of a Righteous Person is Rejected ... What about Worshipping the Deceased Righteous Person?" Next, Muhammad Ibn Abdul Wahhab wrote, "In the, *Sahih* [Bukhari 416, and, *Muslim* 822] there is a report collected from Aishah stating that Um Salamah (d. 59/679) mentioned to Allah's Messenger ﷺ a church she saw in Abyssinia and described the pictures she saw in it. The Prophet ﷺ replied,

"أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ أَوْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ"

'They are a people who, when a righteous man [or a righteous slave (of Allah)] among them died, would build a place of worship on his grave and make these images. They are the worst creation with Allah.'

Thus, these people combined two types of *fitnah* (evil temptations), the *fitnah* caused by graves and the *fitnah* caused by images."⁸³⁹

^[838] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 107-8.

^[839] Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 41.

They beautified their places of worship, which they built on graves, with pictures and images.

To continue our comments, it should be noted here that followers of Muhammad Ibn Abdul Wahhab believe in, and have great respect and admiration for, Prophet Ibrahim (Abraham), peace be on him. Muhammad Ibn Abdul Wahhab wrote, "Allah ﷻ said,

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴾

{*Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities, or a nation), obedient to Allâh, Hanîf (worshipped none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists; idolaters; disbelievers in the Oneness of Allâh)*} (16:120).

... Allah ﷻ praised Prophet Ibrahim because he was not among the polytheists."⁸⁴⁰

One of the major tents of Islam, not only in Morocco, is complete belief and respect for all of Allah's Prophets,

﴿ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ

﴿ لِلْكَافِرِينَ ﴾

{*Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Angel Gabriel) and Mikâîl (Angel Michael), then verily, Allâh is an enemy to the disbelievers*} (2:98).

Thus our amazement at the astonishing statement made here by Michael Field, since one of the six pillars of Islamic Faith is to believe in *all* of Allah's Prophets. Disbelief in one of Allah's Prophets constitutes disbelief in all of them; Allah said,

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

{*The people of Nûh (Noah) belied the Messengers*} (26:105).

^[840] Muhammad Ibn Abdul Wahhab, *Kitab At-Tau'heed*, Pg., 8.

Imam Ibn `Hajar Al-`Asqalani said, "Only [Prophet] Nu`h (Noah) was sent to them."⁸⁴¹ Yet, Allah said that Noah's people disbelieved in all the Messengers.

Allah ﷻ also said,

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ ﴾

{The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" — and they say, "We hear, and we obey."} (2:285)

Therefore, the claim that followers of Imam Muhammad Ibn Abdul Wahhab give very low importance to the Prophets is incompatible to the fact stating that this movement came to resurrect adherence to the Quran and *Sunnah*. This is a contradiction for which there is no viable explanation, except to say that those who make these claims do not seem to have had made the least effort to read a single book written by Ibn Abdul Wahhab or his students, let alone reading the Quran and *Sunnah*.

To dissipate this doubt and false accusation, Muhammad Ibn Abdul Wahhab wrote these words about *ayah* 4:150-1, "Allah ﷻ said,

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٤٥﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۗ ﴾

{Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers.}

^[841] Ibn `Hajar Al-`Asqalani, *Fat`h Al-Bari*, explanation of `Hadeeth no 5519.

... Allah states in His Book that whoever believes in some prophets and rejects others, is the true disbeliever."⁸⁴²

To continue our comments, we should ask here, "How can Prophets Abraham, Isaac and Jacob be *Jewish* prophets, when Judah was their descendant;"

﴿ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ
نَصْرَىٰ ﴾

{Or say you that Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians?} (2:140)

The statement that Abraham was a Jew is a remarkable aspect of western writing that defies logic. Usually, people are called after their forefathers, such as Judah being Abrahamic, not the forefather being called after their descendants, especially if these generations are far apart.

Regarding the *Rafidhah*: To witness the *Rafidhi* bizarre rituals read, *Time Magazine*, issue of May 5th, 2003, the passage titled, "Freedom of Fervor." One should examine the pictures in the article especially the child, with a triumphant look on his bloody face and his shirt soaked in his own blood which he shed with the bloody knife in his hand.

These scenes and rituals are by no means Islamic; just as Muslims are shocked to see them today, imam Muhammad Ibn Abdul Wahhab must have been shocked to witness them in his time. These deviant practices, popular among the various divided minority *Rafidhi* sects, were never sanctioned or practiced by the Prophet ﷺ, his companions or his household. These practices portray Islam as a fanatical, blood-thirsty religion, even though Islam does not condone such practices and rejects them outright.

Therefore, imam Muhammad Ibn Abdul Wahhab was correct to reject these and the many other polytheistic practices committed by the *Rafidhah*. He was correct to note that, regarding polytheistic practices involving the deceased and graves, "...the first to introduce *Shirk*

^[842] Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah (Dissipating Doubts)*.

(Polytheism) to this *ummah* (Muslims), were the *Rafidhah* (Shiites), who invoke Ali, among others, seeking their help in fulfilling needs and relieving distress.”⁸⁴³ For proof, refer to the same issue of, “Time”, magazine that has a picture of *Shiites* crawling towards the supposed shrine of `Husain [Ali’s son] in a show of supplication.

Gerald De Gaury

Gerald De Gaury wrote, “Nowhere else in the Muslim world would this have been possible except in Arabia, and only in a country given to laxness could there have been such a sweeping and violent changeover in so short a period. Near to the heart of Arabia, Islam—or Muhammadanism—can be and is practised as it was revealed, but farther afield, among Muhammadans of other races and less pure Arab stock, it has been changed to suit their different minds and other conditions of life. The Persians are mostly of the Shiah sect, a more colourful version of Islam, spiced with self-inflicted cruelties at the annual Moharram passion play. The Afghans, the Kurds, and the Algerians prefer the more secretive rites of the Derwish orders. Egyptian and Indian Muslims, the Turks and the Bokharans, the Muhammadans of the Far East, and West and Central Africa all have found or devised a sect to suit themselves. Thousands therefore look to shrines not often heard of in the West—to Abdul Qadir al Qilani, in Baghdad; to those at Nejed and Kerbela, in Iraq; Meshed, in Persia; and the holy cities of North Africa⁸⁴⁴—but ultimately Mecca is the holiest city of all, and the Wahhabis follow the creed nearest to that revealed by the Prophet.⁸⁴⁵ It was descendants of these men, leaders of the second Wahhabi revival, whom we had been seeing.”⁸⁴⁶

Comments

Imam Abdul Qadir Al-Jailani is free from the acts of polytheism committed in his name; he was a follower of *As-Salaf As-Sali`h*. Imam Ibn

^[843] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48.

^[844] There are no holy Islamic cities in North Africa.

^[845] actually revealed *to* the Prophet ﷺ

^[846] Gerald De Gaury, *Arabia Phoenix*, Pg., 95-6.

Taimiyyah said, "Shaikh and imam Abu Muhammad, Abdul Qadir Ibn Abi Sali`h Al-Jailani said in his book, *Al-Ghunyah*, '...Allah is One, the One and Only. ... He is above the Throne, in [perfect] control of the Kingship and His Knowledge encompasses all things,

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾⁸⁴⁷

{To Him ascend (all) the goodly words, and the righteous deeds exalt it.⁸⁴⁷}

... It is impermissible to describe Allah as being everywhere. Rather, one should say that He is in heaven above the Throne, just as He stated. ... *Istiwa'a* (Allah rising above His Throne) should be affirmed without *ta`weel* (without altering its apparent meaning); it is a true *istiwa'a* by Allah Himself on the Throne."⁸⁴⁸

Imam Ibn Taimiyyah also said, "There are those who claim that if one recites *Ayat Al-Kursi* (2:255), faces the grave of Shaikh Abdul Qadir al-Jailani, may Allah be pleased with him ... takes seven steps forward towards his grave, reciting *salam* (Islamic greetings) to the Shaikh with each step, then his need will be fulfilled. ... This practice is a type of *Shirk* with the Lord of all that exists. There is no doubt that Shaikh Abdul Qadir never uttered such a claim, nor ordered it, and whoever claims otherwise will be lying on the Shaikh. This type of *bid`ah* is invented by those who commit *Shirk* and exaggeration [in religion]."⁸⁴⁹

Additionally, we should repeat here the fact that 'Islam' is the name of the religion of Prophet Muhammad ﷺ. Calling it *Muhammadanism* is a Western habit that seeks to give Islam the appearance of being a cult rather than an established religion, even though more than one-fifth of humanity is Muslim at present. A part of respecting this religion is calling it by the name Allah called it with,

^[847] goodly words are not accepted by Allâh unless and until they are followed by good deeds; this is *ayah* 35:10

^[848] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 5, Pg., 86.

^[849] *Ibid.*, Vol., 27, Pg., 127.

﴿هُوَ أَجْتَبَنكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمْ
الْمُسْلِمِينَ مِنْ قَبْلُ﴾

{He has chosen you (to convey His Message of Islâmic Monotheism to humankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims before.} (22:78)

Ignaz Goldziher

Ignaz Goldziher wrote extensively on the *Da`wah* of Muhammad Ibn Abdul Wahhab, including this passage, "The Wahhabi movement carried into effect Ibn Taymiya's Hanbalite protests against the innovations that had gained the recognition of the *ijma'* but were contrary to the *sunna*. These included dogmatic formulas established in the course of historical development, as well as innovations in everyday life.⁸⁵⁰ Suffice it to say that Wahhabi doctrine is consistent enough to extend the protest against all *bid'a* to such things as the use of tobacco and coffee, which naturally cannot be attested in the *sunna* of the 'Companions.'⁸⁵¹ Their use is prohibited, as a grave sin,⁸⁵² in the territory of the Wahhabi state of our

⁸⁵⁰ No respectable scholar of the *Sunnah* ever rejected permissible modifications and improvements made to everyday life. The *bid'ah* that is rejected pertains to matters of the religion, not matters of life, unless a certain development is specifically mentioned and then rejected in the Quran and *Sunnah*. The theme mentioned here by the author, Ignaz Goldziher, is popular among opponents of the methodology of *As-Salaf As-Sali'h*. What remains to be seen, however, is a single statement by Ibn Taimiyyah, Ibn Abdul Wahhab, or their followers rejecting modern technology, city planning, modern weaponry, and so forth.

⁸⁵¹ As stated in this book, coffee was not prohibited by the so-called *Wahhabis*; presently, it is still consumed in their presence. As for their prohibiting smoking tobacco, they should be commended and praised for this successful achievement.

⁸⁵² The exaggeration mentioned here was fully addressed, where it was stated that smoking is not a major sin, but a social ill tantamount to sin. Orientalists chastise the so called *Wahhabis* in every opportunity, even when it is clear that *they*, not the *Wahhabis*, are simply wrong.

day. Sword in hand, their bands fell upon the most venerated sanctuaries of the cult of saints, Sunni and Shi'i alike, and could only be halted by the troops that Muhammad 'Ali, the sultan's Egyptian vassal, dispatched to the aid of the Turks, the peninsula's nominal rulers. In the Wahhabi view, such sanctuaries were the places of the most reprehensible *shirk*, and the cults and related customs associated with them were no better than idolatry. True to the teaching of Ibn Taymiya,⁸⁵³ they regarded in the same light the cult addressed to the Prophet's tomb in Medina. All this was thought and done in the name of restitution of the *sunna*. In their struggle, the examples of devout ancestors shone before their eyes. ... Besides the cult of graves and relics, the Wahhabis rejected and combated other innovations in the ritual, such as the joining of minarets to mosques,⁸⁵⁴ and the use of the rosary,⁸⁵⁵ which had been unknown to early Islam.⁸⁵⁶ The cult was to reflect faithfully the conditions of the age of the Companions. So it was with daily life, as well. The utmost puritanical simplicity was reestablished, such as had been practiced, according to the testimony of hundreds of hadiths, by the Companions and even the caliphs.⁸⁵⁷ All luxury⁸⁵⁸ was rejected. The conditions of seventh-century

^[853] This is what should be said here, "True to the teachings of the Quran and *Sunnah*..."

^[854] Dr. Nasir At-Tuwaim said, "As for minarets, which the *muaddin* uses to recite the *adhan* (call to Prayer), scholars of the *Da'wah* do not raise objections to building them, especially since they are signs that distinguish *Masajid*" (Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 109). This applies to minarets that were not built for extravagance and mere beautification purposes.

^[855] meaning, *subhah*; this book clarifies the topic of *subhah*

^[856] Goldziher himself classifies it here as a *bid'ah*

^[857] Ignaz Goldziher admits to the existence of hundreds of *Hadeeths* by the companions (which seems an exaggeration), and even the Caliphs (who are companions), supporting various practices called to and implemented by followers of Muhammad Ibn Abdul Wahhab. However, Goldziher cannot distinguish between what is considered an act of worship and acts performed in daily life which Ibn Abdul Wahhab neither objected to nor even discussed.

Proof: Goldziher uses examples he admits are innovations in rituals, yet insinuates that Ibn Abdul Wahhab resurrected the code of daily life of early generations of Islam *by using examples of innovated rituals to support his claim.*

^[858] or, extravagance and wastefulness

Medina were to serve, half a millennium later,⁸⁵⁹ as model and norm in the state the Wahhabis erected on the foundation of the *sunna*. ... Upon examining the relation of standard Islam to this movement, the following fact in particular strikes the attention of the historian of religions. Any objective observer of Islam must regard the Wahhabis as fighters for the form of religion established by Muhammad and his Companions. Their aim and vocation is the restoration of early Islam. In theoretical discussions, the '*ulama*', too, often admit this much. Nonetheless, in the practical judgment of the orthodox Muslim, the Wahhabis must be rejected as sectaries. To abandon the *ijma'*, to cast aside what the consensus of the community of believers—as it has historically evolved—acknowledges as sound and true, is to forsake orthodox belief. One is not to look for warrants from the ancient *sunna*.⁸⁶⁰ *Ijma'* makes *sunna*; there is no need for further examination. Only that is Sunni, orthodox, which conforms to the acknowledged common belief and practice of the Muslims. Whatever is opposed to this *ijma'* is heterodox. From these premises the orthodox Muslim can draw only one conclusion: although their loyalty to the *sunna* is not in question, the Wahhabis, by opposing and reprobating things that are permitted, and in part required, by the four orthodox rites, have left the pale of orthodox Islam, no less than had the ancient Khirijites. For orthodox Islam, since the twelfth century, Ghazâli has been the final authority. In their literary struggles against the Meccan orthodoxy—which have not halted to this day- the Wahhabis advance against Ghazâli the doctrines of the man whom the ruling theology rejected: Ibn Taymiya. The names of Ghazâli and Ibn Taymiya have been the rallying cries in this struggle. The *ijma'* had accepted Ghazâli's work and rendered it sacrosanct. Those who hold a different opinion have breached the *ijma'*; despite their consistent and truly

^[859] Muhammad Ibn Abdul Wahhab lived during the twelfth century AH, *more than a millennium* after the early era of Islam.

^[860] 'The ancient *Sunnah*,' is the only valid *Sunnah*. By its very definition, '*Sunnah*,' pertains to the Prophet's practices, traditions and way.

For more details: Nasir Ad-Deen Al-Albani, *Al-Hadithu `Hujjatun bi-Nafsihi fi Al-Ahkami wa-l-`Aqa-id* (*The `Hadith is Proof Itself in Matters of Law and Creed*), Transl. Jalal Abualrub. Also, refer to the detailed response at the end of the passage quoted above.

Muslim faithfulness to the *sunna*, they must be regarded as heterodox and condemned as such."⁸⁶¹

Comments

Major scholars of Islam during the time of Ibn Taimiyyah, including some of his bitterest opponents, had to admit to his superiority over them in all aspects of religious knowledge; they even affirmed his superior knowledge in philosophy. This is why he excelled at refuting philosophy. Ignaz Goldziher, who lived among Muslims but never accepted Islam, was never considered a scholar in Islam, not even by other Europeans. We take exception for his criticism of Ibn Taimiyyah, without knowledge. For this reason, we will expand on remarks included in the passage quoted above. Also, since Muhammad Ibn Abdul Wahhab is accused of merely repeating what Ibn Taimiyyah said before him, then, defending both scholars is warranted.

First: *ijma`*, as a jurisprudence term, pertains to the *consensus of Muslim Scholars*. *Ijma` can never and should never contradict the Sunnah*. This is the basic foundation of this Islamic term and practice. What Ignaz Goldziher is referring to as being *ijma`*, are practices that gained popular acceptance, but directly and openly contradict the *Sunnah*. This type of practice can never attain the level of *ijma`*.

From its very definition: *ijma* is not an *ijma`*, until and unless the entire community of Muslim scholars have had a consensus on a certain matter. To clarify, even if, Allah forbid, all scholars of Islam, except Ibn Abdul Wahhab and the scholars who agreed with him, agree to contradict the tenets he called to and instead affirmed the practices he rejected, which also contradict the *Sunnah*, then their stance cannot

⁸⁶¹ Ignaz Goldziher, *Introduction to Islamic Theology*, Pg., 243-5.

It appears that the false accusation that followers of Muhammad Ibn Abdul Wahhab reject *ijma`* has been repeated by other Orientalists, without any evidence to support their claim. For instance, Dr, Nasir At-Tuwaim mentioned the following two examples in his book, *Muhammad Ibn Abdul Wahhab: His Biography and Mission From Orientalist Perspectives* (Pg., 112).

First, Samuel Zwemer said that *Wahhabis* reject *ijma`*, especially that reached by scholars of later generations (Samuel Zwemer, *Arabia: The Cradle of Islam*, Pg., 193). Second, Samalley made a similar statement (M. F. Samalley, *The Wahhabis and Ibn Sa`ud*, Pg., 241).

become an *ijma`* at the exclusion of Ibn Abdul Wahhab and the scholars who agreed with him. Hence, *ijma`* is inclusive, because it is a consensus. Further, *Ijma`* does not become valid *without* the inclusion of the first generations of Islam, who firmly rejected all types of *bid`ah*. Consensus, is not only the essence of *ijma`*, but also its literal meaning.

The more one reads from Orientalist and Western authors who write about Islam, the more one comes to realize the need to scientifically critique their writings and expose the inherent weaknesses in them.

To accept what the author claims as *ijma`* that, in truth, is in direct contradiction with the Quran and *Sunnah*, is to challenge the very foundation of Islam and its principal aim: total submission to the decisions of Allah ﷻ and His Messenger ﷺ,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾ ﴾

{It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.} (33:36)

In Islam, the Quran and *Sunnah* reign supreme,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٥﴾ ﴾

{But no, by your Lord, they can have no Faith, until they make you (O, Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission} (4:65).

Imam Ibn Kathir commented on this *ayah*, by saying, “Allah Swears by His Exalted Divine Self that no one will attain Faith, unless and until he or she takes the Messenger (his *Sunnah*) as a judge in all matters, and whatever the Messenger decides is the Truth that must be followed inwardly and outwardly.”⁸⁶²

[862] Ibn Kathir, *Tafsir ibn Kathir*, Vol. 1, Pg., 691.

Thus, if all Muslims in the present time, Allah forbid, agree to allow usury as being an Islamically-accepted business transaction, then their stance will *not* become an *ijma`* for several reasons. Firstly, all Muslim generations rejected usury, and thus, there can be no *ijma`* at their exclusion. Secondly, the acceptance of usury, if it ever happens, is in direct contradiction to the Quran, which states,

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

{*Allâh has permitted trading and forbidden Ribâ (usury)*} (2:275).

Further, Muslims will never all agree to allow usury, for example, or any other sin outlawed in the Quran or *Sunnah*. The Prophet ﷺ said,

"لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ"

"There will always be a group of my Ummah (Muslims), apparent, on the Truth, unabated by those who fail them, until Allah's Command (the Hereafter) comes while they are on this path" (Muslim 3544).

Imam An-Nawawi (631-676/1233-1277), one of the major scholars of *Hadeeth* and *Fiqh*, said in his well-known explanation on, *Sahih Muslim*, "This *Hadeeth* provides proof that *ijma`* is valid as evidence; this is the most authentic proof that upholds *ijma`*."

This explanation gives a unique meaning for *ijma`*. Thus, it is not possible that in a certain era, the entire Muslim *ummah* would agree to contradict the truth, i.e., Quran and *Sunnah*. There will always be a group among them that upholds the *Sunnah*, and their stance will be the valid *ijma`*. If the entire *ummah* agrees with the stance taken by the righteous group among them, mentioned in this above *Hadeeth*, then there is a valid case of *Ijma`*. If a segment of the *ummah* contradicts the Truth, then their stance cannot be a case of *ijma`*, because there will be a group among them that upholds the truth. In the latter case, the *jama`ah* (community of the believers) is that which upholds Truth, even if one is alone, as the Prophet's companion Abdullah Ibn Mas`ud stated.⁸⁶³

^[863] Abu Al-`Hajjaj Al-Mizzi (654-742/1256-1341; he was the father-in-law of imam Ibn Kathir), *Tahdheeb Al-Kamal*, Vol., 22, Pg., 264.

In his time, it was Ibn Abdul Wahhab and his followers who upheld the letter and true essence of the Quran and *Sunnah*. They did not contradict *ijma`*, because there was no *ijma`* to contradict at that time.

Imam Ibn Taimiyyah said, "The meaning of *ijma`* is that *all* Muslim scholars agree to a certain ruling. Thus, if an *ijma`* is established by the Muslim *ummah* on a certain ruling, then no one is allowed to contradict their *ijma`*, because the *ummah* would never have consensus on misguidance. However, there are many matters about which some people think there is *ijma`*, when it is not the case. Rather, it might be that the opposing opinion [that contradicts what is thought to be *ijma`*] is more founded on the Quran and *Sunnah*. As for the statements of scholars of *fiqh*, such as the Four Imams, their opinions are not unequivocal proof or *ijma`*, according to the agreement of Muslims. To the contrary, it is established that they, may Allah be pleased with them, forbade for people the practice of [blindly or consistently] imitating them. They ordered that, if a certain view is well-founded on the Quran and *Sunnah*, more so than their own view, then one is to abide by the meaning contained in the Quran and *Sunnah* and to abandon their statements."⁸⁶⁴

As for the issues and matters that were not present or discussed during the early era of Islam, they are a matter of *ijtihad*, a practice Imam Ibn Abdul Wahhab upheld and encouraged. Abdullah Ibn Muhammad Ibn Abdul Wahhab, said, "There is no objection to performing *ijtihad* in some aspects."⁸⁶⁵

On *ijma`* contradicting the *Sunnah*: Even Al-Ghazzali (450-505/1058-1111), who the author seems to be especially fond of and whom he appointed to be the final authority on *Orthodox Islam*, contradicts what Goldziher says here. Abu `Hamid Al-Ghazzali wrote, in his famous book on, *Usual Al-Fiqh* (Islamic Jurisprudence) titled, *Al-Mustasfa fi `Ilm Al-*

⁸⁶⁴ *Majmu` Al-Fatawa*, Ibn Taimiyyah, Vol. 20, Pg., 10.

⁸⁶⁵ Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 73.

In this statement, Abdullah, the son of, Muhammad Ibn Abdul Wahhab, demonstrated that he, too, was an imam in his own right. He affirmed *ijtihad* in some areas rather than others, to prevent unqualified persons from performing *ijtihad* in what they have no knowledge of. Also, by saying that *ijtihad* is accepted in some areas, he is closing the door to amending established Islamic rulings in the name of *ijtihad*.

Usul, that there is a consensus (*ijma`*) on rejecting *ijtihad* (views; scholarly verdicts; opinions) where there is a text, *because the text reigns supreme* according to the consensus of the Prophet's companions.

In contrast, Goldziher talks about *ijma`* that runs contrary to the text and seems to criticize those whom he called *Wahhabis* for contradicting this claimed *ijma`* by abiding by the text. Imam Ibn Taimiyyah said, "Whoever claims an *ijma`* that runs contrary to Prophetic statements, without having another text (an *ayah* or a *Hadeeth*) to substantiate his claim, thinking it is possible that *ijma`* can contradict the Messenger's statement ... or that *ijma`* can abrogate a text, will be like people of [vain] opinion and *Kalam* (philosophy; desires)."⁸⁶⁶ Ibn Taimiyyah also said, "The claim that *ijma`* can run contrary to the text is a false claim."

In addition, imam Ibn `Hazm said that many scholars stated that the only valid *ijma`* is that of the companions, may Allah be pleased with all of them, who witnessed the revelation, which is the foundation of *ijma`*. Ibn Hazm stated that during their time, the companions were *the entire community of the believers*; everybody else was not Muslim. Thus, consensus by those whose characteristic is as described here, is the *ijma`* of the entire community of the believers, the valid *ijma`*. As for every generation after the companions, they are some of the believers; their *ijma`* [if it occurs], is the *ijma`* of some of the believers.⁸⁶⁷

During the time of Muhammad Ibn Abdul Wahhab, there was no *ijma`* against his mission. To the contrary, many scholars throughout the Muslim world, including his teachers, supported his *Da`wah*.

Second: Dr. Nasir At-Tuwaim wrote, "Many Orientalists dedicated special attention to the prohibition of smoking tobacco and to its punishment [by followers of Muhammad Ibn Abdul Wahhab]. Burckhardt said that after their war against [veneration] of saints, *Wahhabis'* extreme effort was primarily directed at clothes and smoking

¹⁸⁶⁶ Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 19, Pg., 267.

¹⁸⁶⁷ For more details: Abu Muhammad, Ali Ibn Ahmad Ibn Hazm (383-456/994-1064), *Al-I`hkam fi Usul Al-A`hkam*, Vol., 4, Pg., 539.

This is an exemplary book on Islamic Jurisprudence.

tobacco.⁸⁶⁸ Brydges said that *Wahhabis* consider smoking tobacco as outlawed, because they think that it intoxicates the mind.⁸⁶⁹ Palgrave gave special attention to the topic of smoking. He claimed that he asked Abdul Kareem, a friend of his from Arabia, about what constituted major sins for the *Wahhabis*. Abdul Kareem, his friend, replied by saying, 'First *Shirk* with Allah; then, smoking the evil substance, tobacco.' Palgrave defended smoking and considered it a civilized, social habit.⁸⁷⁰ Wilfrid Blunt said that *Wahhabis* firmly disallowed smoking and broke objects used for smoking tobacco.⁸⁷¹ Margoliouth said that *Wahhabis* disallowed smoking tobacco; those who were caught smoking were punished by no more than forty lashes.⁸⁷² Samuel Zwemer said that *Wahhabis* despise tobacco. ... He also said that when *Wahhabis* entered Makkah, under the leadership of Sa`ud [Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud], they collected then burnt tobacco implements.⁸⁷³ Samalley said that to *Wahhabis*, tobacco is one of the innovations, and thus, it was outlawed ever since *Wahhabiyyah*

^[868] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 24.

By mentioning clothes, Burckhardt is referring to disallowing wearing silk and gold, for men. The Prophet ﷺ said,

" حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأَجَلٌ لِإِنَائِهِمْ "

"Wearing silk and gold is disallowed for the males of my Ummah (Muslims), but allowed for their females" (Imam At-Tirmidhi 1642 graded this `Hadeeth as `Hasan Sahih; An-Nasai 5057; Ahmad 18694; Al-Albani graded this `Hadeeth as authentic, from the Sahih grade, in his books, *Sahih At-Tirmidhi* 1404, *Irwaa Al-Ghaleel* 277, and, *Sahih Al-Jami` As-Sagheer* 3137).

`Hasan, Sahih: a unique category of authentic `Hadeeths established by imam At-Tirmidhi; it is between the `Hasan (acceptable) and Sahih (higher than `Hasan) grades, as Al-Albani explained (this is one explanation for this term).

^[869] Hartford Jones Brydges, *An Account of the Transactions of His Majesty's Mission to the Court of Persia*, Pg., 112.

No doubt, tobacco, just like narcotics and alcohol, is addictive and as such develops a mild chemical dependency.

^[870] William Gifford Palgrave, *Narrative of a Year's Journey Through Central and Eastern Arabia (1862-1863)*, Pg., 7-15.

^[871] Lady Anne Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 252.

^[872] Margoliouth, *Wahhabiya*, [*First Encyclopedia of Islam*, Vol. 8, Pg., 1086]; Margoliouth, *Wahhabiya*, [*Shorter Encyclopedia of Islam*, Pg., 618].

^[873] Zwemer, *Arabia, the Cradle of Islam*, Pg., 192 & 194.

was founded. He then mentioned Palgrave and his friend's story about smoking being a major sin. He also mentioned an account made by traveler Ameen Rihani⁸⁷⁴ about his [Wahhabi] friend, who would jump, literally, when he saw a smoker. Samalley said that to many *Wahhabis*, *Shirk* and smoking tobacco are among the greatest sins.⁸⁷⁵ L. D. Cooper points out that *Wahhabis* sternly despised smoking tobacco.^{876''877}

In response, Dr. Nasir At-Tuwaim said, "There is no merit to the claim made by two Orientalists, Palgrave and Samalley, that to most *Wahhabis*, tobacco smoking is second only to *Shirk*. Smoking is impermissible, but it is not a major sin. Allah ﷻ said,

﴿وَأُحِلُّ لَهُمُ الطَّيِّبَاتِ وَحُرِّمَ عَلَيْهِمُ الْخَبَائِثَ﴾

{He (Prophet Muhammad ﷺ) allows them as lawful *At-Tayyibât* (all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful *Al-Khabâ'ith* (all evil and unlawful as regards things, deeds, beliefs, persons and foods)} (7:157).

Thus, disallowing tobacco is founded on this *ayah*, because tobacco is not among the pure and good things. Rather, it is among the impure things (*Khaba-ith*). The danger posed by smoking on human health is now apparent, especially the fact that it causes [serious] illnesses. Currently, there are consistent calls in the West and the East warning against

¹⁸⁷⁴ "Ameen Rihani (1876-1940), an Arab Christian [traveler], authored books in Arabi and in English, including, *Ibn Sa'oud of Arabia, His People and His Land*. This book was mentioned as a reference by a few Orientalists, such as Margoliouth, who mentioned it in his article titled, *Wahhabiya*, published within, *Shorter Encyclopedia of Islam* [Pg., 621]. In a chapter in his book, Rihani spoke about Shaikh Muhammad Ibn Abdul Wahhab and about so-called, *Wahhabiyyah*, in general. His writings seem to be objective; he [actually] made direct reference to the Shaikh's books [such as on Pg., 246]. He made some errors, though [such as on Pg., 246-7], in his description of the *'Hanbali Madhhab*, adopted by Shaikh Muhammad Ibn Abdul Wahhab, as being strict." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 33)

¹⁸⁷⁵ Samalley, *The Wahhabis and Ibn Sa'ud*, Pg., 240.

¹⁸⁷⁶ Cooper, *Travelers Accounts As A Source for the Study of Nineteenth Century Wahhabism*, Pg., 51.

¹⁸⁷⁷ Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 120-2.

smoking. As for punishing smokers and destroying implements used in smoking, it is a part of forbidding evil to discourage people from committing this act. There is no prescribed punishment for smoking; it is under the discretion of the ruler to decide punishment in this case."⁸⁷⁸

It should be noted that during the era of Prohibition in America, liquor was outlawed and laws were legislated and severely implemented to punish those who illegally manufactured, sold or consumed intoxicants, by incarceration and destruction of objects used in making it. A sterner code of punishment is still in place in most areas in the West against narcotics use, drug trafficking and laundering of drug money. Consequently, for the West to have these laws in place, and many other laws against smoking in public areas for instance, then criticize the so-called *Wahhabis* for outlawing tobacco, alcohol and drugs and prescribing severe punishment for those who circumvent these laws, is contradictory, to say the least.

Past and present scholars of the *Sunnah* did not prohibit tobacco merely because smoking was not practiced by the early generations of Islam. Tea and carbonated soft drinks were not consumed by the early generations of Islam either, and no reputable scholar disallowed them.⁸⁷⁹ Followers of the methodology of Ibn Abdul Wahhab should be praised for banning a toxic substance that the West now prohibits in all international and most national flights, most workplaces, enclosed public gatherings and restaurants. In fact, they use the word 'prohibited' when smoking is mentioned on international flights. Followers of Muhammad Ibn Abdul Wahhab should be appreciated for these achievements.

Third: the impermissibility of drinking coffee is an invalid issue; this ruling is not propagated by the scholars who follow the methodology of Ibn Abdul Wahhab. Dr. Nasir At-Tuwaim said, "Few Orientalists stated that [followers of Ibn Abdul Wahhab] prohibit drinking coffee. Burckhardt, for instance, said that it was said that [*Wahhabis*] prohibit drinking coffee, but it is not true, he said; to the contrary, they frequently

^[878] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 126-7.

^[879] There are many books on the ruling in Islam on smoking written by various major contemporary scholars, such as, Muhammad Ibn Ibrahim, `Abdul Ra`hman Ibn Nasir As-Sa`di, Abdul `Aziz Ibn Abdullah Ibn Baz, Muhammad Ibn Salih Al-'Uthaimeen.

drink coffee.⁸⁸⁰ Brydges said that rumors about *Wahhabis* disallowing coffee were part of Turkish propaganda efforts. ... The truth is that they drink coffee, as this habit is popular among them.^{881''882}

Fourth: making comparisons between *Khawarij* and so-called, *Wahhabis*, is confounding, since they are in direct opposition to each other. It was a popular theme among Muslims during the time the author, Goldziher, resided in the Arab World. He resided in Syria, which then was a part of the Turkish state, the same state that sought the destruction of the reformist movement of Muhammad Ibn Abdul Wahhab. It initially used fabrication and false rumors about the movement, calling its followers *Wahhabis* and accusing them of being deviants. Goldziher merely accepted false claims made against the *Da`wah*, without proper investigation and without interviewing even one scholar who followed the *Da`wah*, or making an attempt to read one of the many books Muhammad Ibn Abdul Wahhab wrote. Goldziher could have traveled to so-called, *Wahhabi*, areas, to have had evidence to support his claims when he wrote about them.

The *Khawarij* are a particularly deviant sect and, "...are called, *Khawarij*, because their trademark was, and still is, open defiance (*khuruji*) against Islamic law."⁸⁸³ In contrast, Ibn Abdul Wahhab and his followers sought a return to the *Shari`ah* law and struggled against their contemporaries, who defied and contradicted the *Shari`ah*.

Fifth: followers of Ibn Abdul Wahhab endeavored to reestablish the methodology and religious practices of the first three generations of Islam, not to recreate their practical life. Direct and relevant evidence to this is the fact that so-called, *Wahhabis*, used guns in battle, which did not

^[880] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 25.

^[881] Hartford Jones Brydges, *An Account of the Transactions of His Majesty's' Mission to the Court of Persia*, Pg., 112.

^[882] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 124-5.

^[883] Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 57-71.

A segment in, *Holy Wars; Crusades; Jihad*, specifically describes the *Khawarij* sect, who presently, and falsely, claim to be *Salafis*, even followers of Ibn Abdul Wahhab, who was a true *Salafi* religious reformer, a knowledgeable scholar. He would never have condoned the acts of violence the world witnesses today and associates with Islam, but committed by modern-day deviant *Khawarij*.

exist in the early era of Islam. Again, Goldziher insinuates that returning to the *Sunnah* means a return to primordial (a better word is, 'simpler') life conditions.

The *Sunnah* is a methodology on how to worship Allah and live life according to, and under, Allah's law. Yet, there are practical matters of life that change from generation to generation that are left to each generation to develop according to their legitimate, lawful needs.

For instance, imam Muslim (4358) reported that Anas Ibn Malik said that Allah's Messenger ﷺ happened to pass by some people who were grafting trees. He said to them, "If you were not to do it, it might be good for you." [So they abandoned this practice] and there was a decline in the yield. He ﷺ passed by them and said: "What has gone wrong with your trees?" They said, "You said such and such." He ﷺ said, "You have better knowledge (of technical skills) in the affairs of the world."

However, every Muslim generation is required to avoid breaching Islamic law. No matter how advanced Islamic societies may become in technical aspects, they are still required to refrain from usury, intoxicants, adultery, theft and sin in general.

Muhammad Ibn Abdul Wahhab did not have an *Amish*-like methodology that rejects man-made improvements to life and technology. Followers of Muhammad Ibn Abdul Wahhab currently use airplanes, cars, mobile phones, telephones and computers.

Sixth: Dr. Nasir AT-Tuwaim said, "...there is only one Islam."⁸⁸⁴ The only valid Islam is that which Muhammad ﷺ taught and practiced and his companions upheld, followed and preached. Through his *Sunnah*, the Prophet ﷺ is the judge over all ideas, practices, statements and creeds, just as Allah commanded,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

^[884] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 110.

{But no, by your Lord, they can have no Faith, until they make you (O, Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission} (4:65).

Therefore, the decision of Allah and His Messenger, not amendments to Islam made by the passage of time, is the one and only normative Islam that is accepted by Allah ﷻ. Otherwise, the Prophet's original message would become heterodox, while what the innovators added to or deleted from his message would become the normative Islam.

Seventh: Shaikh Abu `Hamid Al-Ghazzali was a *Sufi* scholar. Presently, *Sufis* have more than sixty thousand *tareeqah* (way; group; sect). This is a sect that was founded on innovating in aspects of creed and law. Mystical *Sufism* carries in it the seed of destruction to the very fabric of Islam. This is why many Orientalists vehemently defended this sect. Imam Muhammad Ibn Abdul Wahhab rightfully opposed this sect and exposed its tenets. He was helped by the fact that Islam, as revealed to Muhammad ﷺ, is still intact. Allah said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

{Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption)} (15:9).

'Dhikr,' literally means, 'Reminder.' Allah said in the Quran to the Prophet's wives,

﴿ وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ﴾

{And remember (Wadh-kurna) that which is recited in your houses of the Ayât of Allâh and Al-`Hikmah} (33:34).

Wadh-kurna, is derived from, *dhikr* (reminder). *Al-`Hikmah* means, the Prophet's *Sunnah* (legal ways), as imam Bukhari reported from imam Qatadah (d. 118/736), one of the renowned scholars of Quranic interpretation.

According to *ayah* 33:34, both the Quran and *Sunnah* comprise the *dhikr* that Allah promised to protect and preserve. Allah has indeed protected His Revelation; this is why those who follow the methodology of Muhammad Ibn Abdul Wahhab are always able to effectively defend it relying on sound evidence from the Quran and *Sunnah*.

Eighth: on page 245 in his book, *Introduction to Islamic Theology*, Goldziher included a footnote that reads, "A Maghribi zealot of the *sunna*, Muhammad al-'Abdari (d. 737/1336-1337), notes the phenomenon that once a *bid'a* has taken firm root in common practice, resistance to it is usually regarded as rebellion against the *sunna*."

Goldziher calls this Muslim scholar, 'a zealot of the *sunna*,' even though he used some of this zealot's writings to support his views against Muhammad Ibn Abdul Wahhab's mission.

Even if Shaikh Al-'Abdari said the words quoted by Goldziher, which we will soon explain, Islam's Prophet ﷺ, whose statement is the final judgment regarding this and all other aspects of Islam, said,

"كُلُّ بِدْعَةٍ ضَلَالَةٌ"

"Every *Bid`ah* is a *Dhalalah* (sin, heresy)" (Muslim 1435).

However, in the same book Goldziher quoted, *Mud-khal Ash-Shar` Ash-Shareef* (Vol., 4), Shaikh Muhammad Ibn Muhammad Al-'Abdari, also known as Ibn Al-'Hajj, who belonged to the *Maliki* School of Thought, said, "Every *bid`ah* (innovation) is a heresy, and as such, is rejected. ... Scholars only accept what is reported in the Book (Quran) and *Sunnah*. ... The scholars said that what is considered a good *bid`ah*, is that which pertains to building bridges, schools, military outposts, and so forth. ... Every matter [of religion] not mentioned in the Book or the *Sunnah* is a *bid`ah*, and *bid`ah* is hateful."

Thus, the acceptable *bid`ah* to Al-'Abdari pertains to matters of life, as is clear from the examples he gave.

J. B. Kelly on the Mission of Muhammad Ibn Abdul Wahhab

J. B. Kelly wrote, "It has been aptly remarked that the theme of Ibn 'Abdul Wahhab's teaching might be summed up by saying that he took the basic precept of Islam, 'There is no God but God and Muhammad is the Prophet of God,' and enhanced the force of the first proposition by suppressing that of the second. As divine power belonged to God alone,

and as God was one and indivisible,⁸⁸⁵ he argued, so prayer to anyone other than God was polytheism (*shirk*). To invoke the names of angels, saints, and prophets, even that of the Prophet himself, was to invite condemnation as a *mushrik*, a polytheist.' ... Whoever said 'Oh prophet of God!' or 'Oh Ibn 'Abbas!' or 'Oh 'Abdul Qadir!' or called on any other created being, thus entreating him to turn away evil or grant what is good (where the power belongs to God alone), such as recovery from sickness, or victory over enemies, or protection from temptation, etc.; he is a 'Mushrik', guilty of the most heinous form of *shirk*, his blood shall be shed and his property confiscated...' To venerate past saints and prophets, or seek their intercession, Ibn 'Abdul Wahhab said, was reprehensible.⁸⁸⁶ Whereas the living might with propriety be asked to supplicate on behalf of their fellows, to call on those who were dead, but not yet risen to judgment, was *shirk* in its most grievous form. Alive or dead, saints and prophets were not to be made objects of worship.⁸⁸⁷ It

^[885] Allah ﷻ said,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

{Say (O, Muhammad ﷺ): "He is Allâh, (the) One. Allâh-us-Samad [Allâh, the Self-Sufficient Master Whom all creatures need]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him."} (112:1-4)

^[886] Muhammad Ibn Abdul Wahhab wrote that Allah, the Exalted, said,

﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ ﴾

{Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?"} (39:38) (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 17)

^[887] Allah ﷻ said,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ ﴾

{And We did not send any Messenger before you (O, Muhammad ﷺ) but We revealed to him (saying): "Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."} (21:25)

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was an insult to God to erect elaborate tombs or mosques over the graves of holy men; to worship at these tombs, or worse still, to seek blessings from the tombs themselves, was nothing short of idolatry.⁸⁸⁸ Not even Muhammad himself could be exempted from this prohibition. In the sight of God all men were equal: to honour Muhammad to the point of adoration, or to respect his mortal relics above those of other men, was sinful. All knowledge⁸⁸⁹ other than that contained in the Koran and the *Hadith*, construed at their face value, must be rejected. Only the four Sunni law schools—Hanbali, Hanafi, Maliki, and Shafi'i—could be recognized as legitimate, and of these the Hanbali was to be preferred. All philosophical or legal innovations (*bida'*) after the third century A.D. were excrescences, and should be pruned from the tree of Islam. Those Muslims who refused to mend their ways, Ibn 'Abdul Wahhab declared, must be punished as *kafirs*, or unbelievers.⁸⁹⁰ 'We brand as *kafirs* only

Allah's Prophets, peace be on them, implemented Allah's Revelation to them, "Allah stated that every Prophet, including those whom He narrated their stories, such as Nu'h (Noah), Hud, Sali'h and Shu'aib, may Allah's peace and blessings be on all of them, said to his people,

﴿ يَنْقُومِرَاعْبُدُوااللهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ ﴾

{“O, my people! Worship Allâh! You have no other Ilâh (God) but Him.”} (7:65, 73 & 85; also, 23:23)

The Prophets started their mission calling to this [*Tau'heed*].” (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 17, Pg., 125)

[⁸⁸⁸] Muhammad Ibn Abdul Wahhab once mentioned the Prophet's statement,

" إِنَّ مِنْ شَرِّرِالنَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَاءٌ وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ "

“Among the worst people are those who will still be alive when the Last Hour starts, and those who turn graves into places of worship” (Ibn Abdul Wahhab said that imam Ahmad 3651, who used a good chain of narration, and, imam Abu 'Hatim reported this *Hadeeth* from Abdullah Ibn Mas'ud, may Allah be pleased with him; Muhammad Ibn Abdul Wahhab, *Kitab At-Tau'heed*, Pg., 42).

[⁸⁸⁹] rather, all religious knowledge...

[⁸⁹⁰] This book contains Ibn Abdul Wahhab's own statements that refute the claim made here. One must distinguish between ascribing partners to Allah in worship, which is the very *Shirk* that Islam came to dissipate, and committing a *bid'ah* in the practical aspects of Islam, which is not *Shirk*, but a sin. Muhammad Ibn Abdul Wahhab, like the *Salafi* scholars before and after him, do not accuse

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those who having heard our call to the true faith, are deaf to it, and who having heard the proofs in its favour, obstinately reject it. These are the predominant sects ... we war with."⁸⁹¹

Comments

Here are extensive –and necessary- comments, as follows.

First: to refute claims that followers of Muhammad Ibn Abdul Wahhab accuse all their foes of being disbelievers, Shaikh Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan wrote, "Pillars of Islam are five, the foremost of which is the Two Testimonials [that none, except Allah, is worthy of worship and that Muhammad is His Messenger], then the four [practical] pillars [Prayer, Fast, *Zakah* and `Hajj]. As for the four [practical] pillars, if one affirms their necessity, but did not perform them out of disinterest [or laziness], then we do not consider him a *kafir* (disbeliever) just because he did not perform them, even if we had to fight him to compel him to abide by these pillars. The scholars disagreed regarding whoever does not perform these pillars out of laziness not rejection, whether they are *kuffar* (disbelievers) or not. However, we do war against whoever nullifies the Two Testimonials, and on this, there is a consensus between all scholars. We also state that those who reject Truth, after it has been made clear to them, become *kuffar* (disbelievers) ...

﴿ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴾

{When there came to them that which they had recognized, they disbelieved in it; So let the Curse of Allâh be on the disbelievers} (2:89)."⁸⁹²

There is powerful proof to the stance that war should be waged [by the Islamic state] against Muslims who insist on committing the types of sins mentioned above. All of the Prophet's companions agreed to fight those who reverted from Islam after the Prophet's death and those who refused to pray or pay *Zakah* due on their wealth.

Muslims of becoming *kafir*, disbelievers, because of committing sins; only the *Khawarij* accuse sinners of being unbelievers.

There are abundant Islamic books on this topic, such as Ibn Taimiyyah's, *Majmu` Al-Fatawa*; and the numerous references on this topic listed in this book.

^[891] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 46-7.

^[892] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 80-3.

Second: Muhammad Ibn Abdul Wahhab wrote, "Allah ﷻ said,

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ ﴾

{Say: (O, Muhammad ﷺ to polytheists, pagans) "Call on those whom you assert besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth"} (34:22).

Abu Al-`Abbas [Ibn Taimiyyah] said, 'In the case of other than Allah whom the polytheists worship, Allah negated that they have ownership or a share in the kingship [of the existence], or that they provide help to Allah. As for the *shafa`ah* (intercession), Allah stated that it will only profit those for whose benefit He will allow it, just as He ﷻ said,

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى ﴾

{They cannot intercede except for him with whom He is pleased} (21:28).

Thus, the *shafa`ah* the polytheists anticipate will not occur for them on the Day of Resurrection; the Quran negated it. The Prophet ﷺ stated [as reported in *Bukhari* 4116, and, *Muslim* 284] that he will first prostrate before his Lord and praise Him; he did not say that he will first perform the *shafa`ah*. [After he praises Allah and prostrates before Him,] then he will be told, 'Raise your head! Say, and it will be heard; ask, and it will be given to you; seek *shafa`ah*⁸⁹³ and it will be granted to you.' Abu Hurairah once asked the Prophet ﷺ: 'Who will be the happiest person with your *shafa`ah*, O, Allah's Messenger?' He said,

" مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ "

'He who sincerely from his heart proclaims, 'La ilâha illa-Allah (None has the right to be worshipped except Allah)' (*Bukhari* 97).

^[893] This means, "Invoke Allah to allow you to perform *shafa`ah* for the benefit, and on behalf, of others."

Consequently, *shafa`ah* will be allowed on behalf of people of *ikhlas* (sincerity), by Allah's Leave. It will not be allowed on behalf of those who commit *Shirk* with Allah."⁸⁹⁴

Third: Muhammad Ibn Abdul Wahhab wrote, "According to the Prophet's statement, on the Day of Resurrection, humankind will seek help from [Prophets] Adam, then Nu`h (Noah), then Ibrahim (Abraham), then Musa (Moses), then `Esa (Jesus). They will all decline to help. Then humankind will turn to Allah's Messenger [Muhammad ﷺ] for help. Thus, some people said that, seeking help from other than Allah is not a type of *Shirk*. The answer to this doubt is to say this: All praise is due to He [Allah], Who has sealed the hearts of His enemies! We do not deny the permissibility of seeking help from creation in the things they are able to do. ... What we reject, is the act of worship of invoking the deceased near graves of righteous people, or invoking them in their absence [if they are still alive], seeking their help in the things that only Allah is Able to do. Thus, seeking help from the prophets on the Day of Resurrection, by requesting them to invoke Allah to start the Day of Reckoning so that residents of Paradise are saved from the horror of the situation at that time, is permissible. ... Likewise, it is permissible for one to *meet* a righteous person, who is still *alive* and who can hear their speech, and say to him, 'Invoke Allah for me.' This is what the Prophet's companions used to ask of him when he was still alive. After his death, they never sought his help near his grave [or elsewhere]. On the contrary, the *Salaf* objected to invoking Allah near the Prophet's grave,⁸⁹⁵ let alone invoking him ﷺ."⁸⁹⁶

¹⁸⁹⁴ Muhammad Ibn Abdul Wahhab, *Kitab At-Tau`heed*, Pg., 35.

¹⁸⁹⁵ On invoking Allah near the Prophet's grave, there is this passage: "When they (the Prophet's companions) said *du`aa* (invocation) to Allah next to the Prophet's grave, they did not invoke [Allah] while facing the grave. Rather, they would move and face the *qiblah* (direction of prayer, the *Ka`bah* at Makkah), then call Allah alone in *du`aa*, with no partners." (Ibn Al-Qayyim, *Zad-ul Ma`ad fi Hadyi Khairi Al-`Ibad*, Trans. Jalal Abualrub, Vol. 4, Pg., 276)

This is also the stance taken by imam Ahmad and imam Abu `Hanifah, as well as, scholars of the *Maliki* and *Shafi`i* Schools of Thought.

¹⁸⁹⁶ Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [*Majmu`at At-Tau`heed*, Pg., 69].

Fourth: imam Abdullah, the son of, imam Muhammad Ibn Abdul Wahhab, wrote, "It is established that one can say, while humbly invoking Allah ﷻ, 'O, Allah! Allow our Prophet, Muhammad ﷺ to intercede on our behalf on the Day of Resurrection,' or, 'O, Allah! Grant Your Leave to Your righteous slaves, or angels, to conduct *shafa`ah* on our behalf,' or similar requests that can only be asked of Allah, not from creation. However, one should not say, 'O, Allah's Messenger,' or, 'O, Allah's *wali* (righteous worshipper)! I ask you for your *shafa`ah* ... help me, send me your relief, cure me, give me victory over my enemies,' or similar statements regarding that which only Allah ﷻ is Able to do. ... The Book (Quran), the *Sunnah* and the consensus of the *Salaf* stated that this [type of statement] is the bigger *Shirk* which the Prophet ﷺ fought against."⁸⁹⁷

We should also add that on the Day of Judgment, every human being, including the prophets, except Prophet Muhammad ﷺ, will be concerned about their own safety; imams Bukhari (4343), and, Muslim (287) collected a Prophetic *Hadeeth* in this meaning.

Fifth: Muhammad Ibn Abdul Wahhab wrote, "Know, may Allah grant you His Mercy, that *Tau`heed* means to worship Allah, Alone, without partners. It is the religion of all prophets that Allah sent [with them] to His slaves, starting with Nu`h (Prophet Noah) ﷺ who Allah sent to his people after they exaggerated regarding some righteous men: Wadd, Suwa`, Yaghuth, Ya`uq, and Nasr, and ending with the last Prophet, Muhammad ﷺ who demolished the idols made in the image of these aforementioned righteous men. Allah sent Muhammad ﷺ to people who used to worship Him (meaning, worship Allah), perform *`Hajj*, give charity and frequently remember Him. Yet, they took some of creation, such as angels, `Esa (Prophet Jesus), Maryam (Mary, the mother of, Jesus), among other righteous people, as intermediaries between them and Allah. They said that by doing so, they sought to draw closer to Allah through the *shafa`ah* with Him performed by these objects [on their behalf]. Allah sent Muhammad ﷺ to them to renew the religion of their father Ibrahim (Prophet Abraham) and to inform them that this type of action [such as granting intercession] and this creed are Allah's exclusive right, without partners to Him in any of this, whether a close (near) angel

^[897] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 77.

or a sent prophet, let alone others [of lesser status]. The *mushriks* [to whom the Prophet was sent] declared that Allah is the Creator, the Sustainer, Alone, without partners. They believed that none, except Allah, provides sustenance, and that He, Alone, gives life, brings death and governs the affairs [of all that exists]. They believed that all of the seven heavens, and all that is in them, and all of the earths, and whoever is on them, are Allah's slaves and under His absolute control and irresistible dominance. If you want the proof that these *mushriks*, whom the Prophet fought against, testified to all this, then read Allah's Statement,

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا

تَتَّقُونَ ﴿١٠٣١﴾

{Say (O, Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"} (10:31)

... Yet, even though they admitted this, they did not enter the *Tau`heed* that Allah's Messenger called them to. Accordingly, the type of *Tau`heed* they did not embrace is *Tau`heed Al-`Ibadah* (*Tau`heed* pertaining to Allah's Worship). ... They used to invoke Allah ﷻ by day and by night, but also, they either invoked the angels, saying that since angels are righteous and closer to Allah, they would conduct *shafa`ah* on their behalf, or they invoked a righteous man, like Al-Lat, or a prophet, like `Esa (Jesus). [If you understand this,] you will then realize why Allah's Messenger fought them on account of this particular *Shirk*, and called on them to worship Allah, Alone, in sincerity, just as Allah, the Exalted commanded,

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٢٢٠﴾ ﴾

{And the Masjids are for Allâh (Alone), so invoke not anyone along with Allâh} (72:18).⁸⁹⁸

Sixth: Allah stated that Prophet Ibrahim عليه السلام said to his people,

﴿فَأَيْنَهُمْ عُدُوِّيَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾﴾

{Verily, they (idols) are enemies to me, save the Lord of the ‘Ālamîn [all that exists]. Who has created me and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me. And Who will cause me to die, and then will bring me to life [again]. And Who, I hope, will forgive me my faults on the Day of Recompense (Day of Resurrection).} (26:77-82)

Seventh: Allah’s Prophet ﷺ said,

"اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَنَنَا يُعْبَدُ أَشْتَدَّ غَضَبِ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ "

"O, Allah, do not allow my grave to be turned into a worshipped idol. Allah’s Anger has increased with a people who took the gravesites of their prophets as places of worship."⁸⁹⁹

Muslims believe that Muhammad ﷺ is Allah’s best worshipper and the most knowledgeable man in Allah and in *Tau`heed*; he ﷺ once said to his companions,

" إِنَّ أَتَقَاكُمْ وَأَعْلَمَكُم بِاللَّهِ أَنَا "

"Among all of you, I am the most fearful of Allah and the most knowledgeable in Him" (Bukhari 19).

Yet, he ﷺ banned exaggeration about him, as imam Bukhari (3189) reported. Thus, he closed the door to polytheism and the ways and

^[898] Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [Majmu`at At-Tau`heed, Pg., 59].

^[899] Malik 376; Al-Albani graded this `Hadeeth as authentic, from the *Sahih* grade in his two books, *Mishkat Al-Masabee`h* 715, and, *An-Naseehah* 144.

means that lead to it. Respecting the Prophet ﷺ above all other men is one of the tenets of Islam and also a tenet of the movement started by Muhammad Ibn Abdul Wahhab; this respect does not mean that he is worshipped or elevated above the level Allah granted him.

Attributing divine powers to the Prophet ﷺ or believing that he can bring benefit or fend off harm, independently from Allah, the Exalted, is rejected,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ فَاستَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ ﴾

﴿ وَيَلِّ اللّٰهُ الْمُشْرِكِينَ ﴾

{Say (O, Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (polytheists; idolaters; disbelievers in the Oneness of Allâh)."} (41:6)

More than any other human being, the Prophet ﷺ emphasized the Oneness of Allah in worship. He firmly rejected and rebuked associating him with Allah in any way. For instance,

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا شَاءَ اللَّهُ وَشِئْتَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَجَعَلْتَنِي وَاللَّهِ عَدْلًا بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ "

Abdullah Ibn Abbas, may Allah be pleased with him, reported that a man said to the Prophet ﷺ, "Whatever Allah and you will." The Prophet ﷺ said to him, "Have you made me an equal to Allah? Rather, say, 'Whatever Allah Alone wills.'" (Ahmad 1742; graded as Sahih (authentic) by Al-Albani in, Ta`hdheer As-Sajid 145)

He ﷺ also said,

" لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ فُقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ "

"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only His (Allah's) Slave. So, call me, 'The Slave of Allah and His Messenger'" (Bukhari 3189).

Eighth: Kelly was quoted as saying, "It has been aptly remarked that the theme of Ibn 'Abdul Wahhab's teaching might be summed up by

saying that he took the basic precept of Islam, 'There is no God but God and Muhammad is the Prophet of God,' and enhanced the force of the first proposition by suppressing that of the second." He continued, "All knowledge other than that contained in the Koran and the Hadith, construed at their face value, must be rejected."

As strange as the claims Kelly made here are, they are neither *new*, nor *original*.

Kelly's statement seems suspiciously similar to a claim made by an earlier Orientalist: "In discussing the Wahabis, Corancez uses terminology which many Muslims would reject; but it is, nevertheless, revealing and instructive. He refers to the Wahabis as 'reformed Muslims,' while the majority of the members of that religion are described as 'Mohammedan Muslims,' *because of the much greater status the latter afford to the Prophet.*⁹⁰⁰ ... Corancez admired the simplicity with which the Wahabis practised their faith, and he had little doubt that they had much justification for their keen desire to 'cleanse' Islam of the many religious practices which had emerged after the death of Mohammed, and for seeking to reassert the oneness of God and the equality of all believers in His eyes."⁹⁰¹

Furthermore, Corancez wrote, "This doctrine consists of a single tenet: the existence and oneness of God. Though the Wahabis admit of a revelation, this revelation teaches them nothing else than this tenet.⁹⁰² In adopting the Mohammedans' profession of faith — There is no God but Allah, and Mohammed is his Prophet — they have removed the last part,

^[900] Thus, according to Corancez, he who aims to resurrect the Prophet's *Sunnah* and struggles against those who corrupt it, in reality, places a lesser status to the Prophet than those who corrupt his *Sunnah*. 'For proof' Corancez asserts that those whom he called, *Wahhabis*, had a 'keen desire' to cleanse Islam from the practices that had emerged *after the death of Muhammad*. This is another example of the total confusion some Western writers fall into while writing about Islam.

^[901] Corancez, *The History of the Wahhabis*, Pg., xi (the introduction).

^[902] Therefore, according to Corancez, there is only one tenet in the Islam that Muhammad Ibn Abdul Wahhab believed in; not even Prophet Muhammad ﷺ had a place in it.

reducing it to the saying: There is no God but Allah.⁹⁰³ As a result they have come to be regarded as mere deists, and some travellers have erroneously claimed that theirs is only a natural religion. The principal difference between the Mohammedans and the Wahabis concerns their views about the nature of the Prophet Mohammed: the former regard him as a prophet, the latter as a sage."⁹⁰⁴

Responding to Kelly's and Corancez's Allegations

The Quran contains Allah's Speech. The *Hadeeth* pertains to the Prophetic tradition, which is also a revelation from Allah,

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

{Nor does he speak of (his own) desire; it is only a Revelation revealed} (53:3-4).

Muhammad Ibn Abdul Wahhab either suppressed the second part of the Two Testimonials, 'Muhammad is the Messenger of Allah,' in favor of the first, 'None has the right to be worshipped, except Allah,' or, upheld them both. Muhammad Ibn Abdul Wahhab wrote, "I believe that our Prophet, Muhammad ﷺ is the Last and Final Prophet and Messenger, and that the *abd's*⁹⁰⁵ faith will never be valid, until he believes in Muhammad's Message-hood and testifies to his Prophethood."⁹⁰⁶

The two parts of the testimony stating that none has the right to be worshipped, except Allah, and that Muhammad is Allah's Messenger,

^[903] This statement is simply false. By definition, *Salafis* seek to resurrect the methodology of the *As-Salaf As-Sali'h*, the Righteous Ancestors of Muslims. They call to a complete return to the Prophet's *Sunnah*. They have resurrected the Prophet's *Sunnah* in the life of Muslims in profound ways, that even today, when commoner Muslims are annoyed by religious men and woman calling them back to the Prophet's *Sunnah*, they call them, *Wahhabis*.

How can these two Orientalists make such ridiculous claims that contradict what is universally known about the *Da'wah* of Muhammad Ibn Abdul Wahhab is beyond explanation.

^[904] Corancez, *The History of the Wahhabis*, Pg., 11-3.

^[905] i.e., servant, in that all of Allah's creation is subservient to Him

^[906] This is a part of a message Muhammad Ibn Abdul Wahhab sent to the people of Qaseem, in Najd; the entire length of this translated text is included in this book.

never meant glorifying two gods of divine powers. They are two different testimonies, one asserting Allah's (God's) Oneness in worship, and the other asserting Muhammad's Prophethood.

Without a doubt, the foundational premise of the entire message of Islam, let alone the Da'wah of Muhammad Ibn Abdul Wahhab, is established around Allah's Oneness in Lordship and worship, and that Muhammad, His slave and Messenger, is a human being,

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنْتُ ۗ ﴾

﴿ مِّنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

{Say (O, Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe."}

(7:188)

Ninth: knowledge is not necessarily rejected, if it is not found in the Quran or `Hadeeth. However, all religious instructions and news about the Ghaib (Unseen) are rejected, unless they are found in the Quran or the Sunnah.

Tenth: the scholars who followed the Da'wah of Muhammad Ibn Abdul Wahhab, and the Shaikh himself, accepted the Four Schools of Thought as legitimate schools of Sunnah and Fiqh, but professed to follow the Hanbali Madhhab.

Imam Abdullah, imam Muhammad Ibn Abdul Wahhab's son, wrote in one of his correspondences, "Regarding minor rulings of Fiqh (Islamic Jurisprudence), we follow the Madhhab of imam Ahmad Ibn `Hanbal, but do not object that others follow any of the Four Imams, but none else. ... As for the other Madhahib, such as the Rafidhah, Zaidis and Imamis (all are Shiite sects), we do not condone any part of their deviant Madhahib. To the contrary, we compel them to follow one of the Four Imams."⁹⁰⁷

Eleventh: J. B. Kelly said, "All philosophical or legal innovations (bida') after the third century A.D. were excrescences."

^[907] Judge Ahmad Al-Butami, Shaikh Muhammad Ibn Abdul-Wahhab, Pg., 72.

The correct statement should read, "All philosophical or legal innovations (*bida'*) are excrescences," to conform with the Prophet's statement,

"وَكُلُّ بِدْعَةٍ ضَلَالَةٌ"

"Every *Bid'ah* is *Dhalalah* (sin, heresy)" (Muslim 1435).

Twelfth: J. B. Kelly also said, "How is the remarkable progress of the Wahhabi movement to be explained? Its foremost modern apologist has stated: 'The innate fanaticism of a desert people could be stirred under the influence of a great idea to galvanise its dissident elements into common action in a common cause, and ... such a cause could be maintained so long as the great idea remained actively operative and the fanaticism was kept at white heat.' The fuel required to maintain the requisite temperature was 'constant aggression and expansion at the expense of those who did not share the great idea.' Proselytism and plunder are pursuits dear to the heart of the desert tribesman: their presence together in Ibn 'Abdul Wahhab's philosophy virtually sufficed to guarantee the success of his mission."⁹⁰⁸

Comments

The Emperor's great idea: The sudden bloody expansion of Christianity after Roman Emperor Constantine (275-337) embraced it can also be explained in the same manner, even though it did not happen in the *desert theater of operations*. Emperor Constantine chose one version of Christianity, made it the state's religion and the only true version, and persecuted every other form of Christianity in the name of Christ; the state used plunder, violence, force, and coercion to spread Christianity in its territory and colonies. Desert people were never used in this expansion, which was extreme in its fanaticism. Desert people were not used in the extensive, catastrophic expansion of Fascism and Communism, two products and also 'great ideas,' of Christian Europe in the twentieth century.

Apparently, the idea contemplated here by Kelly is contagious; it spreads from one Orientalist to another, even though, the number of Orientalists who believed it is still limited.

^[908] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 49.

Following are passages collected by Dr. Nasir At-Tuwaim which quote similar ideas suggested by a few Orientalists who wrote about the movement of imam Muhammad Ibn Abdul Wahhab.⁹⁰⁹

Burckhardt claimed that the history of *Wahhabism* is merely a repetition to frequent, similar occurrences in a desert environment: a fortunate tribe suddenly rises to power and, in the process, collects war-booty and spreads its influence over its neighbors.⁹¹⁰

Brydges remarked that the King of Persia equated *Wahhabis* to the British government since, "...both are hostile."⁹¹¹ This means that whatever Kelly used in describing the so-called, *Wahhabis*, applies to the British, as well, and in distinct various ways.

William Palgrave went a step further⁹¹² by stating that Muhammad Ibn Abdul Wahhab, his followers, the leader of al Sa`ud, and those who came after them, who were more zealous than their predecessors, had a vision, not only to establish a sect, *but to build an empire*. They were not only to convert their neighbors to their creed, but also to subdue them.⁹¹³

Lewis Pelly said that Muhammad Ibn Abdul Wahhab, full of zeal, found in the chieftain of neighboring Riyadh, whose name was Sa`ud,⁹¹⁴ a tool to conduct raids and collect booty.⁹¹⁵

The simplistic explanation Kelly offered, which was repeated by other Orientalists, does not apply to followers of Muhammad Ibn Abdul

^[909] For more details: Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 94-5, and his defense against these claims on Pg., 102.

^[910] Johan Ludwig Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 12-3.

^[911] H. J. Brydges, *A Brief History of the Wahaby*, Vol. ii, Pg., 40.

^[912] He actually credits these primitive *Bedouins*, intent on plunder, theft and destruction, of having *a vision* to build an empire.

^[913] William Gifford Palgrave, *Narrative, A Year's Journey*, Pg., 14.

^[914] In 1744, Muhammad Ibn Abdul Wahhab made his political and religious pact with Muhammad Ibn Sa`ud, not with Sa`ud as Pelly claimed. At that time, the al Sa`ud were rulers of the town of Dir`iyyah, not Riyadh, which was ruled by a local chieftain. In 1773, thirty years after Muhammad Ibn Abdul Wahhab arrived in Dir`iyyah in 1744, Riyadh, neighboring Dir`iyyah, was conquered under the leadership of Abdul `Aziz Ibn Muhammad Ibn Sa`ud. Muhammad Ibn Sa`ud died in 1764 or 1765.

^[915] Lewis Pelly, *A Journey to Riyadh*, Pg., 6.

Wahhab, and does not explain the extraordinary success their mission had or the length of time it was sustained, even when there was no longer a state or an empire to pursue or protect, nor explains the enthusiasm that it has received, until now.

The inspiration came from Ibn Abdul Wahhab's methodology, the same methodology that inspired the first Muslim generation: the magnificent Islamic creed, with its clarity, simplicity, and easily implemented law. Even today, in the midst of the West, and in Arabia where *theft, plunder and booty* no longer exist or represent any temptation, the blessed methodology called to by imam Muhammad Ibn Abdul Wahhab still flourishes unabated.

J. B. Kelly, just like many other Western writers and thinkers, keeps avoiding admitting the truth, that Islam's greatness lies in its creed, not in a Bedouin lust for plunder and booty collecting. As long as these writers keep offering the pursuit of materialistic gain as the reason behind Islam's success and its becoming the largest religion on earth, they will never be able to understand or appreciate this faith. Regrettably, what these authors write helps shape Western public opinion about Islam. It is the same public opinion found today that arrogantly seeks outright confrontation with Islam, not realizing that this faith cannot be defeated, especially by those who lack serious knowledge in its tenets.

Dr. Nasir At-Tuwaim wrote, "The mission of Shaikh Muhammad Ibn Abdul Wahhab was not about conducting raids, collecting booty, or subduing others. His was a purely religious mission directed at enjoining good and forbidding evil. Shaikh Muhammad Ibn Abdul Wahhab said in one of his correspondences, 'As for warfare, until today, we did not fight anyone, except in defense of our lives and honor. They came to us, in our area, and did not spare any effort in fighting us. We only initiated fighting against some of them in retaliation for their continued aggression,

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ ﴾

{The recompense for an evil is an evil like thereof} (42:40)."⁹¹⁶

^[916] Nasir At-Tuwaim, *Ash-Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 102.

Macmillan Library Reference

Macmillan Library Reference, gave this definition for *Wahhabiyyah*, “An Islamic renewal group established by Muhammad ibn ‘Abd al-Wahhab (d. 1792), the Wahhabiyyah continues to the present in the Arabian Peninsula. The term Wahhabi was originally used by opponents of the movement, who charged that it was a new form of Islam, but the name eventually gained wide acceptance. According to the teachings of Ibn ‘Abd al-Wahhab, however, the movement is not a new Islamic school but, rather, a call or mission (*Da’wah*) for the true implementation of Islam. The Wahhabiyyah often refer to ‘the mission of the oneness of God’ (*da’wat al-tawhid*) and call themselves ‘those who affirm the oneness of God,’ or *muwahhidun*. ... Renewal movements have deep roots in Islamic experience. The Qur’an and the *sunnah*, or normative practice of the prophet Muhammad, provide standards by which the belief and actions of Muslims in any age can be judged.⁹¹⁷ A strict interpretation of these fundamentals has often provided the basis for an active call for reform. The Wahhabi call is one of the most famous of these so-called fundamentalist movements. Specifically, it can be seen as a continuation of the strict Sunni tradition associated with the Hanbali school of law based on the teaching of Ahmad ibn Hanbal (d. 855). Ahmad ibn Taymiyah (d. 1328) is the Hanbali scholar, whose works had the greatest influence on Wahhabi ideas. He became well known for his opposition to devotional innovations and popular religious customs not specified in the Qur’an or *sunnah*. His preaching against even established scholars made his work controversial, while his polemical skills made him popular. The core of his teaching was the ‘science of the oneness of God’ (*ilm al-tawhid*), which stresses the comprehensive nature and unity of the Islamic

^[917] The proof to this true statement is found in Allah’s Statement,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا

قَضَيْتَ وَدُسِّلُوا تَسْلِيمًا ﴿٦٥﴾

{But no, by your Lord, they can have no Faith, until they make you (O, Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission} (4:65).

message. Rationality, mystic intuition, and the legal prescriptions are seen as parts of a single whole. Ibn Taymiyah rejected claims by Islamic mystics that 'the law' and 'the [mystical] path' were somehow separate. He also stressed that independent interpretation (*ijtihad*) by scholars was possible, although subject to clear rules. He actively opposed what he considered innovations in devotional practices, such as the visitation of the tombs of famous figures.⁹¹⁸ In these and other themes Ibn Taymiyah provided a basis for later Sunni fundamentalism."⁹¹⁹

Macmillan Library Reference also stated the following, "Despite the development of a more pragmatic ideology, the basic concepts of the Wahhabi program have remained quite constant. The oneness of God, or *tawhid*, is the fundamental concept in Wahhabi writings. It is an affirmation of the comprehensive nature of the statement 'There is no god but [the one] God.' *Tawhid* means that the political and economic realms are as much subject to God as are the realm of creeds.⁹²⁰ Any action or belief that seems to recognize ultimate authority or spiritual power in

[918] It should be noted that Ibn Taimiyyah and Ibn Abdul Wahhab did not object to visiting graves, which is legislated in Islam, but to acts of polytheism committed there and to erecting shrines and monuments around graves, which are then venerated in direct opposition to the Prophet's commandment,

"أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ ۚ إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ "

"You must not take gravesites as places of worship; I forbid this for you" (Muslim 827).

[919] *Macmillan Library Reference USA*, Volume 15, Pg., 313.

[920] This is because Allah ﷻ made His Revelation to His Prophet ﷺ the final authority in all aspects of life and religion,

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ ﴾

{And We (Allah) have sent down to you (O, Muhammad ﷺ) the Book (this Qur'ân) in truth, confirming the Scripture that came before it (original Torah and Gospel) and Mohaymin (trustworthy) over it (old Scriptures). So, judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.} (5:48)

something other than God becomes polytheism.⁹²¹ In the eighteenth century the concept of *tawhid* provided the basis for opposition to saint worship and other popular religious customs. ... A second basic concept is *ijtihad*, or independent informed reasoning, which directs a person with the proper training to base opinions on direct analysis of the Qur'an and the *sunnah*. The analyst using *ijtihad* is not required to accept the conclusions of the great medieval scholars. In fact, blind adherence to the teachings of such scholars could be regarded as polytheism.⁹²² ... Wahhabiyah have not carried the emphasis on *ijtihad* to the extreme of rejecting all medieval Islamic scholarship. Instead, they have stayed within the Hanbal tradition but have felt free to go beyond its limits at times. In the thinking of Ibn 'Abd al-Wahhab, this flexibility opened the way for a more vigorous rejection of Sufism (mysticism) than is found generally among the Hanabilah. It also allowed the shaykh more freedom in developing the Islamic policy of the first Saudi-Wahhabi state and in later years has given the Wahhabiyah some freedom in adjusting to the

[921] Muhammad Ibn Abdul Wahhab mentioned Allah's Statement [we added several more verses to complete the meaning], where Allah ﷻ said,

﴿ أَيَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١١١﴾ وَلَا يَسْتَعِينُونَ هُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١١٢﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١١٣﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٤﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ ﴿١١٥﴾ ﴾

{Do they attribute as partners to Allâh those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent. Verily, those whom you call upon besides Allâh are slaves like you. So call on them and let them answer you if you are truthful. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O, Muhammad ﷺ): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!} (7:191-195) (Muhammad Ibn Abdul Wahhab, *Kitab At-Tau'heed*, Pg., 29)

[922] only if, Allah forbid, said scholars called to polytheism

changes of the modern era. A different set of concepts involves aspects of life⁹²³ that the Wahhabiyah reject, including innovation (*bid'ah*), idolatry or polytheism (*shirk*), and sinful ignorance (*jahiliyah*). These concepts are in counterpoint to the positive positions involved in *tawhid* and *ijtihad*. The opposition to innovation is not simply a rejection of all change. After all, the Wahhabi movement began with the call for major changes in society. The Wahhabiyah oppose innovations for which a justification cannot be found in the Qur'an or the *sunnah*. In this way many medieval devotional practices were rejected as 'innovations.' At the same time, the exercise of *ijtihad* can provide justification for changes that fall within Islamic limits. Idolatry and sinful ignorance represent a violation of *tawhid*; they are the identifying features of the real non-believer. In the early days of the Wahhabi mission, opposition to idolatry and ignorance focused on concrete issues such as saint worship, veneration of trees and stones, and ignoring explicit Qur'anic commands. In the twentieth century these concepts have been expanded to include ideologies⁹²⁴ that

⁹²³ The examples provided here are aspects of religion. *Bid'ah* that is rejected in Islam does not include useful aspects of life, such as modern conveniences, cars, airplanes, electronic machines, etc., unless specifically outlawed in Islam, such as extravagance, alcoholic drinks and usury.

⁹²⁴ *Jahiliyyah* also includes individual practices of lesser significance, which are not *Shirk*, let alone being entire ideologies. Imams Bukhari (5590) and Muslim (3139) collected this *Hadeeth*: Al-Ma'rur Ibn Suwaid said, "I saw Abu Dharr wearing a *burd* (garment) and his slave, too, was wearing a similar *burd*, so I said, 'If you take this (*burd* of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment.' Abu Dharr said, 'There was a quarrel between me and another man, whose mother was a non-Arab, and I called her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ asked me if I abused that man and called his mother bad names, and I answered in the affirmative. He ﷺ said,

"إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ"

'You still have a trait of Jahiliyyah.'

I said, 'Even now in my old age?' He said,

"نَعَمْ ، هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ ، فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ بِمَا يَأْكُلُ
وَلْيَلْبَسْهُ بِمَا يَلْبَسُ وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَعْزِيبُهُ فَإِنْ كَلَّفَهُ مَا يَعْزِيبُهُ فَلْيَعِينْهُ عَلَيْهِ"

Continue next page...

are viewed as atheistic (such as communism).⁹²⁵ Originally in Islamic history the so-called Age of Ignorance or Jahiliyah was the period before the time of Muhammad. However, in modern fundamentalist thought, the concept of Jahiliyah has been broadened to include willfully ignoring the guidance for human life given in the Qur'an and the *sunnah*. Such defiance makes people nonbelievers to be opposed by Muslims of the Wahhabi tradition.^{926''927}

Comments

First: The pre-Islamic era was called *Jahiliyyah* on account of idol-worship, venerating dead persons, stones and trees, worshipping no *ilah* (god) or others besides Allah (God), disbelieving in the Hereafter and in the Prophets, and above all, disappearance of *Tau`heed* as Allah revealed it to His Prophets who came before Muhammad ﷺ. Hence the term *Jahiliyyah* means, Era of Ignorance. Therefore, any society that commits similar polytheistic practices becomes a *jahili* society. The difference, however, is that Islam, in its pure methodological foundation is, and will always be, protected and presented in reform movements that call to the Quran and *Sunnah* and that maintain and preach *Tau`heed*,

" لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ "

'Yes, they (slaves, servants) are your brothers, and Allah has put them under your hands. So the one under whose hand Allah has put his brother, should feed him of what he eats, give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein.'"

This commandment from Muhammad ﷺ teaches humanity how to be humane,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

{And We have sent you (O, Muhammad ﷺ) not but as a mercy for the 'Ālamîn (all that exists)} (21:107).

^[925] Communism is atheistic in nature, methodology, practice, and purpose.

^[926] This book expounds on the type of accusation mentioned here and refutes it using the words of Muhammad Ibn Abdul Wahhab and the scholars who followed his methodology.

^[927] *Macmillan Library Reference USA*, Volume 7, Pg., 318.

“A group of my Ummah (Muslims) shall continue to obey (or establish) Allah’s Command unharmed by those who fail or oppose them; They will be dominating the people, until Allah’s Command is executed (until the Hereafter starts)” (Muslim 3548).

Therefore, the idea that a certain era after Islam came can be considered totally *jahili*, is false, because of the presence of Islamic Monotheism by those who believe in, practice and preach *Tau`heed*. Consequently, the so-called *Wahhabis* do not accuse entire Muslim societies of being disbelievers or *jahili*, but condemn polytheistic practices, and those who willfully and knowingly commit them, as being *jahili*. The difference is significant. Therefore, what makes a society a *jahili* society is its practices and creeds, not only the fact that they existed before Islam.

Second: we should again state that Muhammad Ibn Abdul Wahhab listed one hundred and thirty-one aspects of *Jahiliyyah* practiced by non-Muslims –whether pagans or from among the People of the Scriptures– which the Prophet ﷺ defied and contradicted. Muhammad Ibn Abdul Wahhab wrote, “These are matters (or aspects) regarding which the Messenger of Allah ﷺ defied the people of *Jahiliyyah*, whether they were among People of the Scripture or the unlettered (pagans). A Muslim is in serious need to know these aspects, because opposites expose the goodness [or lack of it] contained in their opposites; and contrast clarifies [or exposes] contrasted matters. The most significant of these aspects, and the most dangerous, is for the heart to refrain from believing in what the Messenger ﷺ brought. If feeling satisfaction with the practices of the people of *Jahiliyyah* is added to this, then the loss becomes complete, just as Allah ﷻ said,

﴿ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾

{And those who believe in *Bâtil* (all false deities other than Allâh), and disbelieve in Allâh (and in His Oneness⁹²⁸), it is they who are the losers} (29:52).

^[928] including those who did not believe in Allah’s Prophets

The first matter: they (*jahilis*) worshipped by associating righteous people in their invocation to Allah and in His worship, seeking their intercession with Allah [on their behalf], just as Allah ﷻ said,

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا
عِنْدَ اللَّهِ ﴾

{And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh"} (10:18);

Also His Statement,

﴿ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

{And those who take Auliyâ' (protectors; helpers; lords; gods) besides Him (say): "We worship them only that they may bring us near to Allâh"} (39:3).

This is the biggest aspect in which Allah's Messenger ﷺ defied people of *Jahiliyyah*. He ordained sincerity [with Allah in worship]; he stated that this is Allah's religion, with which He sent all prophets, and that Allah will only accept the deeds that are sincere [dedicated to Him, and Him Alone⁹²⁹]. He also warned that those who commit practices cherished by *jahilis*, then Allah will forbid Paradise for them and their abode will be the Fire."⁹³⁰

⁹²⁹ Allah ﷻ said,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ ۗ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ﴾

{Say (O, Muhammad ﷺ): "I am only a human being like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God; Allâh). So whoever hopes for the Meeting with his Lord let him work righteousness and associate none as a partner in the worship of his Lord."} (18:110)

⁹³⁰ Muhammad Ibn Abdul Wahhab, *Masa-il Al-Jahiliyyah*, [Majmu'at At-Tau'heed, Pg., 47-55].

Allah ﷻ said,

Continue next page...

Third: ‘The Two Testimonials,’ establish *Tau`heed Al-Uluhiyyah*, that none has the right to be worshipped except Allah, and affirm Allah’s Lordship, Names and Attributes. They also establish *Tau`heed Al-Ittiba`*, that Muhammad is Allah’s Messenger, and as such, the only source of legislation, by Allah’s Permission. Imam Ibn Abi Al-`Izz Al-`Hanafi said, “There are two types of *Tau`heed*, without which the slave cannot earn safety from Allah’s punishment: *Tau`heed Al-Mursil*, and, *Tau`heed Mutaba`at Ar-Rasul*.”⁹³¹

Tau`heed Al-Mursil, pertains to believing in Allah’s Islamic Monotheism; the *Mursil*, is Allah Who sent (*arsala*) the prophets. *Tau`heed Mutaba`at Ar-Rasul*, means, according to imam Ibn Abi Al-`Izz Al-`Hanafi that, “...we do not refer to other than the Prophet for judgment, and we do not accept any judgment other than his.”

Thus, when one takes another person besides Muhammad ﷺ to be the judge in every matter, when one blindly follows other human beings in religious matters, then in this respect, one will be associating others with Muhammad ﷺ [as a legislator by authority from Allah]; hence the term, *Shirk Al-Ittiba`* (taking others beside the Messenger as a source for legislation).’ Imam Ibn Abi Al-`Izz Al-`Hanafi said, “One must submit completely to the Messenger ﷺ, fulfill his commands, believe in his words and bear witness to their truth, without opposing [or considering] them as untrue or doubtful based on false reasoning called, rational truths, or prefer over them erroneous concepts the human mind has spun. One should submit only to his authority, obey only his commands, and believe only in him in the same way that one must worship only his (the

﴿ وَقَالَ الْمَسِيحُ يَنْبِيَّ إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٥٧﴾ ﴾

{But the Messiah [‘Îsâ (Jesus)] said: “O Children of Israel! Worship Allâh, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Dhâlimûn (polytheists and wrongdoers) there are no helpers.} (5:72)

^[931] Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Arabi edition, Pg., 200.

Prophet's) Sender (Allah) and surrender to Him alone, looking only to His mercy and putting one's trust only in Him."⁹³²

Fourth: Muhammad Ibn Abdul Wahhab's son, Abdullah, said, "When the evidence is strong, we implement the text [of the Quran and *Sunnah*], even if it contradicts the *Madhhab*. However, this rarely occurs. There is no objection to performing *ijtihad* regarding some aspects. ... It has occurred before to a number of scholars, who belonged to the Four *Madhahib*; they would adopt their own preferences regarding some aspects [of Islamic law] in contradiction to the particular *Madhhab* they followed."⁹³³

This book contains ample examples where scholars who, generally speaking, adopted one of the Four Schools of Thought, followed evidence even if it contradicted the stance taken by their own school of thought. Imam Muhammad Ibn Al-`Hasan Ash-Shaibany, of the `Hanafi School of Thought, wrote, "Abu Hanifah, may Allah grant him His Mercy, had the view that there is no special prayer for *istisqa* (to invoke Allah for rain). My stance is that the imam should lead the people in a two-*rak`ah* prayer..."⁹³⁴

He, therefore, contradicted the stance taken by imam Abu Hanifah, even though Muhammad Ibn Al-`Hasan Ash-Shaibany was a student of imam Abu `Hanifah. In the same book, *Al-Muwatta*, imam Muhammad Ibn Al-`Hasan contradicted imam Abu Hanifah regarding twenty aspects of Islamic law.⁹³⁵

In addition, Ibn `Abdeen, the famous `Hanafi scholar, said that the two imams, Muhammad Ibn Al-`Hasan and [judge] Abu Yusuf [Ya`qub Ibn Ibrahim], contradicted their Shaikh, Abu Hanifah, in about a third of his *madhhab*.⁹³⁶

⁹³² Transl. Muhammad Abdul-Haqq Ansari, *Commentary on the Creed of At-Ta`hawi by Ibn Abi Al-`Izz*, Pg., 134.

⁹³³ Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 73

⁹³⁴ Muhammad Ibn Al-`Hasan Ash-Shaibany, *Al-Muwatta*, Pg., 158.

⁹³⁵ Nasir Ad-Deen Al-Albani, *Sifat Salat An-Naby (Description of the Prophet's Prayer)*, Pg., 55-7.

⁹³⁶ Ibn `Abdeen, *Hashiyat Ibn `Abdeen*, 1/62.

Fifth: imam Al-Muzani, the maternal uncle of imam Abu Ja`far At-Ta`hawi, was the most distinguished student of imam Ash-Shafi`i. In the introduction to a summary Al-Muzani wrote on the *Fiqh* (jurisprudence views) of imam Ash-Shafi`i, Al-Muzani remarked, "I wrote this summary on the knowledge of Muhammad Ibn Idris Ash-Shafi`i, may Allah grant him His Mercy, and from the implication of some of his views, to make them easy to understand for those who seek such knowledge. *However, I reiterate the stance taken by Ash-Shafi`i: his prohibiting others from practicing taqleed (blind following) of him or of anyone else.*"

Consequently, Muhammad Ibn Abdul Wahhab did not restrict his intellect or the pursuit of scientific knowledge to only one school of thought, especially regarding aspects not specified in the Quran or *Sunnah*.

Sixth: The passage quoted above from *Macmillan Library Reference*, provides proof that Western thinkers and writers, who are serious researchers, can study, analyze and evaluate the *Da`wah* of Muhammad Ibn Abdul Wahhab fairly, which is the *Da`wah* of Islam in its purest form. This article is among the best evaluations of Ibn Abdul Wahhab's *Da`wah*.

Nevertheless, we emphasize the fact that not all of the claims made by Orientalists and quoted in this book were refuted, due to the sheer number of errors they made and our desire not to make this book longer.

Chapter Six: Western Travelers to Arabia in the Late Eighteenth and Early Nineteenth Centuries

1. Daniel Saunders.....	Page 329
2. Captain George Forster Sadlier.....	Page 329
3. Carsten Niebuhr; Hartford Jones Brydges.....	Page 333
4. Lewis Pelly.....	Page 336
5. J. B. Philby.....	Page 337
6. John Lewis Burckhardt; Richard Burton.....	Page 361
7. William Palgrave; The Blunts; Charles Doughty.....	Page 366
8. Samuel Zwemer.....	Page 369
9. Other Western Travelers to Arabia.....	Page 370
10. Official Reports on the 'Wahhabi Movement'.....	Page 371
11. Encyclopedias and Dictionaries.....	Page 372
12. Articles on the Da`wah of Ibn Abdul Wahhab.....	Page 374
13. Scientific Researches.....	Page 376

Chapter Six: Western Travelers to Arabia in the Late Eighteenth and Early Nineteenth Centuries

Until the eighteenth century, European travel to Arabia was very restricted as compared to other parts of the Muslim world. Yet, the few European travelers who made it to Arabia wrote some informative passages on their experiences. Their writings on the reformist movement popularly known as *Wahhabi* were significant to Europe since they were the only source of direct knowledge Europe had on the movement and its leaders. Many of the misgivings and misconceptions regarding so-called, *Wahhabism*, started here, due to the fact that some European travelers did not have the objectivity or access to reliable resources, to accurately describe this movement.

Some of these travelers despised Islam and Muslims, according to their own statements, and as such, do not qualify as neutral observers. Yet, Europe learned about '*Wahhabism*' mainly through these writings which helped shape the European community's opinion about this movement, even if inaccurate and inadequate. Several historical accounts of European travelers to Arabia are quoted in this section, and relevant comments are given on them, as much as possible, Allah willing.

Daniel Saunders; Captain George Foster Sadlier

Alvin Cottrell wrote, "Throughout the nineteenth century, protection of the route to India was Britain's main concern. ... These factors motivated European explorers (but principally the British) to find out more about the Gulf region and the interior of Arabia, to see what the possibilities were of extending political and economic influence, as well as protecting existing interests. The explorers faced several problems. Arabia, with the exception of the Yemen, was inhospitable and barren, and the lack of water restricted the movement of travelers. Mountain regions on the peripheries and deserts in the interior posed physical

barriers, while the hostile attitude of tribesmen, many of whom had never seen a European before,⁹³⁷ posed a barrier of a different kind. They resented foreigners, and this forced explorers to travel under disguise as locals, sometimes at night, and more often than not, protected by soldiers of the local rulers to guarantee them safe passage. Thus, their movements were restricted, and it was not always easy to record scientific observation. Added to this, was the spread— at the beginning of the century—of the fanatical Wahhabi movement.⁹³⁸ With their hatred of foreigners influence,⁹³⁹ the Wahhabis presented a hazard to travelers that greatly exacerbated the trials of one of the harshest climates in the world. A foretaste of the difficulties awaiting travelers in Arabia was given in the *Journal* of Daniel Saunders (1794). Saunders, a sailor on the ship *Commerce* from Boston, U.S A., was wrecked near Ra's Mirbat on the Zufar coast in July 1792. Only eight of the twenty-seven men who came ashore survived the month-long walk to Muscat [in Oman]. The appalling experiences of the party occupy much of the *Journal*, but useful observations are included on the coastal area of Oman and its people, forty years before the journeys of Wellsted and Whitelock. Captain George Foster Sadlier (1789—1859) was the first European to cross Arabia from east to west, and in so doing, described country that had not been explored before.⁹⁴⁰ He was appointed by the Bombay government in 1819 to proceed on a mission to meet the Egyptian Ibrahim Pasha, who was attempting to stop the spread of Wahhabi power in Arabia. The exact position of Ibrahim Pasha's camp was unknown, so Sadlier called at Muscat to tell the Imam of the intended expedition of the Egyptians inland to crush the Wahhabis. On landing at Qahf in June 1819, however, Sadlier found that the Egyptians had already gone. He was determined to follow them, as he had been instructed to tell the Pasha that Britain would give him both

^[937] Maybe they had not seen European Christians before. However, they certainly had seen European Muslim pilgrims from Central, Southern and Eastern Europe.

^[938] The movement of Muhammad Ibn Abdul Wahhab was a reformist movement within Islam, as many Orientalists concur. Therefore, calling it, 'fanatical' demonstrates the unabashed bias many Orientalists have against Islam.

^[939] There is not a nation in existence that *loves* foreign influence.

^[940] meaning, by Europeans; Arabs explored Arabia for millenniums before Sadlier was able to penetrate it in the nineteenth century

military and naval support if he decided to capture Ra's al-Khaima.⁹⁴¹ He left Qahf and began his journey of a thousand miles. It took eighty-four days to reach Yanbu' on the Red Sea, before going on to Jidda. Sadlier's *Diary of a Journey Across Arabia* (1866) contains details of his journey, and includes a very useful map. His description of the Hasa country to the north of Muscat is particularly valuable. His *Diary* gives a very modest account of a great journey, rich in detail and personal observation."⁹⁴²

Further, J. E. Peterson wrote these notes about Sadlier, "Sadlier, George Forster, (1789-1859): A British official sent by the Government of India in 1819 as the first emissary to the Al Sa'ud. In his pursuit of the nomadic Saudi leader, Sadleir ventured from the Gulf deeper into Najd and eventually emerged on the Red Sea coast, thus becoming the first European to cross the Arabian Peninsula. His account of his travels was published as *Diary of a Journey Across Arabia* (1819)."⁹⁴³

Two Comments

There are errors in Peterson's report, as follows.

First: according to J. E. Peterson himself, as stated on page 66 in the same book, the Ibn Sa'ud imam was beheaded the previous year and the so-called, 'Saudi-Wahhabi State,' was crushed. Consequently, Sadlier could not have been sent to meet the beheaded Ibn Sa'ud.

Second: Thomas W. Lippman said this about the defeat of the First Saudi State, "...and the sect [was] confined to its place of origin, the oasis towns of the Najd."⁹⁴⁴ Therefore, the Saudi leaders at that time, or at other times, were not nomadic. In addition, the Saudi Imam at that time had been executed a year earlier, according to J. E. Peterson, as stated.

^[941] Cottrell mentions what he called 'Wahhabi hatred of foreign influence' as if it was an unjustified crime yet offers no comment on a British envoy to Arabia who enlisted the help of Muslims against other Arab Muslims who were defending their territory, freedom and livelihood. This is another indication to the complicity of Britain in the fierce war against the reform movement of Muhammad Ibn Abdul Wahhab.

^[942] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 114-5.

^[943] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 139.

^[944] Lippman, *Understanding Islam; An Introduction to the Muslim World*, Pg., 151.

To continue, J. E. Peterson also wrote, "British relations with the Al Sa'ud came quite late as the First and Second Saudi states were, generally speaking, confined to the interior of Arabia and therefore did not pose a threat to British interests. An exception to this was Al Sa'ud support given to fellow Wahhabis al-Qawasim, the maritime house of the Oman Coast (later Trucial Coast, now United Arab Emirates), who were engaged in a naval war with British and other European vessels during the first several decades of the 19th century. This may have been a factor in prompting the dispatch in 1819 of the first British official to meet an Al Sa'ud imam. G. F. Sadleir's pursuit of the Saudi leader led him to become the first European to cross the Arabian Peninsula. Still, such instances of direct contact were largely sporadic until the beginning of the 20th century."⁹⁴⁵

Three Comments

First: after the destruction of the First Saudi State, at the pleasure and support of the British, the British offered military and financial support to Muhammad Ali Pasha for occupying the Gulf shores, so the British could restrain the 'Qawasim Pirates.' However, the Qawasim were mainly defending their shores against British domination, even though at times they may have attacked merchant ships belonging to other Muslims; a clear violation of Islamic law.

Second: as stated before, according to the words of Western historians, Muhammad Ali Pasha sought to bring a European presence and influence to the Arabian Gulf shores.⁹⁴⁶

Third: the British sent Sadlier to congratulate Ibrahim Pasha on his victory over the so-called, *Wahhabis*. Sadlier could not contain his delight at this victory, especially at seeing the ruins of Dir`iyyah.⁹⁴⁷

^[945] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 22.

^[946] *The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 570-1.

^[947] Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 56.

Carsten Niebuhr; Hartford Jones Brydges

J. B. Kelly wrote, "To Europeans, Wahhabism was even more of a mystery. Carsten Niebuhr heard of its early stirrings in the seventeen-sixties when he was travelling in the Gulf. His account of the life and teachings of Muhammad ibn 'Abdul Wahhab, published in his *Description de l'Arabie* in 1773, was probably the first intimation Europe had that a new reformer had nailed his theses to the door of Islamic heterodoxy.⁹⁴⁸ Niebuhr, a shrewd and careful investigator, did not make the mistake of supposing Wahhabism to be guided fundamentally by any spirit other than that of reform.⁹⁴⁹ Thirty years later, however, the idea had gained currency in Europe that it was a crusade against Islam. Some of the blame for this can be attributed to accounts of the movement published anonymously in 1804 and 1809 by the former French Consul-General at Baghdad, and later at Aleppo, Jean-Baptiste Rousseau. His *Notice historique sur les Wahabis*, published as a supplement to his *Pachalik de Bagdad* in 1809, emphasized the iconoclastic nature of the new sect and their similarity to the Qarmatians.⁹⁵⁰ Two years later he modified his views slightly, confining himself to the assertion that Wahhabism threatened Islam with general subversion. The modification may well have been due to the publication in the previous year of a history of the Wahhabis by a former colleague of Rousseau's at Aleppo, L. A. Corancez, who analysed their doctrines more accurately and carried the story of

^[948] However, unlike the case with the Protestants, Ibn Abdul Wahhab, and all Muslims, have full access to the original message of Prophet Muhammad ﷺ. Therefore, when Muhammad Ibn Abdul Wahhab admonished certain practices and creeds, he had the supporting evidence from relevant Quranic and Prophetic statements.

^[949] Yet, in contradiction to what Kelly said above, "Niebuhr described the Shaikh's movement as a, 'New Religion.' He then changed his stance and called the movement of Muhammad Ibn Abdul Wahhab, *Muhammadanism*." (Dr. Muhammad Ibn Sa'd Ash-Shuwai'ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 89)

^[950] This book has presented proof to the vast differences between the movement of Muhammad Ibn Abdul Wahhab, a reformist movement that sought a return to the original message of Islam as practiced by the Prophet ﷺ and his companions, and the *Qaramitah*, an exceptionally deviant sect built on mysticism, which had broken away from Islamic creed and law.

their progress up to 1809.⁹⁵¹ The most accurate account of Wahhabism written in these years, a private report by the East India Company's Resident at Baghdad, Harford Jones,⁹⁵² to the Chairman of the Court of

⁹⁵¹ However, Corancez started his book by writing the following, "False religions are the most variable of human institutions. In order to attract converts to their fold, they must ... uphold the simplest tenets and the highest ethics. The founder is thus assured of an earnest following and bequeathes his successors a legacy which they may modify according to their needs. ... The religion of Mohammed, so simple in its beginnings, had to, and indeed did, undergo such modifications. Many commentators have disfigured the Koran with their strange interpretations: everywhere shrines have been consecrated to the most peculiar miracles. The superstition which worships them has placed so many new prophets between man and the only God preached by Mohammed that the very image of this God has all but disappeared from the eyes of his present-day worshippers." (Louis Alexandre Olivier de Corancez, *The History of the Wahhabis from Their Origin Until the End of 1809*, Pg., 2)

Corancez's book is full of inaccuracies about Islam, leading to the conclusion that he did not fully understand this religion. This is not strange, considering the fact that Corancez *started* his quest believing that Islam is a false religion.

The exceptionally high standard of ethics established by Prophet Muhammad ﷺ and his adhering to them throughout his life, even before his prophethood, as well as, upholding Monotheism in its purist form, did not change the view Corancez and many Westerners held about Islam; nothing short of Muslims embracing Trinity would do. Thus, Corancez tainted his own, supposed, objectivity with a built-in bias against Islam, even before he started analyzing this religion. It is not possible to comment on all or even some of the inaccuracies contained in Corancez's book; this needs an entirely separate volume. Only, several segments from his book have been discussed and used here.

⁹⁵² Nasir At-Tuwaim wrote, "Hartford Jones Brydges wrote a report titled, *An Account of the Transactions of His Majesty's' Mission to the Court of Persia in the Years 1807-1811 to Which is Appended a Brief History of the Wahauby*. Brydges was a British resident in Basrah in, 1199/1784. He wrote a lengthy report with lengthy commentaries. He relied on Burckhardt's writings in his report and repeatedly quoted him. He defended the *Da'wah* of Shaikh Muhammad Ibn Abdul Wahhab and refuted various claims made by a French author in a book titled, *Chapelain De Saoud*, such as his claim that so-called, *Wahhabis*, annulled `Hajj. Brydges' report is mainly historical in nature. He ended it by narrating the siege and subsequent occupation of Dir'iyah, reporting from the French author, M. Maigin." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 37-8)

Continue next page...

Directors in December 1798, was not made public until thirty years later. Until the publication of Felix Mengin's extremely informative *Histoire de l'Egypte* in 1823, and of J. L. Burckhardt's scholarly and perceptive *Notes on the Bedouins and Wahabys* in 1830,⁹⁵³ European knowledge of the movement was derived largely from the works of Rousseau and Corançez, and from the garbled versions put out by returning travellers."⁹⁵⁴

Additionally, Gerald De Gaury wrote, "In 1759 the Danish Court sent a scientific mission of five— Carsten Niebuhr,⁹⁵⁵ a lieutenant of engineers, Peter Forskall, physician and botanist, Christian Cramer, a surgeon, Frederic von Haven, philologist, and George Baurenfeind, an artist—with a Swedish Hussar as a servant, to Jedda and the Yemen. Niebuhr alone survived the journey. ... But undeterred he made the first reliable European report on the Arabian coast and the Yemen. He mentions that when on October 29, 1762, he arrived at Jedda he found there an English merchant trading in almonds from Taif and balm from Mecca. From the interior, at second hand, he heard stories of a new religious survival. His is the first account of the rise to power of the small dynasty of ancient lineage, the Saud family of Daraya, in Central Arabia. He relates how one Muhammad Ibn Abdul Wahhab, born about 1696⁹⁵⁶

For more details, refer to the Brydges' aforementioned report, published by James Bohn, London, Vol. 2, Pgs., 9, 19, 48, 77, 107, 110, 112, 125, 134-5 & 143; these page numbers were also provided by Dr. Nasir At-Tuwaim.

^[953] Burckhardt said that everything that was claimed about *Wahhabis* was a result of misunderstanding the true nature of that *Da`wah*, which was a reformist movement within Islam (Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 45.

^[954] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 48-9.

^[955] Dr. Nasir At-Tuwaim said, "*Travels Through Arabia and Other Countries in the East*, was written by Niebuhr (1146-1231/1733-1815). ... Niebuhr did not go to Najd, but to Jeddah and then Yemen. He wrote about what he called, 'New Religion in Najd.' His accounts about Shaikh Muhammad Ibn Abdul Wahhab and his *Da`wah* are brief. However, they are among the oldest reports on this topic. Niebuhr collected his information from hearsay, and consequently, committed errors about the Shaikh and his *Da`wah*." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 29-30)

^[956] Muhammad Ibn Abdul Wahhab was born in 1703.

and educated at Basra and Damascus,⁹⁵⁷ had returned to Arabia full of zeal for his religion and distress at the return towards paganism of his people and how he had made a convert of the Emir of Daraya; and gives an account of their early exploits together, of the purity of their code and its potential power."⁹⁵⁸

Lewis Pelly

J. E. Peterson wrote about another European traveler, "Pelly, Lewis⁹⁵⁹ (1825-1895): An army and political officer of the Government of India. Pelly was named Political Agent in Zanzibar in 1860 and then officiating Political Resident in the Persian Gulf (PRPG) in 1861. His position was made permanent in 1862 and he held it until 1872. Strong-willed and sometimes narrow-minded, Pelly understood his role in the Gulf as that of an agent of Western civilization and acted forcefully to thwart Wahhabi expansionism along the Gulf littoral.⁹⁶⁰ In 1861, he made an epic journey to Riyadh to meet the Al Sa'ud Imam Faysal bin Turki.⁹⁶¹ ...

⁹⁵⁷ Muhammad Ibn Abdul Wahhab wanted to go to Damascus to study with its scholars but lost the funds he had with him and had to return to Al-I'hsaa and then to 'Uyaynah, his hometown (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg. 80-1).

⁹⁵⁸ Gerald De Gaury, *Arabia Phoenix*, Pg., 26-7.

⁹⁵⁹ Dr. Nasir At-Tuwaim wrote, "The report written by Colonel Lewis Pelly (1241-1310/1825-1895) was published in a book titled, *A Journey to Riyadh*. This book was translated into Arabi and edited by Dr. Abdul Ra'hman Ibn Abdullah Al Ash-Shaikh and Dr., 'Uwaidhah Ibn Mtaireek Al-Juhani. *A journey to Riyadh*, talks about the journey taken by Lewis Pelly, then the British Political Resident in the Arabian Gulf, to Riyadh during the reign of Imam Faysal Ibn Turki Ibn Muhammad Ibn Sa'ud. ... In the beginning of his book, Pelly included a brief narrative on Shaikh Muhammad Ibn Abdul Wahhab and his *Da'wah*. However, even in this brief narration, Pelly collected imprecise information and many errors." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 39-40)

⁹⁶⁰ Orientalists act surprised at the so-called 'Wahhabi' hostility towards foreigners! Yet, here is Pelly, an agent of Western Civilization, as he himself understood, working in an Islamic area to thwart an Islamic reformist movement that seeks to cleanse Islam from alien practices and creeds. Orientalists criticize the reformist movement, but remain mute, without protest, even as they report hostile actions taken by their fellows Europeans in Arab and Muslim lands.

⁹⁶¹ While acting forcefully to thwart the so-called, *Wahhabi*, expansionism, Pelly visited the Saudi Imam and enjoyed his traditional Islamic hospitality.

Pelly's account, published by the Government of India as *Report on a Journey to the Wahabee Capital of Riyadh in Central Arabia* (1865), added considerably to Europe's knowledge of the history, geography and flora and fauna of central Arabia."⁹⁶²

J. B. PHILBY

This is an account authored by a famous Western, British historian and traveler, J. B. Philby, who is described as being the following:

H. St. J. B. PHILBY, C.I.E., B.A. (CANTAB.) F.R.G.S., M.R.A.S, Late of the Indian Civil Service, Formerly Adviser to the Ministry of the Interior, Iraq, and Chief British Representative in Trans-Jordan; Founder's Medallist of the Royal Geographical Society and First Burton Memorial Medallist of the Royal Asiatic Society, Author of The Heart of Arabia.

We mention all these titles and praises of Philby followed by some excerpts from one of his famous books, *Arabia of the Wahhabis*, to reassert the fact that many famous Orientalists and Western chronologists who earned a reputation in the West as being established authors, historians and commentators on Islam and Muslims, lack basic knowledge in Islam and its history. Unfortunately, what these authors wrote and still write, even today, shapes Western opinion about the largest religion on earth and about Muslims. This opinion is shaped by such writings and by Western tendencies to magnify the superiority of their civilization, culture and authors.

First, is the biography of Philby collected by Dr. Nasir At-Tuwaim in his informative book, *Shaikh Muhammad Ibn Abdul Wahhab; His Biography and Mission From Orientalist Perspectives*.

Dr. Nasir At-Tuwaim wrote, "*Arabia*, was authored by H. St. J. B. Philby (1303-1380/1885-1960). Philby, who might be considered among the most noted travelers who visited and wrote about Arabia, wrote many books on this topic. No other [Western] traveler saw as much of the Arabian Peninsula as Philby did. Philby covered every corner of Arabia and repeatedly penetrated it from side to side from different directions; 'His books are numerous, comprehensive and precise. His writing is

^[962] J. E. Peterson, *Historical Dictionary of Saudi Arabia*, Pg., 125.

simple in structure and modest in literally beauty, but is full of details.⁹⁶³ *Arabia*, is among Philby's most important books and among the most significant Western writings on the history of Najd. We previously stated that while writing on the history of Najd, Philby relied on original Arabi resources and this made his book assume a high status with serious researchers.⁹⁶⁴

Dr. Nasir At-Tuwaim continued, "Harry Philby was born in Saylon (now Srilanka) in 1303/1885. He studied at the University of Cambridge then joined the British Civil Administration in India. He later became the head of the British delegation to Arabia. He announced his Islam and chose the name, Abdullah. He was chosen as a visitor professor at the American University in Beirut, where he died in 1380/1960. Philby authored many books; refer to, *The Orientalists*, Vol. 2, Pg., 116."⁹⁶⁵

Even though Philby did not live during the reign of the first or the second Saudi states, a segment of his biography on those whom he called *Wahhabis* is included, because it directly pertains to the methodology of Muhammad Ibn Abdul Wahhab as manifested in the creed and practice, adopted by his followers and descendants.

However, we should first state that, Abdullah, means, 'The Servant of Allah (God).' A servant of Allah never ridicules Islam or its Prophet, peace be on him; if one does that, one will need to sincerely repent from this evil behavior before they die.

Philby wrote, "It was on the 24th June, 1918, that we re-entered the Wahhabi capital on our return from the South; the 15th day it was according to the official reckoning, of the month of Ramdhan, for the young crescent of the moon had been observed in the Qasim the night before we had first beheld it in the uplands of Tuwaiq and the Wahhabi calendar had been adjusted accordingly by decree of the ecclesiastical authorities. The month of penance was but just half spent and the exhausted citizens of Riyadh looked back on the trials of the past

^[963] Here, Dr. Nasir At-Tuwaim quoted page 90 then page 98 from, Robin Bidwell, *Travellers in Arabia*, Transl. Dr. Abdullah Adam Naseef.

^[964] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 32.

^[965] *Ibid.*, Pg., 13, 1st footnote.

fortnight as the measure of those yet to be suffered;⁹⁶⁶ the worst, indeed, was yet to come, for in Arabia the sting of Ramdhan is in its tail.⁹⁶⁷ Once in a long generation the month of Ramdhan falls astride midsummer's day and the devout Muslim, wherever he may be,⁹⁶⁸ must gird up his loins to face, with what stoicism he can muster, the extreme rigours of an ordeal never, perhaps, intended to be more than a reasonable test of the adherents of the true faith under the conditions obtaining at the time of its inception by the Master.⁹⁶⁹ It was a winter month that the Prophet,

^[966] Philby confuses the fact that Muslims fast the days during the entire month of Ramadhan, no matter the season of year, yet naturally feel it hard to fast during summer. The Fast has been observed by Muslims since it was decreed a millennium and a half ago, in the second year after *hijrah*, coinciding with the fifteenth year after Allah sent Muhammad, peace be on him, as His Final and Last Prophet and Messenger. This unique tradition, the Fast, continues until today –unabated, including in the West, even during summer, and is observed by all Muslims around the world. It is difficult to fast during the hot summer days, but all this sacrifice is endured in the service of the Lord of all that exists. By fasting, the rich and the poor become equal, since both cannot eat while fasting. Then again, Philby would not have understood this concept since in his time and the society he belonged to, materialism had already replaced religion, and belief in the Hereafter almost ceased to exist.

^[967] Little respect is shown by Philby ('Abdullah') for Muslims and their beliefs, even though he lived among them, well-fed and protected. They fasted for their Lord, but he felt the pain of their fasting even though he did not fast himself. Muslims do not feel Ramadhan as a punishment, but rather, as a blessing and an opportunity to serve the Lord Whose blessings on humanity cannot be counted, except by Him.

^[968] Philby says this here, yet, a few sentences afterwards he says the following words, "It was a winter month that the Prophet ... selected for the first Ramdhan; it was moreover for Arabia that he legislated..." Either the Fast was legislated for every Muslim wherever they may be, or only for the inhabitants of Arabia. Further, we should state that it was Allah Who legislated the Fast in the Quran for His Prophet, peace be on him, as well as, for all Muslims.

^[969] Allah ﷻ made the Fast a test of Faith for all Muslims, when He said,

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ ﴾

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perhaps scarcely conscious of the inherent defects of the lunar calendar, selected for the first Ramdhan; it was moreover for Arabia that he legislated, little realising perhaps that his creed would ever penetrate beyond its frontiers, but certainly ignorant that the span of daylight differed at different latitudes.⁹⁷⁰ 'What would you do,' I once asked Ibn Sa'ud, when he had been complaining of the severity of the ordeal at such a season;⁹⁷¹ 'if you were at the North Pole, where the sun at this season never sets?' ... 'If a true Muslim,' he went on, 'were to find himself during this month in a place where the sun did not set, he would fast for twelve hours out of every twenty-four and treat the remaining twelve as if they were hours of darkness.' Such a solution of the problem seems scarcely compatible with a literal interpretation of Quranic precepts,⁹⁷² and I do

{*So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you.*} (2:185)

^[970] Refer to the extensive response on Philby's paragraph at the end of this passage.

^[971] If we were to accept Philby's claim as authentic, which is highly unlikely, we would still doubt that imam Abdul `Aziz Ibn Sa'ud, may Allah grant him His Mercy, would complain about fasting. He might have stated the fact that the month of Ramadhan during that year fell during a particularly hot summer, not that he was complaining about having to fast. He still fasted, along with all devout Muslims.

^[972] However, it would be compatible with the Prophetic tradition. The Prophet ﷺ said that after the False Messiah rises up he will remain on earth for forty days, one day as long as a year, one day as long as a month, one day as long as a week, and the rest of his [forty] days will be as long as ordinary days. The companions asked, "O, Messenger of Allah! As for the day that is like a year, will the prayers of one day suffice for it?" He said,

" لَا ، أَقْدُرُوا لَهُ قَدْرَهُ "

'No. Count for its due measure.'

Muslim (5228) collected this `Hadeeth, which provides a basis for the verdict given here by imam Abdul `Aziz. A similar *fatwa*, based on this `Hadeeth, regarding prayer times in northern areas was also given by contemporary scholars, such as imam Al-Albani, may Allah grant him His Mercy. The sarcasm

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not know how the doctors would tackle it;⁹⁷³ but Ibn Sa'ud, well-versed as he was in matters pertaining to the faith,⁹⁷⁴ was content to limit his curiosity to matters within his ken ... [I] asked if America was mentioned in the Quran.⁹⁷⁵ 'Yes,' said Ahmad⁹⁷⁶ without hesitation; Ibn Sa'ud came to his rescue when I hazarded the suggestion that the New World had not been discovered in the time of Muhammad. 'But God knows everything,' he said, 'and the Quran is his word.' That was somewhat disconcerting,⁹⁷⁷ and I could only cover my confusion by suggesting that God would not necessarily display the whole of his knowledge to ignorant mortals.⁹⁷⁸ ...

of Philby contrasts sharply with the generosity of Ibn Sa'ud, who sheltered him and kindly allowed him to live among Muslims in peace.

^[973] The doctors may suggest that since this would happen in a cold area, it is easy and *healthy* to fast.

^[974] This is a statement of truth, even though on the surface, it seems like a continuation of Philby's sarcasm.

^[975] The author, Philby, failed to mention if he asked Jewish rabbis, Christian monks, or Hindu priests if America was mentioned in their holy books.

^[976] an old acquaintance of imam Abdul `Aziz Ibn Abdul Rahman Ibn Faysal al Saud (1876-1953)

^[977] However, it would not be so disconcerting to Philby had this answer come from one of his own, an European Christian monk. He may have said, if a Muslim asked him if America was mentioned in the Bible, "The Bible was revealed during ancient times and contained matters that ancient peoples understood or needed to understand; mention of America would not have benefited them in their religion, especially since it was not called America, until more than a millennium and a half have passed after the coming of Jesus."

^[978] Apparently, God did not display the whole of His Knowledge to Philby personally, who arrogantly thought so highly of his culture and his self. However, the era he lived in now seems to be, technologically at least, a far distant part of history to those of us who have lived until the twenty-first century. Europe was ignorant of most other parts of the world before they discovered that there was more to the earth than Europe, Africa and Asia. They did not know about America either, or Australia or sea routes to India. Of course, the native inhabitants of America discovered their continent ever since they started living on it. But, Columbus wanted to reach India via the west, not knowing about the existence of the Americas; when he arrived at the coast of the West Indies, he still thought that he reached India through the west. This might be one reason why Europeans called and still call the inhabitants of the Americas, "Red *Indians*."

As the Passover is to the Jews, Lent to the Christians, Muharram to the Shia's and the Great Pilgrimage to orthodox Sunni, so is Ramdhan to the Wahhabis, the season par excellence for a general demonstration of the sincerity of their faith.⁹⁷⁹ From sunrise to sunset none may eat or drink or indulge in sexual intercourse; smoking is of course at all times forbidden to the Wahhabis and liquor is not to be found in their midst,⁹⁸⁰ in these respects, however, they are on common ground with their fellow-Muslims of all sects—at least nominally. They differ from others in the rigid observance of precepts, which their brethren profess but do not always follow; they differ again in eking out the weary hours of the long day in prayer, contemplation and the reading of the scriptures, for

^[979] Ramadhan is observed by all Muslims, including *Shiites*. Thus, it is hard to understand what the author meant here, except stating the fact that those who he called, *Wahhabis*, followers of a reformist movement seeking to resurrect Prophetic tradition in action, creed and statement, strived more than other Muslims to observe the Fast prescribed by Allah. Muslims who read this book will still be stunned by Philby's statement, knowing how deeply the tradition of fasting is entrenched in the conscious of all Muslims. This is especially the case, since Philby stated next, "...in these respects, however, they are on common ground with their fellow-Muslims of all sects—at least nominally."

^[980] Followers of Muhammad Ibn Abdul Wahhab shun sinful indulgencies and dishonorable conduct. It must have been hard for Europeans to live in the middle of a burning desert among Arabs who condemned adultery and intoxicants and strived hard to act honorably, as Islam ordained on them,

" يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَعْيُرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَّتُهُ "

"O, Ummah of Muhammad! By Allah, none has more Ghairah (self-respect) than Allah; this is why He forbade for His slaves, male or female, to commit adultery." (Bukhari 986, and, Muslim 1499)

This is what the Bible states about this topic, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." (Numbers 6:1-3)

'prayer is better than sleep;'⁹⁸¹ but above all they differ from their fellows in their manner of spending the short hours of the night. 'Lailat ul Qadri khairun min kulli lailatin'⁹⁸²—the Night of Glory is better than all nights,' for which reason the nights of the month of Ramdhan are more excellent than the nights of any other month of the year, even, as the first ten days of Dhil Hijja, the period of the Great Pilgrimage, are more excellent than other days. And, proceeding in ever-narrowing circles toward the central feature of Ramadhan—the 'Night of Glory' itself—the last ten nights of the month are better than the rest, while the nights of the odd dates—21st to 29th—if only they could be known with absolute certainty,⁹⁸³ are better

⁹⁸¹ 'Prayer is better than sleep,' is a part of the first call to wake up *at night*, just before dawn, to prepare for the dawn prayer at the *Masjid* (for men). It is hardly used only in Ramadhan, or during the day, obviously. This practice has been virtually universal and widely practiced among Muslims, no matter where they resided. Imam An-Nasaii (643) reported that Abu Ma`h-dhurah said, "I used to call the *Adhan* (call to prayer) for the Messenger of Allah ﷺ, and I used to say in the first *Adhan* for *Fajr* (dawn), 'Hayya `ala Al-Fala`h (Come to success [twice]), *As-salatu khairun mina-naum* (Prayer is better than sleep [twice])'" (Al-Albani, *Sahih Sunan An-Nasaii* 628).

⁹⁸² I was not able to find the exact quote Philby used here, but it appears he is referring to these Quranic statements,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ حَرِيرٌ مِّنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۚ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۚ ﴾

{Verily, We have sent it (this Qur`ân) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months. Therein descend the angels and the Rûh [Jibrîl (Angel Gabriel)] by Allâh's Permission with all Decrees. (All that night), there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn.} (97:1-5) During the Night of the Decree every matter of ordainments is decreed, as also explained in *ayah* 44:4. This pertains to matters of deaths, births, provisions, calamities, etc. for the entire, coming year as decreed by Allah. In addition, worshipping Allâh during the Night of the Decree is better with Allah than worshipping Him for a thousand months, that is, 83 years and 4 months.

⁹⁸³ But, these nights *are* known with certainty. If the moon is sighted just after sunset on the eve preceding the thirtieth day of the lunar month of Sha`ban, which precedes Ramadhan, then the Month of the Fast starts the very next day. If the moon was not sighted on the eve preceding the thirtieth of Sha`ban, the

Continue next page...

than the others. The special merit of the 'Night of Glory,' almost equivalent to our Day of Resurrection in its significance,⁹⁸⁴ derives from the fact that it is then that the Almighty releases the greatest number of souls each year from the tribulations of Hell.⁹⁸⁵ But the exact date of the month preordained for this great night was never revealed to the Prophet,⁹⁸⁶ who was therefore unable to convey to his followers more

Month of the Fast starts after Sha`ban has completed thirty days. Once the month has started, Muslims know exactly the date of every day within Ramadhan. This made it easy for Muslims, whether living in deserts or cities, educated or not, to know with certainty, relying on a universal sign, when lunar months start. Thus, they all can share their festivals and honored seasons at the same times.

^[984] Believing in the *Day of Resurrection*, which, to Muslims, is equal to the Christian and Jewish *Day of Resurrection*, is one of the major tenets in Islam and is by no means equal to the Night of *Al-Qadr*,

﴿ يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ ﴾

{O, mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling and every pregnant one will drop her load, and you shall see humankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.} (22:1-2)

^[985] Contrary to what Philby said here, Muhammad, *the Prophet of Islam*, peace be on him, said this regarding the Day of `Arafah, the ninth day of the lunar month of Dhul-Hijjah, month of the `Hajj (pilgrimage),

" مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ "

"There is no day when Allah sets free more slaves from Hell than the Day of 'Arafah" (Muslim 2402).

^[986] Not so! Imams Bukhari (1877) and Muslim (1993) reported this `Hadeeth,

" إِيَّيَّيْ أُرِيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَنْسِيْتُهَا أَوْ نَسِيْتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْوَاحِدِ فِي الْوَتْرِ "

"I was informed of the date of the Night of Qadr, but was made to forget it (by Allah); so search for it in the odd nights of the last ten nights [of the month of Ramadhan]."

Continue next page...

precise information than that it would probably fall on the 29th,⁹⁸⁷ though it might fall on any of the four preceding odd nights.⁹⁸⁸ And the uncertainty is rendered the more uncertain by the fact that the lunar months, depending for their beginning on the actual appearance of the moon to human eyes,⁹⁸⁹ are always liable to an error of one day, one way or the other, in respect of their component days.⁹⁹⁰ Thus the 20th may be

Throughout Ramadhan, voluntary nightly prayer is recommended for Muslims. Therefore, it is better for them not to know which night is *Lailat Al-Qadr*, because they might pray only during that night.

⁹⁸⁷ Muslim (1272) reported that Ubai Ibn Ka'b heard that Abdullah Ibn Mas'ud said, "He who gets up for [voluntary] prayer (every night) during the year will attain *Lailat-ul-Qadr*." Ubai swore without reservation saying, "By Allah other than Whom there is no *ilah* (god)! *Lailat-ul-Qadr* falls in Ramadhan. By Allah, I know the night; it is the night on which the Messenger of Allah ﷺ commanded us to pray. It is that which precedes the morning of twenty-seven and its indication is that the sun rises bright on that day without rays."

⁹⁸⁸ Bukhari (1883) and Muslim (1996) reported that Allah's Prophet ﷺ said,

" خَرَجْتُ لِأَخْبِرْكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاخَى فُلَانٌ وَفُلَانٌ فَرَفَعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ فَاتَمِسُوهَا فِي
التَّاسِعَةِ وَالسَّابِعَةِ وَالخَامِسَةِ "

"I came out to inform you about (the date of) the night of *Al-Qadr*, but as so and so and so and so quarreled, its knowledge was taken away (I was made to forget it by Allah) and maybe it was better for you. Now look for it in the 9th, the 7th and the 5th (of the last 10 nights of the month of Ramadan)."

⁹⁸⁹ Allah's Prophet ﷺ said,

" صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ عُجِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ "

"Do not fast unless you see the crescent (of Ramadan), and do not give up fasting until you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then complete the days of *Sha'ban* to thirty (days)" (Bukhari 1776, and, Muslim 1810).

⁹⁹⁰ What is required for knowing the beginning of lunar months is not scientific precision, but ensuring ease for Muslims. Thus, all Muslims, whether educated or otherwise, whether proficient in astronomical calculations or not, whether living in deserts or cities, are able to know the beginning of lunar months, and thus start their seasons of worship at the same time. In the early Islamic era, the Arabs were proficient in astronomy. Yet, the Prophet ﷺ said,

" إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَحْسِبُ وَلَا نَكْتُبُ الشَّهْرَ هَكَذَا وَهَكَذَا "

Continue next page...

the 21st or vice versa, and Wahhabi practice, to be on the safe side, ordains a special programme of rigorous religious exercise for all the nights of the month from that of the 20th until the end.⁹⁹¹ And thus it is

"We are an Ummi (unlettered) Ummah (Nation): we do not count or write; the month is like this and like this (sometimes of 29 days and sometimes of thirty days)" (Bukhari 1780, and, Muslim 1806).

Ibn Taimiyyah commented, "He ﷺ did not say 'we cannot read a book or memorize (comprehend).' Rather, he said that we do not write or count. Thus, conducting our religious affairs is not reliant on our ability to write and calculate, like the case with People of the Book (Jews and Christians). They know when to fast (or when to pray, celebrate feasts, etc.) and when to break the fast using books and calculations. In this regard, their religion is tied to books (or records, or astronomical modules), if they do not have access to these books, they would not know [how to conduct] their religion."

Ibn Taimiyyah also wrote, "Our *ummah* (Muslims) is not like the People of the Scriptures (Christians and Jews) who do not memorize their [holy] books. In contrast, if no copy of the Quran is available, the Quran would still remain in the hearts of the *ummah*, hence this *ummah* being an, *Ummiyyah Ummah* (unlettered nation), even after the Quran was revealed and was kept [scribed] in books." (Ibn Taimiyyah, *Majmu` Al- Fatawa*, Vol. 17, Pg., 417)

The beauty and ease manifested in this Islamic regulation would be lost if Muslims spoiled it by imitating the ways of the People of the Book.

[⁹⁹¹] Offering voluntary prayer at night (*qiyam*) throughout Ramadhan is an established *Sunnah*; the Prophet ﷺ said,

" مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

"Whoever stands in Qiyam (voluntary prayer) during Ramadhan, in Faith and sincerity, will have his previous sins forgiven" (Bukhari 36, and, Muslim 1266).

Muslims offer voluntary prayer at night (*qiyam*) throughout the month of Ramadhan. They also seek the added benefit of performing *qiyam* during *Lailat-ul-Qadr*, a night better with Allah than worshipping Him for a thousand months. Yet, the Prophet ﷺ encouraged Muslims to offer odd-number (*witr*) voluntary prayers every night, throughout the year, by saying,

" أَوْزُوا قَبْلَ أَنْ تُصْبِحُوا "

"Pray Witr before you reach the morning" (Muslim 1253).

Regarding the last days and nights of Ramadhan, there is a Prophetic practice found in a *Hadeeth* collected from Aishah, the Prophet's wife, who said, "With the start of the last ten days of Ramadan, the Prophet ﷺ used to tighten his waist

Continue next page...

that, should the Night of Glory manifest itself suddenly and unawares, the Wahhabi congregation will be found ever ready—in the very act of prayer and adoration—to enter the portals of Paradise.”⁹⁹²

belt (work hard), pray all night and keep his family awake for the prayers” (Bukhari 2024).

A reference on the description of the Prophet’s nightly prayer: Ibn Al-Qayyim, *Zad-ul Ma`ad*, Transl. Jalal Abualrub, Pg., 217- 54.

^[992] Here are several comments:

1) Entering Paradise or Hellfire will only occur *after death*. One might live through many a *Lailat-ul-Qadr*. Standing in prayer during *Lailat-ul-Qadr*, in sincerity with Allah, will earn one the reward mentioned in this `Hadeeth,

" مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

“Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah’s rewards (not to show off) then all his past sins will be forgiven” (Bukhari 1875, and, Muslim 1268).

2) If one dies in that very night, then it is hoped that he or she will meet Allah sinless, on account of having prayed during *Lailat-ul-Qadr*. However, one might not perform the prayer at that night as perfectly as they should, and might commit sins after the night is over. Therefore, suddenly, the fall of the Night of Decrees while the *Wahhabi* Congregation is in the very act of prayer, does not necessarily mean they will enter Paradise, at least not on that night, but hopefully, after the conclusion of the Day of Judgment, *after they die*.

3) Philby is confusing the Night of Decrees, which has to do with Allah revealing the ordainments for the next year to the angels of the lower heaven to us, with the Day of Judgment, which is one of the Islamic tenets. The proof to this conclusion is found in the next segment of Philby’s book quoted above.

4) Muslims offer prayer by day and by night, whether compulsory or voluntary, to draw closer to their Lord and to earn His Pleasure, His Forgiveness, and their ultimate aim, His Mercy, which qualifies them to enter His Paradise. Muslims fast, give charity, do righteously good deeds and refrain from evil, seeking the Pleasure of their Lord.

5) Followers of Muhammad Ibn Abdul Wahhab were no different than other Muslims in this regard. They worshipped Allah in the same manner, especially at blessed places, times and occasions. However, they were more vigorous in this regard, just as they were instrumental in the awakening that spread throughout the Muslim world which all Muslims now enjoy.

6) Followers of Muhammad Ibn Abdul Wahhab resurrected the Prophetic tradition of offering prayer, especially in congregation at *Masjids*, throughout the year, hoping to qualify for the qualities mentioned in this `Hadeeth,

Continue next page...

Philby continued the same topic, by writing that, "The annual admission of souls, of those already gone before and sojourning in Hell to purge away the sins which have tarnished the basic virtue of true belief, is curiously suggestive of the Catholic purgatory⁹⁹³ and is perhaps unique in its observance of the anniversary of an event yet to come, which, though dateable within the Muslim year and within the narrow limits above described and preordained as to the year of its occurrence from the

" يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ "

"Angels come to you in succession by night and by day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, 'In what state did you leave my slaves?' The angels reply: 'When we left them they were praying and when we reached them, they were praying.'" (Bukhari 522, and, Muslim 1001)

⁹⁹³ To end Philby's curiosity, we mention here a `Hadeeth about the fate of the sinners from among the believers being punished for their errors in Hell,

" إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا مِمَّنْ أَرَادَ اللَّهُ أَنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَيَعْرِفُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ فَيَخْرُجُونَ مِنَ النَّارِ "

"When Allah finishes the judgments among the `Ibad [His slaves], and intends to take out of the Fire whoever He wills to take out, by His Mercy, He orders the angels to take out of the Fire those who did not commit Shirk with Allah in anything, those whom Allah wills to grant them His Mercy from among those who used to testify that none had the right to be worshipped but Allah. The angels will know them in the Fire by the mark of the traces of Sujud (prostration in prayer; meaning the mark on their foreheads). The (Hell) Fire will burn the son of Adam, except for the traces of Sujud, for Allah banned the Fire to consume the traces of prostration. So they will depart the Fire." (Bukhari 6885, and, Muslim 267)

beginning of time, will occur without warning.⁹⁹⁴ And on that night⁹⁹⁵ there will be the final gathering into Paradise of all true believers, the

^[994] *Lailat-ul-Qadr* (The Night of Glory, or Decree), is an annual anniversary of Allah revealing the Preordainments and Predestinations for the coming year entirely, to the angels in the lower heaven to us. *Lailat-ul-Qadr* (Night of the Decree) is *not* *Yaum-ul-Qiyamah* (Day of Judgment). *Lailat-ul-Qadr* occurs once a year; the Day of Resurrection will come only once.

Also, Allah ﷻ said, about *Lailat-ul-Qadr*,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبْرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿١﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٢﴾ ﴾

{We sent it (this Qur'ân) down on a blessed night [(the Night of *Al-Qadr*, as in *Sûrah* No. 97) in *Ramadân*, the 9th month of the Islâmîc (lunar) calendar]. Verily, We are ever warning [humankind that Our Torment will reach disbelievers in Our Oneness of Lordship and worship]. Therein (that night) is decreed every matter of ordainments (matters of deaths, births, provisions, calamities, for the coming year as decreed by Allâh).} (44:3-4).

Ibn Kathir stated, "Regarding the Glorious Quran, Allah ﷻ stated that He revealed it in a blessed night, that is, *Lailat-ul-Qadr*. ... It was reported from [the Prophet's companion, Abdullah] Ibn Umar, [and the scholars of Quranic interpretation] Mujahid, Abu Malik and Adh-Dhahhak that, {Therein (that night) is decreed every matter of ordainments}, meaning, during *Lailat-ul-Qadr*, the decrees of the coming year pertaining to life-spans, provisions, and so forth, until the end of the year, are sent down from, *Al-Lau`h Al-Mah`fudh* (The Kept Tablet, which is with Allah) to the angels entrusted with these records." (Ibn Kathir, *Tafsir Ibn Kathir*, Vol., 4, Pg., 138).

Ibn Taimiyyah added, "[Abdullah] Ibn `Abbas, and other *Salaf* scholars, said [the following] about the meaning of Allah's Statement,

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ ﴾

{Verily, We have sent it (this Qur'ân) down in the Night of *Al-Qadr*} (97:1), 'Allah sent it down to *Bait Al-`Izzah* (House of Might) in the lower heaven to us, then from there, it was revealed in parts." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 12, Pg., 126)

For more details on the virtues of *Lailat-ul-Qadr* and *Bait Al-`Izzah*: Ibn Al-Qayyim, *Zad-ul Ma`ad*, Arabi edition, Vol., 1, Pg., 59-65, and the first volume of its English translation by Jalal Abualrub, Pg., 61-5 & 101.

^[995] correctly, "... on that Day, that is, the Day of Resurrection," which is *not* the Night of the Decree

dead and the living, except perhaps such of the latter as may be caught in the act of sin or neglect of God's precepts.⁹⁹⁶ The whole theory of the Wahhabi faith seems to be outwardly and visibly concentrated in its observance of the Ramdhan rites,⁹⁹⁷ and I count myself fortunate to have

^[996] Day of Resurrection: the Day when all creation will be raised from the dead,

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ ﴾

﴿ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

{And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).} (39:68)

Additionally, to explain the danger of sin and neglecting Allah's commandments, imam Abu Ja'far At-Ta'hawi said, "[We believe] that those among the *ummah* of Muhammad ﷺ who commit major sins will not be destined to Hellfire for eternity, if they die on *Tau'heed*, even if they had not repented from their sins, yet met Allah as believers. They are under His Decision and His Judgment: if He wills, He will forgive and pardon them by His Favor, just as He ﷺ said in His Book,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

{Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills} (4:48).

And if He wills, He will punish them in Hellfire, as His justice dictates, then will take them out of it, by His Mercy and by the *shafa'ah* of the people of obedience to Him, then will send them to His Paradise." (Ibn Abi Al-'Izz Al-'Hanafi, *Shar'h Al-'Aqeedah At-Ta'hawiyah*, Pg., 369-70).

Further, it should be noted, *all* of humankind will have died when the Day of Resurrection starts; comparing it to *Lailatul-Qadr* is, therefore, a plain error.

^[997] There exists a consensus between the authors and writers quoted in this book that the main mission Muhammad Ibn Abdul Wahhab called to and spent his life spreading and defending, is to purify the *Faith* from polytheism and veneration of saints, trees and stones. Faith resides in the heart and is manifested by one's statements and actions; the three together comprise the Islamic Faith. To put it in the words of a famous Orientalist, Philby himself, regarding the status of Islam among Muslims of the eighteenth century, "Forgetting the pure Islamic doctrine of the Oneness of a jealous God, they had gone a-whoring after minor prophets and saints, living and dead. The process had, of course, been gradual and spread

Continue next page...

had the privilege of witnessing them at close quarters in the Wahhabi capital itself⁹⁹⁸ and at a season which contributed to make the ordeal imposed on the faithful as severe a test of their fortitude and physical, as well as moral, capacity to endure as could well be devised. ... The object of the great fast being by bodily abstinence to purify the soul for admission to Paradise,⁹⁹⁹ it is held by the Wahhabis that, to be fully effective and acceptable, it must be accompanied by prolonged periods of prayer interspersed with periods of reading from the Quran and by a complete distraction from the affairs of the world and from all sorts of wickedness.¹⁰⁰⁰ The more often the Quran is read through from cover to

over many centuries, with the result that the Arabs of the early eighteenth century had come traditionally to regard their backsliding as the true faith." Correcting these *aspects of Faith* was the main objective of the *Da'wah* of Muhammad Ibn Abdul Wahhab, in addition to, reintroducing Islamic law. Consequently, stating that the whole theory of the *Wahhabi Faith* seems to be *outwardly* is contradictory, at best. This is because *believing* that invoking stones, trees, caves, shrines and the dead, will bring benefit or remove harm, as well as, having feelings of fear, humbleness, hope and eagerness, are all acts of the heart, and as such, a part of one's *inward* faith.

^[998] It was the *pleasure* of those whom Philby called, *Wahhabis*, that there lived in their midst, protected and well-fed by them, one Orientalist, who did not seem to be very fond of their faith, way of life, standard of intelligence, or acts of worship. Contrary to Philby's halfhearted confession, we should state that the privilege was all ours. We came to know the extraordinary dedication and compassion followers of Muhammad Ibn Abdul Wahhab and their leaders showed towards worshipping Allah. We came to know how they observed patience while fasting in the middle of summer in one of the harshest climates on earth, seeking Allah's Pleasure and hoping for His Forgiveness and Mercy. We also came to know how profoundly ill-informed Philby was about Islam.

^[999] Various *Hadeeths* assert that faithfully and sincerely performing the Fast and *qiyam* will, Allah willing, earn one Allah's Forgiveness and Mercy, then entry into His Paradise *after death*. Philby's confusing comments about the '*Wahhabi* faith' seeming to be outwardly, contradict the examples he brought, such as *belief* in the Day of Resurrection and the Fast being a purifier for the soul, which cannot be observed outwardly.

^[1000] The Fast is an obligatory act of worship performed during the days of Ramadhan, while *Qiyam Ramadhan* consists of voluntary prayer offered during the nights of Ramadhan. They are two separate acts of worship, complementary,

Continue next page...

cover during the month, the greater is the credit in one's favour in the final reckoning.¹⁰⁰¹ Devotees like the aged 'Abdulrahman managed to repeat this stupendous performance as many as thirty times in as many days."¹⁰⁰²

but not dependant on each other. For instance, fasting during Ramadhan in sincerity and with faith will, alone, earn one Allah's forgiveness,

" مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

"Whoever fasts during Ramadhan in Faith and sincerity, will have his previous sins forgiven" (Bukhari 1875, and, Muslim 1268).

To add, shunning wickedness, and disengaging one's self from unnecessary aspects of material life, are especially encouraged during Ramadhan,

" الصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَزُفُّ وَلَا يَصْحَبُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيُكَلِّمْ إِيَّيْ
 امْرُؤًا صَائِمًا "

"Fasting is a Junnah (a shield; a protection from Hellfire and against sin); if one of you is fasting, he should avoid sexual relation with his wife, and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am a fasting person'" (Bukhari 1771, and, Muslim 1944).

Thus, sinning and quarreling while fasting means that one's fast is not effective or sincere enough to protect them from sinning.

[¹⁰⁰¹] Ramadhan was called by, *As-Salaf As-Sali'h*, the 'Month of the Quran.' Muslims are encouraged to recite the entire Quran once in every month; the Prophet ﷺ said,

" وَأَقْرَأَ الْقُرْآنَ فِي كُلِّ شَهْرٍ "

"Read the entire Quran once in every month" (Bukhari 4664, and, Muslim 1963).

[¹⁰⁰²] J. B. Philby, *Arabia of the Wahhabis*, Pg., 1-5.

Comments

First: stating that it was probably winter when the Ramadhan Fast was first legislated, is pure conjecture on the part of Philby. What is more astonishing, is the arrogant remarks he made next.

Muhammad, peace be on him, a native of Arabia, who was born in Makkah where he lived for fifty-three years,¹⁰⁰³ migrated to Madinah, where his maternal uncles resided and he previously, and frequently, visited.¹⁰⁰⁴ During his childhood, Muhammad ﷺ lived in the desert with the Banu Sa'd Ibn Bakr tribe, to learn courage, independence and pure Arabi, as was the habit of wealthy Arab families during that era.¹⁰⁰⁵

Prophet Muhammad ﷺ visited Madinah, as stated, and went on a commercial trip to Syria before he became a Prophet.¹⁰⁰⁶ He was born into the Arab culture which relied on lunar rather than solar calendars; Arabs knew both calendars. The Arabs have special names for solar months, such as, Kanun Al-Awwal (December), Kanun Ath-Thani (January), and so forth. They also have special names for lunar months as will be explained, Allah willing.

According to the *ijma`* (Consensus) of Muslim scholars, Muhammad, peace be on him, lived through fifty-four Ramadhans, before Allah legislated the Ramadhan Fast for him and all Muslims, in the second year after his migration to Madinah.¹⁰⁰⁷

Is it possible that *Prophet Muhammad ﷺ was not conscious of the inherent defects in the lunar calendar*; and what are these claimed defects? How is it

[1003] This is according to a *Hadeeth* collected by imams Bukhari (3613) and Muslim (4336), from Abdullah Ibn `Abbas, the Prophet's paternal cousin.

[1004] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 1, Pg., 97-8.

[1005] *Ibid.*, Vol. 1, Pg., 112; Muhammad Ibn Hisham, *Sirat Ibn Hisham*, Vol. 1, Pg., 161.

[1006] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 1, Pg., 97-8.

[1007] Abu Al-`Hasan Ibn Sulaiman Al-Mirdawi (d. 885/1480), *Al-Insaf fi Ma`rifat Ar-Raji`h mina-l-Khilaf*, Vol., 3, Pg., 269.

Al-Bujairami said that the Fast was ordained during the month of Sha`ban, the second year after *hijrah* (Sulaiman Ibn Muhammad Al-Bujairami (d. 1221/1806), *Hashiyat Al-Bujairami `ala Al-Manhaj*, Vol., 2, Pg., 64).

Ramadhan is the lunar month that comes after Sha`ban.

possible that he did not know that Ramadhan falls in midsummer sometimes and in midwinter some other times? Is it possible that he did not know that Ramadhan falls in every season of the solar calendar?¹⁰⁰⁸

Philby arrogantly wanted to teach Muhammad, peace be on him, and the Arabs, about the calendar they followed for millenniums before he came into existence, as if they did not know that Ramadhan would fall in the middle of summer every thirty-four (34) years.

Second: imam Bukhari reported that in the beginning, fasting Ramadhan was hard on the companions. This indicates that, contrary to what Philby claimed, Ramadhan 'probably' was not first legislated during winter.

Third: the Prophet ﷺ stated that lunar months are either twenty-nine or thirty days (*Bukhari* 1780, and, *Muslim* 1806). When he was first ordered to convey the legislation of fasting during Ramadhan to Muslims, which falls in all seasons of the year, it was a commandment from Allah which he conveyed.

Humankind had already known by then that the number of days in the months of the so-called Gregorian calendar was almost precise,¹⁰⁰⁹ and thus, its months always fall in the same season of the year. He, peace be on him, knew of the difficulties to come.

Fourth: in the second year after the Prophet's Migration from Makkah to Madinah, fasting Ramadhan was ordained. During that very

^[1008] Allah ﷻ said about the People of the Cave (*Ahl Al-Kahf*),

﴿ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴾

{*And they stayed in their Cave three hundred years, adding nine*} (18:25).

Imam Ibn Taimiyyah commented, by saying, "Lunar years are comprised of three hundred and fifty-four days and a fifth or a sixth of a day. ... Solar years are comprised of three hundred and sixty-five days and a quarter of a day, with a difference between them [in favor of solar years] of less than eleven days, and a year in every thirty-three years and a third of a year. ... Allah's Statement, {*And they stayed in their Cave three hundred years*}, is explained as pertaining to three hundred solar years, {...*adding nine*}, by counting lunar years." (*Ibn Taimiyyah, Majmu` Al-Fatawa*, Vol., 25, Pg., 138.

^[1009] they also had to add a leap year every seven years

Ramadhan, the first battle between Islam and polytheism occurred in the area of Badr.¹⁰¹⁰ The Battle of Badr occurred on the 13th day of March, 624CE, coinciding with the 17th of Ramadhan, second year of *hijrah*.

Fifth: as known to those who live in Arabia, March is hardly considered winter; it falls during the short spring season, just before the arrival of the soaring heat days of summer. Average temperature for March in Madinah is within this range: 61.5-85.3 F (16.4-29.6 C).¹⁰¹¹ 85.3 F is hardly a winter day!

Sixth: the name of the month under discussion is, Ramadhan, in reference to the time of year its name was first given, during summer.

- a. The Arabi word, *Ramdhaa*, describes heat. Muslim (982) reported this `Hadeeth from Khabbab, "We went to the Messenger of Allah ﷺ and mentioned the difficulty of praying on the *Ramdhaa* (extremely heated ground or sand), but he paid no heed to us."
- b. "Ramadhan is the month of the Fast; its name is derived from, 'Ramidha (feels hot) As-Sa-im (the fasting person),' i.e., when one's inner-body experiences heat or dryness due to extreme thirst; *Ramdhaa*, pertains to, 'Intense Heat.'"¹⁰¹²
- c. "Ramadhan, is derived from, *Irmadh*, which means, 'To burn.' Extremely heated stones are called, *Ramdhaa*."¹⁰¹³
- d. "Ramadhan was called as such in reference to, *Ramdha*, i.e., 'Extreme Heat.' When the Arabs adopted [new] names for various [lunar] months, that particular month coincided with extreme heat, and thus, this name was used for it."¹⁰¹⁴

^[1010] Ibn Hajar Al-`Asqalani, *Shar`h Sahih Al-Bukhari*, on explaining Bukhari's `Hadeeth No. 7.

^[1011] <http://www.worldweather.org>:

This World Meteorological Organization (WMO) pilot web site contains official weather information provided by National Meteorological Services (NMSs) for their respective countries or regions.

^[1012] Abu Al-Waleed, Sulaiman Ibn Khalaf Al-Baji (403-474/1012-1081), *Al-Muntaqa, Shar`h Al-Muwatta*, Vol., 2, Pg., 35.

^[1013] Umar Ibn Ahmad An-Nasafi (461-537/1068-1142), *Tilbat At-Talabah*.

^[1014] Sulaiman Ibn Umar Al-`Ujaili, known by Al-Jamal (d. 1204/1789), *Hashiyat Al-Jamal `ala Shar`h Al-Minhaj*, Vol., 2, Pg., 304.

- e. "Ramadhan is the name of the known month. It was reported that when the Arabs adopted new names for months instead of the names used in the ancient language, they called various months according to the time of year they fell in. Consequently, since this month occurred during, *Ramdh Al-`Harr* (Extreme Heat), it was called, Ramadhan."¹⁰¹⁵

Seventh: the shameful remarks made here by Philby (Abdullah) demonstrate the ignorant, yet dangerous fanatical bias that consumed many Orientalists who wrote about Islam for the benefit of the West even though they lacked serious knowledge in it. Their clear prejudice hindered these writers from benefiting their societies by offering them unbiased views of the largest religion on earth.

Eighth: had the Ramadhan Fast been legislated during winter, as Philby claimed, and if the solar (or Gregorian) calendar was adopted as the basis for this and other Muslim festivals, then those living in the southern hemisphere would have to always fast during summer.

Christmas, the essentially pagan festival which Christians adopted to celebrate the birth of Jesus Christ, if only it could be known for certainty when he was born, always falls in the same time of year. Thus, Muslims would have lost the element of anticipation, if they adopted a similar system. They would know exactly when Ramadhan would fall and what weather conditions to anticipate. However, this would not have been convenient for Muslims who live south of the equator; December, for example, would always fall in the summer for them and they would always experience summer's heat while fasting.

Ninth: the Prophet ﷺ knew that the length of daylight changed throughout the year. He lived on earth for decades before the Ramadhan Fast was ordained. Accordingly, he did not need to inform his followers of the extreme areas of the earth where the length of days and nights, as we normally know them, barely exist. Parts of Europe did not widely know this news either, during the Prophet's time and until much later. The Bible did not mention it and Jesus, peace be on him, did not utter a word about it. This knowledge would not have made a difference in legislating the Ramadhan Fast; most of humankind in most of the inhabited parts of the world does have a day and a night in every twenty-

^[1015] *Al-Mausu'ah Al-Fiqhiyyah*, Vol., 33, Pg., 104.

four hours. Thus, describing the Prophet as being 'ignorant' is just shameful conduct by an arrogant author, who is truly ignorant in the very topic he is claimed to be an expert on.

Tenth: Muhammad ﷺ knew his being Allah's Final and Last Prophet and Messenger,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

{Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets} (33:40).

He knew that his religion would one day enter every house on earth; he, peace be on him, said,

" لَيُبَلِّغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ وَلَا يَشْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا
الدِّينَ "

"This matter (Islam) will spread to wherever the night and day reach, until Allah enters this religion into every house made of brick or of hair."¹⁰¹⁶

He, peace be on him, witnessed his religion spread to all of Arabia during his lifetime. The King of Ethiopia during his time, An-Najashi, became Muslim and sent his greetings to the Prophet ﷺ. When An-Najashi died, the Prophet led the Islamic Funeral Prayer for him, as imam Bukhari (1242) reported from Abu Hurairah ؓ, and imam Muslim (1582) from Jabir Ibn `Abdullah Al-Ansari ؓ. And when the Prophet died, he ﷺ was the undisputed leader of all of Arabia, including Yemen.

Eleventh: had Philby lived until the present, he would, regrettably for him, have discovered that Islam has reached every part of the world and that more than one-fifth of humanity is now Muslim. In addition, all these Muslims know they are required to observe the Fast of Ramadhan, even if Ramadhan falls during midsummer, yet still fast the month.

Twelfth: because Ramadhan rotates throughout the seasons of the year, this provides Muslims with the opportunity to worship their Lord

^[1016] Ahmad 16344; Al-Albani graded this `Hadeeth as Sahih (authentic), being on the guidelines Muslim used in his Sahih; Ta`hdheer As-Sajid Mina-t-Tikhadh Al-Qubur Masajid, Al-Albani, 158.

by fasting when it is cool and comfortable, and hot and humid. However, if one is traveling, ill or exhausted, one can break the fast and make up for it in other days, as the Quran states (2:185).

When Muslims fast, *they do so by choice*. They come to appreciate their Lord's generosity of granting them all types of foods and comfort, which they enjoy throughout the year, except during the days of Ramadhan. They will also feel the pain of the poor who do not have access to food, whether fasting or not.

Thirteenth: the Fast is not unique to Muslims. Allah stated,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٨٣﴾

{O, you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious)} (2:183).

All major religions profess fasting as a form of physical and spiritual purification. For example, "All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days." (1 Samuel 31:12-3)

Also, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.¹⁰¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to

^[1017] Imam Muslim (5300) collected a `Hadeeth that testifies to the statement above ascribed to Prophet Jesus, peace be on him,

" قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَحَقُّ الشُّرَكَاءِ عَنِ الشُّرِكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ عَبْرِي تَرَكْتُهُ
وَشُرُكُهُ "

"Allah, the Exalted, the Honored, said, 'I am the One; One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else besides Me, I shall abandon him with his Shirk.'"

fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.” (Matthew 6:16-8)

Fourteenth: it is not stupendous to recite the Creator’s Word. Rather, it is stupendous to ignore His Word, to claim to believe in it yet abandon implementing it, to affirm faith in Allah yet disobey His Commandments and ridicule His Prophets. Philby fails miserably to respect the Islamic Faith and tenets, drowning in his ridicule of all that this religion has to offer. Instead, he should have been impressed that in Islam, common people read the Quran, Islam’s Holy Book, and memorize all or part of it, unlike members of other religions where the congregation occasionally *hears* selected parts of their holy book, chosen and read to them by their priests, but almost never read it themselves.

Such a short excerpt from Philby’s book requires rather extensive comments and corrections to his various claims and baseless remarks and statements. This man wanted to offer his evaluation of the so-called, *Wahhabi* doctrines, but could not resist the opportunity to attack Islam and its practices. He did not grasp the essence of Islam’s practices and doctrines, in the least, and thus, failed in denigrating it proficiently. This is evident in Philby’s *unique* observation of the rituals of the Fast by those whom he called, *Wahhabis*. His narrative earns a mystical ingredient of its own, falsely portraying the so-called, *Wahhabis* of observing a different, fantastic type of Ramadhan Fast unlike other Muslims.

Even though he misrepresented the *Da`wah* and Islam, yet, we mentioned this passage from Philby’s book because, unlike many other Western writers, he traveled to Arabia, crossed it repeatedly from side to side, relied on authentic original resources in Arabi reporting the history of the *Da`wah*, and accompanied followers of the *Da`wah* at numerous occasions.

In summary, if this is the case with a renowned Orientalist like Philby, then indeed, it would be a daunting mission to analyze writings on Islam authored by less famous and greater ill-informed writers. All Philby needed to do was to research his facts and try and read about what he was criticizing, to be able to base his writings on knowledge and objectivity rather than on age-old Christian biases against Islam. He should have shown respect to this world religion and to its Prophet ﷺ, especially since he was being protected and fed by these exceptionally

generous 'Wahhabi Muslims.' The least he could have done is not display contempt of them and of their religion while still in their midst.

In contrast, here is a brief, yet concise description of Ramadhan Fast rituals observed in the same era by another writer who depended on serious research and fair knowledge of Muslims and Islam. Albert Hourani (a Christian Arab) said, "...the fast of Ramadan, [is] observed at the same time and in the same way by Muslims everywhere."¹⁰¹⁸

^[1018] Albert Hourani, *A History of the Arab Peoples*, Pg., 257.

John Lewis Burckhardt; Richard Burton

Sarah Searight wrote about a famous European traveler, John Lewis Burckhardt,¹⁰¹⁹ "Until the eighteenth century, what little was known of the peninsular of Arabia came mostly from Arab sources; the trade routes avoided it and Europeans were warded off by Muslim fanaticism. At the end of the eighteenth century, interest in so exclusive a land was stimulated by the religious revival of the Wahhabis as they extended their influence over the pirates of the Gulf coast and were with difficulty defeated by the Egyptians. Muhammad Ali's victory left two-thirds of the peninsula in the hands of a semi-western power. John Lewis Burckhardt was probably the first European to demonstrate the greater accessibility

^[1019] Dr. Nasir At-Tuwaim wrote, "Burckhardt was born in 1199AH/1784 to a Swiss father and studied in Germany before moving to Britain. In Britain, he studied Arabi, medicine and astronomy at Cambridge University. He is considered among the travelers who accurately narrated their travels in the Arabian Peninsula. Burckhardt authored many books; he died in 1233AH/1817. (Dr. Robin Bidwell, *Travellers in Arabia*)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 10)

Dr. Nasir At-Tuwaim also wrote, "*Notes on the Bedouins and Wahabys*, by Johan Ludwig Burckhardt ... is considered among the important reference books used by Orientalists who wrote on the biography and mission of Shaikh Muhammad Ibn Abdul Wahhab. A part of this book was translated into Arabi by Dr. Abdullah As-Sali'h Al-'Uthaimen under title, *Mawadd li-Tarikh Al-Wahhabiyyin*. Burckhardt '...was among the travellers in Arabia who accurately and honestly recorded their journey (Robin Bidwell, *Travellers in Arabia*, Pg., 35-8).' He wrote on the biography and mission of the Shaikh in the beginning of his book noting the difference between the Shaikh's *Da`wah* and the conduct of the Turks, who opposed his *Da`wah*. Burckhardt committed various errors in his report, especially since he relied on few resources, including Niebuhr's book. However, as Dr. Abdullah Al-'Uthaimen stated, it is significant to point out that Burckhardt, '...was neutral to a good extent when describing followers of the *Da`wah*; his report on their history contains beneficial information for those who seek to study this aspect (Abdullah Al-'Uthaimen, *Mawadd li-Tarikh Al-Wahhabiyyin*, Pg., 8).' Burckhardt said that the Shaikh's creed, '...was not the creed of a new religion. ... The difference between him and *Sunni* Turks is that *Wahhabis* firmly abide by the same law that others ignored or completely shunned (Robin Bidwell, *Travellers in Arabia*, Pg., 136-7)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 30-1)

which this occupation implied. A Swiss by birth, Burckhardt had studied in England, and was engaged by the newly founded Africa Society to equip himself to explore the Sahara by a thorough study of Arabic and Islam. Burckhardt took the Society at its word and spent eight years so doing, basing himself on Aleppo and Consul Barker, and as Shaikh Ibrahim adopting both the personality and the religion of an Arab. ... Reaching Cairo in 1812 he decided to prepare himself still further for his great trek west by going up the Nile through Nubia (where he found the temple of Abu Simbel three-quarters buried in sand) to Dongola and later as far south as Shendy; from Shendy he crossed to the coast at Suakin and sailed to Jiddah. He then set out for Mecca, in the disguise of a 'reduced Egyptian gentleman'¹⁰²⁰ to make the *hajj*. Penniless, and recovering from fever ... he applied for money to Muhammad Ali, who was resting at Tayf, east of Mecca, after his campaign against the Wahhabis. Burckhardt was summoned to Tayf to defend himself against the pasha's doubts of his conversion to Islam; Burckhardt thought the pasha was more worried that he was being fooled than that anyone was trespassing on Muslim holy places. He was examined by the *Qadi* of Mecca: what Arabic books had he read, what commentaries on the Quran, all of which Burckhardt knew rather better than the *Qadi*. Later they supped and performed the evening prayers together, 'when I took great care to chaunt as long a chapter of the Koran as my memory furnished at the moment.'¹⁰²¹ Eventually he was allowed to return to Mecca, which he had had to bypass on his way to Tayf. Burckhardt's account of the *Hajj* and of Mecca was the first complete description of the intricacies of Islam to have reached Europe, and it has hardly been bettered since. Some forty years later [Richard] Burton found Burckhardt's account of Mecca impossible to improve upon and quoted it entire. Burckhardt found himself peculiarly at home in Mecca, a city of strangers like himself, where he was never an object of curiosity or hostility¹⁰²² — 'I never enjoyed such perfect ease as at Mekka,' he later confessed. ... 'What shall I say of the late Shaikh Burckhardt?' wrote Giovanni Belzoni, the Italian archaeologist, who was not normally given to praise of others, 'who was so well acquainted with the language and manners of these people that none of them suspected

[1020] He deceived Muslims into believing that he was a Muslim.

[1021] describing with his own words his supposed conversion to Islam

[1022] because Muslims are generous and tolerant in nature

him to be an European.¹⁰²³ Remarkably little exploration resulted from Burckhardt's journey. Between his trip and that of Richard Burton in 1853 the only Englishmen to venture into the interior of Arabia were officials of the East India Company. Captain Sadlier¹⁰²⁴ was sent in 1819¹⁰²⁵ to try to contact Ibrahim Pasha¹⁰²⁶ whose recent defeat of the Wahhabis in the Najd encouraged the Company to look for an alliance with him to help control the Jawasmi pirates.¹⁰²⁷ Poor Sadlier and his companions travelled right across the peninsula to catch up with Ibrahim, who was heading as fast as possible for Egypt and was not the least interested in the Company's offers. Sadlier's account, one of the dullest descriptions of Arabia to be published at this time, unsparingly relieves the monotony of its author's desert crossing. ... Burton went to Mecca disguised as an

[1023] These words demonstrate the fact that Belzoni questioned the authenticity of Burckhardt's conversion to Islam.

[1024] Dr. Nasir At-Tuwaim wrote, "Anas Ar-Rifa`ii translated a published report by Captain George F. Sadlier into Arabi under title, *Diary of a Journey Across Arabia in the Year 1819*. Sadlier visited A`hsaa, Najd and Madinah. The aim behind his mission was '...to congratulate [Ibrahim] Pasha for his successes against the *Wahhabis*, culminating in the occupation of their capital city Dir`iyyah; he was also to test the Pasha's intentions regarding cooperation with the British Government (Sadlier, *Diary of a Journey Across Arabia*, Transl. Anas Ar-Rifa`ii, Pg., 7).' According to Hogarth, Sadlier was the first traveler to penetrate Arabia from sea to sea and the first to describe its interior firsthand (David Hogarth, *The Penetration of Arabia*, Pg., 8). Sadlier's report is beneficial in describing the difficult trip he took; he recorded the incidents that occurred at that time and the towns he passed by. However, his report does not contain detailed information on Shaikh Muhammad Ibn Abdul Wahhab or his *Da`wah*. His report contains some historical accounts, including the siege of Dir`iyyah. He also described followers of Shaikh Muhammad Ibn Abdul Wahhab as being not among *Ahl As-Sunnah wa-l-Jama`ah* (Sadlier, *Diary of a Journey Across Arabia*, Pg., 145-51)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg. 38-9) *Ahl As-Sunnah wal-Jama`ah*, is the mainstream *Sunni* sect, which includes followers of the Four Imams.

[1025] By then, Muhammad Ibn Abdul Wahhab, Muhammad Ibn Sa`ud, and Abdul `Aziz Ibn Muhammad Ibn Sa`ud had died.

[1026] "...to congratulate Ibrahim Pasha on his victory over the *Wahhabis*" (Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 30).

[1027] The Qawasim were defending their livelihood and lands against British domination and hegemony.

Indian merchant.¹⁰²⁸ ... Burton, whose disguise as a Muslim was certainly no more than a disguise, describes with gratified pride his entrance to the great mosque of Mecca, the *Bait Allah*."¹⁰²⁹

Comments

Large minorities of Christians and Jews lived under the banner of the Islamic state since the time of the Prophet ﷺ, until now. They have lived in peace and were allowed to prosper and flourish. However, when Europeans came, they brought with them their conflicts, greed and the self-centered view that they are clearly superior. They also brought with them types of vice prohibited by the holy books of Judaism, Christianity and Islam, such as usury, alcohol consumption, immoral behavior, and other unacceptable practices outlawed by universal religious texts.

Except for rare cases, Europeans also loathed Islam and its people. They caused economic disasters in the Muslim and Arab worlds by controlling sea and commercial routes that had brought prosperity to Muslims for more than a millennium. Therefore, when Muslims during this era were hostile to European presence, it is because of all of these aspects, not because of Islamic fanaticism or because Islam taught them to behave in this manner.

Further, a large part of the difficulties Muslims suffered from during this time period came from gradually becoming ignorant in the original rulings of Islam, which had before brought them might and helped them establish a great civilization. Added to all this was the destructive effect brought on Muslims worldwide by mysticism and un-Islamic practices opposed by Ibn Abdul Wahhab and reformers like him. Yet, Western authors distort the legacy of Muhammad Ibn Abdul Wahhab, even though he aspired to return Muslims to the methodology of the early generations of Islam, which if achieved, would have greatly enhanced the Muslims' stand in world affairs and again earned them respect.

In contrast to Muhammad Ali, Muhammad Ibn Abdul Wahhab and his followers wanted restoration of the unique Islamic identity that distinguished Arabia in the early era of Islam. They wanted to free

[1028] They used deceit and fabrication as tools to trespass on holy Muslim areas.

[1029] Sarah Searight, *The British in the Middle East*, Pg., 133-7.

Muslims from the crippling deviant practices, economic stagnation, rampant violence, sin, and tiresome foreign interference and dominance.

To add, this passage reasserts the fact that Muhammad Ali Pasha did not act against the '*Wahhabis*' to defend Islam, but, among other materialistic aims, to bring European influence to the Muslim world. As a direct consequence of inviting European influence, and European monies with a built-in usury system, the British occupation of Egypt occurred and lasted for more than seventy years (1882-1956).

To continue, many European travelers to Arabia disguised themselves as Muslims, thus, circumventing Islamic law, which Europeans had no respect for to begin with, regarding non-Muslims entering the vicinity of the Sacred House. This behavior does not seem to raise objections by Western writers who report it, as if they are entitled to break other people's laws and transgress on their honored places of worship. Yet, it is Muslims who are being called fanatical.

William Palgrave; the Blunts; Charles Doughty

Sarah Searight also wrote, "An English ex-Jesuit from the French mission at Zahleh in Syria, William Palgrave,¹⁰³⁰ went to Arabia in 1862—

^[1030] Dr. Nasir At-Tuwaim said, "William Gifford Palgrave wrote, *Narrative of a Year's Journey Through Central and Eastern Arabia (1862-1863)*" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 11).

Dr. Nasir At-Tuwaim continued, "Palgrave was born in 1242AH/1826 and studied at Charter House and Oxford. He joined the Jesuits in Lebanon and visited the East disguised as a Syrian physician. He died in 1306AH/1888. (Najeeb Al-'Aqeeqi, *Al-Mustashriqun (Orientalists)*, Vol., 2, Pg., 61)" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, footnote on Pg., 11)

Dr. Nasir At-Tuwaim also wrote, "*Narrative of a Year's Journey Through Central and Eastern Arabia (1862-63)*, by William Gifford Palgrave. Palgrave was a Jesuit who joined a Christian mission for the declared aim of preaching Christianity among Arabs. His book is full of errors about the Shaikh and his *Da`wah*, which prompted some Western writers to criticize him. For instance, author and preacher Samuel Zwemer said about Palgrave, in a footnote he included in, *Arabia, the Cradle of Islam*, 'Palgrave visited the Saudi capital in the reign of Faysal and gave a description of the town. However, the Roman Catholic Jesuit did not describe the reform movement [of Muhammad Ibn Abdul Wahhab] in any manner that encourages admiration of it' (Zwemer, *Arabia, the Cradle of Islam*, Pg., 198). Philby went to the extent of raising doubts about several trips Palgrave claimed in his book to have taken, by saying, 'Palgrave claimed to have visited *Al-Kharj* and the *Aflaj* in 1863. I challenge this claim, even though this is not where I would expound on such a topic. I, having visited these areas myself, state that I am convinced that Palgrave did not visit these areas, not even Riyadh or Qaseem' (Philby, *Arabian Days*, Pg., 167). Some historians, though, believe that because Palgrave lost his diary, he had to recount his visits from memory, and thus, made many mistakes. For example, Ahmad Ratib 'Ammush said, 'William Gifford Palgrave, the ex-Jew who became a Christian and a Jesuit, was given official secret assignments by Napoleon III. ... He preached Christianity in Lebanon and was politically involved in the upheavals that occurred in that area. He used aliases and gave description of the people, incidents, conditions and areas he witnessed. He wrote a book on all this from memory since he lost his original diary. Many Western travelers criticized the information Palgrave recorded, because some parts of it seemed far from being true. (Peter Brinth, *Bilad Al-'Arab Al-Qasiyah (Inner Arabia)*, [*Ri`hlat Al-Mustashriqin ila Bilad Al-'Arab (Journeys Taken by Orientalists in Arabia)*, Pg., 11])" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 34-5)

3 in the disguise of a Syrian doctor, visiting the Rashidi capital of Hayil and that of the Saudis at Riyadh. His bombastic style, and the many inaccuracies and exaggerations of his book, later led to accusations that he had never been there, but many of his facts are supported by the accounts of the Blunts¹⁰³¹ and Doughty.¹⁰³² The Blunts came to Hayil to

[1031] Dr. Nasir At-Tuwaim wrote, "Wilfrid Blunt authored, *Historical Sketch of the Rise and Decline of Wahhabism in Arabia*, a part of Lady Anne Blunt's, *A Pilgrimage to Najd*" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 11-2).

Dr. Nasir At-Tuwaim also remarked, "Lady Anne Blunt, English Orientalist and the granddaughter of Lord Peron, English poet, was born in 1253AH/1837. She became wife of English political poet, Wilfrid Blunt, who was not on good terms with his government since he opposed its colonial policy. Just like her husband, Lady Blunt spoke Arabi fluently; they owned a stable containing Arabian Horses. (Lady Anne Blunt, *A Pilgrimage to Najd*, Transl. An'am Ghalib, Pg., 210)" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, a footnote on Pg., 12)

Dr. Nasir At-Tuwaim also said, "Muhammad An'am Ghalib translated several chapters from a book titled, *A Pilgrimage to Najd*, by Lady Anne Blunt. The author and her husband, Wilfrid, traveled to Arabia and visited the town of Ha'il in 1297AH/1879 (Robin Bidwell, *Travelers in Arabia*, Pg., 136-7) ... The second volume of this book contains an important report titled, *Historical Sketch of the Rise and Decline of Wahhabism in Arabia*, by Wilfrid Blunt, who admitted that for reference, he relied on a report written by one, Colonel Ross. Wilfrid committed several errors, such as his description of the Shaikh's *Da'wah* as being a new religion (Lady Anne Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 252). His wife also briefly wrote a narrative on the *Da'wah* of the Shaikh and the rise of the Saudi state (Ibid., Pg., 210)." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, a footnote on Pg., 31-2)

[1032] Nasir At-Tuwaim said, "*Travels in Arabia Deserta*, authored by Charles Doughty (1259-1345AH/1843-1926), is a book of considerable size about which T. E. Lawrence said, 'I studied *Travels in Arabia Deserta* for ten years. Anything you seek to know about the Peninsular, you will find it in this book (Zwemer, *Islam in Arabia Deserta*, [*The Muslim World*, July 1943, Vol., 33, Pg., 157]).' ... Samuel Zwemer praised Doughty by saying, 'He was conservative and was not shy to declare his Christianity (Ibid).' Doughty traveled widely in Europe then moved to North Africa and Cypress. Then from Damascus, he went to Arabia in 1293AH/1876, where he visited Ha-il and Qaseem (towns of Buraidah and 'Unaizah). He then went to Jeddah in 1295AH/1878. His book is mainly concerned with social and religious aspects. He wrote about Islam, especially its ceremonial aspects (Charles M. Doughty, *Travels in Arabia Deserta*, Vol., 2, Pg., 429). ... He also wrote about *Wahhabi* stance against tobacco and claimed that

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inspect the stud and buy some mares for their own stud in Sussex. But the real ferocity of Wahhabi Arabia was shown up by Charles Doughty, to whom the British consul and Turkish authorities in Damascus refused to give any promises of protection because his proposals of Arabian travel seemed so reckless. Doughty refused to disguise himself as a Muslim, even making a point of advertising his Christianity, and consequently suffered almost to the point of losing his life at the hands of the fanatical Najdis.¹⁰³³ No other traveller in the Middle East tried so hard to follow Johnson's luminous vapours. Doughty went to the Middle East in 1874. ... In 1876 he decided to join the Damascus caravan. ... Doughty condescended to take an Arab name, Khalil, only because it resembled Charles: 'the Sun made me an Arab but never warped me to Orientalism,' he wrote, no doubt with Burton and Burckhardt in mind. At Madain Salih, Doughty and the caravan parted company; when it passed by on its return to Damascus he had already decided he would explore the interior of Arabia. ... After surviving the appalling vicissitudes of Arabian travel, in his case heightened by his religion which made him an object of hostile and often violent curiosity in the towns he visited, he eventually came to Tayf and under Turkish protection bypassed Mecca, reached Jiddah and sailed to Bombay half dead with the miseries of his travels. Back in England he immediately published his data on Madain Salih in order to establish his claim to have been the first European to visit it, and spent the next ten years writing *Travels in Arabia Deserta*. The first edition cost him £700 and many of the thousand copies printed remained unsold. Not until an abridged edition was published in 1908 did his great work achieve the wide recognition it deserved. ... He loathed Islam, 'with a secret horror at the fiendlike malice of these fanatical Beduins with whom

they resembled it to Satan's urine. (Doughty, *Travels in Arabia Deserta*, Vol. 1, Pg., 247)'" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 35-6)

^[1033] The reader should by now have grown familiar with the word 'fanatic' freely used to describe Muslims, in general, and followers of Ibn Abdul Wahhab, in specific. Charles Doughty, however, is not described as being fanatical, even though he loathed Islam and its people, as he said in his own words. He did not even appreciate the fact that Muslims protected him on his journey, even though he flaunted his *Trinity on Monotheistic* Muslims. And of course, this man does not have a clue as to the true nature of the Islamic religion. Sadly, this type of arrogant, yet ignorant, attitude still largely prevails in much of the West today when talking about Islam and Muslims.

no keeping touch nor truth of honourable life, no performance of good offices might win the least favour from the dreary inhuman and ... inveterate dotage of their bloodthirsty religion."¹⁰³⁴

Comments

The fanatical, hateful statements uttered by Doughty hardly qualify this man to be a neutral, objective observer of Islam or Muslims or have his work be described as, 'great.' Yet, his 'great' work is being studied today and considered by some as an authority on Islam. This man mentions blood at a time when his country was killing Muslims, occupying their lands, and plundering their treasures. He forgot the terrible, never seen before, bloodshed that plagued Europe in the Middle Ages during the religious wars that raged between Christians. Yet, he had the audacity to mention blood and Muslims in the same sentence.

The Bedouins Doughty loathed, ordinary simple Muslims who worshipped the One and Only God and lived patiently in such an impoverished and harsh environment, protected him and his kind, allowing them to freely travel to, and within, Arabia. Little did they know that in appreciation for their hospitality, when these European travelers went back to their countries, they narrated appalling lies about them and about their religion.

Samuel Zwemer

"Samuel M. Zwemer¹⁰³⁵ (1284-1372/1867-1952), one of the most noted Christian Missionaries in the Arab World, wrote a book titled, *Arabia: The Cradle of Islam*. In this book, Zwemer wrote a narrative on the Shaikh and his *Da`wah*, but committed many errors. He tried to establish what he claimed as differences between the movement of Shaikh Muhammad Ibn Abdul Wahhab and the *Sunni* sect, remarking a list of eleven points of

^[1034] Sarah Searight, *The British in the Middle East*, Pg., 137-9.

^[1035] Dr. Nasir At-Tuwaim said, "Samuel M. Zwemer was the chief Christian Missionary in the Middle East. He was the editor-in-chief of, *The Muslim World Magazine*, and authored many books on relations between Islam and Christianity. However, he degraded the scientific significance of these writings because of his bias [against Islam]. (*Al-Mustashriqun (Orientalists)*, Vol., 3, Pg., 138)" (Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 12, Footnote No., 3)

difference.¹⁰³⁶ Analyzing this list will expose the profound errors Zwemer committed, especially since he relied on references written by enemies of the Shaikh and his *Da`wah*. He mentioned his references towards the end of his book."¹⁰³⁷

Other Western Travelers to Arabia

Dr. Nasir At-Tuwaim listed several Western books that mention Western travelers to Arabia, as follows.¹⁰³⁸

1. David George Hogarth, *The Penetration of Arabia*. Hogarth stated that his book chronicled the gradual development of Western perceptions and information about Arabia. He made reference to various writings by Western travelers, such as Sadlier, Burckhardt, Palgrave, Doughty, and narrated the history of the struggle between Najd and the Egyptians.
2. Robin Bidwell, *Travelers in Arabia*, translated into Arabi by Dr. Abdullah Adam Naseef, Published by King Sa`ud University, Riyadh, 1409AH/1989. This book narrates the accounts of many Western travelers, such as Niebuhr, Burckhardt, William Gifford Palgrave, Charles Doughty, Philby, and so forth. Bidwell also mentioned one of the earliest European travelers, Ludo Vico De Varthema, who started his journey in 908/1502 and was able to describe the `Hajj pilgrimage to Makkah.
3. Peter Brinth, *Inner Arabia*, on travels taken by Orientalists to Arab countries. This book was translated into Arabi by Khalid As`ad `Esa and Ahmad Ghassan Sabano: Damascus, Dar Qutaibah, 1411/1990. Brinth mentioned several Western travelers in his book, such as Palgrave, Doughty, Blunt, and so forth.

^[1036] Zwemer, a Christian missionary who lacked knowledge in Islam, took a group of knowledgeable Muslims out of the fold of the *Sunnah*, who sought to resurrect obedience to the Prophet's *Sunnah*.

^[1037] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 36-7.

^[1038] *Ibid.*, Pg., 28, Footnote No., 2.

Official Reports on the 'Wahhabi Movement'

Western writers and researchers often rely on official reports, or governmental documents, for information and historical accounts on the topic under discussion in this book.¹⁰³⁹

Previously, we mentioned several famous official reports, such as one written by Hartford Jones Brydges titled, *An Account of the Transactions of His Majesty's' Mission to the Court of Persia in the Years 1807-1811 to Which is Appended a Brief History of the Wahauby*. Brydges was the British Resident in Basrah in 1199/1784.

We also mentioned G. F. Sadlier's, *Diary of a Journey Across Arabia, (1866)*, which contains details of his journey on behalf of the British government in India to congratulate Ibrahim Pasha on his victory over the First Saudi State.

Also mentioned is, *A Journey to Riyadh*, by Col. Lewis Pelly (1825-1895), the British Resident in the Arabian Gulf during the reign of Faysal Ibn Turki Ibn Muhammad Ibn Saud.

Two More Official Reports

First: J. G. Lorimer wrote a report on the historical and geographical aspects of the Arabian Gulf; this report was published in a book titled, *Gazetteer of Persian Gulf*. Dr. Sa'eed Ibn Umar Al-Umar, who compared the translation made on Lorimer's book with the original English text, said that this book contains valuable information, prompting its translation in 1975 into Arabi, totaling fourteen volumes, seven of them on the historical aspects and the remaining seven on the geographical aspects. Lorimer relied on many Western resources in his book, such as accounts of travelers and official documents by officers of the British India Government, including Sadlier's and Pelly's. *Gazetteer of Persian Gulf* was prepared by an official of the British government in India for official use in matters pertaining to the Arabian Gulf. Lorimer wrote on the First and Second Saudi States, including a brief biography on Shaikh Muhammad Ibn Abdul Wahhab and his *Da`wah*. Even though it was

^[1039] This part is based on, Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 37-41.

brief, Lorimer's biography of Ibn Abdul Wahhab contained errors about both the Shaikh and his mission.

Second: J. G. Laithwaite, *Historical Memorandum on the Relations of the Wahhabi Amirs and Ibn Sa`ud with Eastern Arabia and the British Government 1800-1934*. Laithwaite's lengthy report was published in a book titled, *Arabian Boundaries: Primary Documents (1853-1957)*, and is considered a historical account. He briefly talked about the appearance of the *Wahhabi* sect, as he called it, but wrote that there is no need to discuss this topic in detail. Even though his report was brief, it still contained errors on the Shaikh and his *Da`wah*.¹⁰⁴⁰

Encyclopedias and Dictionaries

Researchers and writers place great emphasis on encyclopedias and dictionaries. Here is a brief list of some of the most significant English encyclopedias and dictionaries that discussed the life and *Da`wah* mission of Shaikh Muhammad Ibn Abdul Wahhab.¹⁰⁴¹

1. Margoliouth, *First Encyclopedia of Islam*, wherein Margoliouth wrote an article filled with errors on what he called, *Wahhabiya*. This article was edited and published within, *The Shorter Encyclopedia of Islam*.
2. Laoust, another Orientalist, also wrote an article about Shaikh Muhammad Ibn Abdul Wahhab; it is included in, *Encyclopedia of Islam*; his article contains less error than Margoliouth's. It is disconcerting that this encyclopedia has become one of the authoritative resource books in the West, even though it contains numerous errors.
3. Several other Orientalists briefly wrote about the mission of Shaikh Muhammad Ibn Abdul Wahhab in, *First Encyclopedia of Islam*, including Wensinck,¹⁰⁴² who, under entry, *Sunnah*, claimed that

^[1040] Dr. Nasir At-Tuwaim said to refer to, *Arabian Boundaries Primary Documents (1853-1957)*, Ed. Richard Schofield and Gerald Blake, Vol., 15, Pg., 157.

^[1041] This part is also based on, Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 42-4.

^[1042] Dr. Nasir At-Tuwaim wrote, "Wensinck was born in 1300AH/1882; he became proficient in Semitic languages and studied Eastern religions. He was appointed as a professor in the University of Leiden and was instrumental in bringing into existence the, *Encyclopedia of `Hadeeth Narrations*, which is

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'Wahhabis' deny 'The Four Fundamentals.'¹⁰⁴³ Another claim was made by Moritman under entry, *Ibn Saud*, that the, *Wahhabis*, refused entry to the Sacred Area to official Turkish caravans carrying the *ma`hmal*.¹⁰⁴⁴ Schacht,¹⁰⁴⁵ on his part, said under entry, *Taqleed*,¹⁰⁴⁶ that the 'Wahhabis' and their imam Ibn Abdul Wahhab reject *taqleed*.¹⁰⁴⁷

4. *Encyclopedia Britannica*, among the earliest encyclopedias, had its first edition published between the years 1182-1185/1768-1771. Its eleventh edition contained a lengthy article under title, *Wahhabis*, written by a priest, Griffithes Waheeler Thatcher; this article also contains many errors about the Shaikh and his *Da`wah*.¹⁰⁴⁸
5. *The Concise Encyclopedia of Islam*, by Cyril Glasse, with an introduction by Huston Smith. This encyclopedia includes an article on Shaikh Muhammad Ibn Abdul Wahhab and his *Da`wah* under the title, *Wahhabis*; the article contains many errors, though less than those

considered among his most significant works. He died in 1358AH/1939. (*Al-Mustashriqun (Orientalists)*, Vol. 2, Pg., 319)" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 15, Footnote No., 1)

[¹⁰⁴³] *First Encyclopedia of Islam*, Pg., 557.

[¹⁰⁴⁴] *Ibid.*, 415.

Ma`hmal: traditional annual caravan that carried a new cover for the Ka`bah in Makkah, from Egypt or Turkey; it was an opportunity for those, who contradicted the *Sunnah* in various ways, to spend lavishly on the *ma`hmal*.

[¹⁰⁴⁵] Dr. Nasir At-Tuwaim said, "Schacht was born in 1320AH/1902; he graduated from University of Leipzig. Noted for studying Islamic law, he authored many books [including on Islam]. He died in 1389AH/1969. (*Al-Mustashriqun (Orientalists)*, Vol. 2, Pg., 469)" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 15, Footnote No., 2)

[¹⁰⁴⁶] Imam Abu Abdullah Ibn Khuwaiz Mandad, from the *Maliki* School of Thought, said, "As an Islamic jurisprudence term, *taqleed*, is in reference to embracing a view that is not supported by evidence by whoever issued it; this is *not* permissible in Islamic law. *Ittiba`*, is in reference to [embracing] that which has been established by evidence." (Ibn Al-Qayyim, *I`lam Al-Muwaqqi`in `an Rabb Al-`Alameen (Informing Signatories [Scholars and Jurists] Who Issue Verdicts on Behalf of the Lord of All That Exists)*, Vol., 2, Pg., 138-40.

Ibn Al-Qayyim also reported statements by the Four Imams prohibiting *taqleed*.

[¹⁰⁴⁷] *First Encyclopedia of Islam*, Pg., 631.

[¹⁰⁴⁸] *The Encyclopedia Britannica*, Eleventh Edition 1910-11, Pg., 245.

found in other articles because it generally used authentic resources on the Shaikh and his calling.¹⁰⁴⁹

6. *Dictionary of Islam*, by Thomas Patrick Hughes, who wrote a lengthy article on the Shaikh, his mission and the First Saudi State titled, *Wahhabi*. Hughes made several errors, especially his list of ten points describing the Shaikh's creed,¹⁰⁵⁰ because what he mentioned is actually the creed of *Ahl As-Sunnah wal-Jama`ah*. Surely, Muhammad Ibn Abdul Wahhab did not invent a new creed. This article indicates that the author is knowledgeable, and the errors he made came from the Western resources he relied on, which contained errors.

Articles on the *Da`wah* of Ibn Abdul Wahhab

Many articles on the *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab appeared in various books and magazines and became a major resource for Westerners who wrote on this topic. Following is a brief description of some of the noted articles.¹⁰⁵¹

1. M. F. Samalley, *The Wahhabis and Ibn Sa`ud*, which was published in a missionary magazine titled, *The Muslim World*, a magazine established by Samuel Zwemer in, 1330/1911. The article is detailed and comprehensive. Samalley stated that he did not directly take from original references since resource books on *Wahhabiyyah* used to be scarce, until a printing press was established in Makkah. For Samalley, his most reliable information came from Philby and Rihani. However, his article also contained some errors because he relied on writings by Palgrave and Zwemer.¹⁰⁵²
2. George Rentz, *Wahhabism and Saudi Arabia*, is a lengthy article published within a book titled, *The Arabian Peninsula Society and Politics*. The article mentioned here follows a chronological order, starting with the conditions prevailing in Arabia in the beginning of the eighteenth century, then the biography of the Shaikh, then expounds on the pact conducted between Muhammad Ibn Abdul Wahhab and Muhammad Ibn Saud, followed by the flourishing of his

^[1049] Cyril Glasse, *The Concise Encyclopedia of Islam*.

^[1050] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 661-2.

^[1051] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 44-8.

^[1052] *The Muslim World*, 1932, Vol. 22, Pg., 229.

calling.¹⁰⁵³ It is among the objective material written on this topic, since it was based on relevant authentic resources and written by an author who specialized in history.

3. John Voll, *Mohammad `Hayya Al Sindi and Mohammad Ibn Abd Al Wahhab: An Analysis of an Intellectual Group in Eighteenth Century Madina*. This article was published within, *Bulletin of the School of Oriental and African Studies*. In the beginning of this article, the author discusses Shaikh Muhammad Ibn Abdul Wahhab and his stay in Madinah where he learned from Shaikh Muhammad `Hayat As-Sindi. The author discussed the influence Shaikh As-Sindi had on his students, especially pertaining to the explanation he provided for various Prophetic statements. This demonstrates As-Sindi's impact on reformist movements that sprang in Arab countries. Voll also emphasized the impact the *Da`wah* of Ibn Abdul Wahhab had on various reformist movements in the Muslim world.¹⁰⁵⁴
4. George Rentz, *The Wahhabis*, published within, *Religion in the Middle East: Three religions in Concord and Conflict*. This is a lengthy article that otherwise briefly discussed the life-story of Shaikh Muhammad Ibn Abdul Wahhab. This article mainly expounds on contemporary *Wahhabiyyah* and the impact this mission had on other Islamic reformist movements.¹⁰⁵⁵ Rentz relied on authentic resources, which is why his writings on this topic are usually objective.
5. Samuel Zwemer's article titled, *Islam in Arabia 'The Wahhabis'*, published within, *The Mohammedans World of Today*; Zwemer based this article on his book, *Arabia: the Cradle of Islam*, with more detail.¹⁰⁵⁶
6. We did not mention many other articles on this topic, however, some of which were listed by Dr. Nasir At-Tuwaim (Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 48, footnote No., 2).

[1053] George Rentz, *The Arabian Peninsula Society and Politics*, Pg., 54 & 56.]

[1054] *Bulletin of the School of Oriental and African Studies*, 1975, Vol., 38, Pt., 1, Pg., 32, 35-8.

[1055] Rentz, *Religion in the Middle East: Three religions in Concord and Conflict*, [General Edition, Vol. 2, "Islam", 1969, Pg., 270-7 & 282].

[1056] Zwemer, *Islam in Arabia 'The Wahhabis'*, [*The Mohammedans World of Today*].

Scientific Researches

Scientific research is one of the resources Orientalists frequently rely on. Following is a brief description of several researches written on Shaikh Muhammad Ibn Abdul Wahhab and his *Da`wah*.¹⁰⁵⁷

1. George Rentz, *Muhammad Ibn Abd al-Wahhab (1703/04-1792) and the Beginning of Unitarian Empire in Arabia*. George Rentz, Ph.D. Dissertation in History, 1948, described this dissertation as being a result of his interest in the East.¹⁰⁵⁸ Rentz did not use the term, *Wahhabi*, in the title to his research, but instead used the term, *Muwahhid* (Unitarian), saying that *Muwahhid*, was the exact term used by the Shaikh and his students to describe their followers.¹⁰⁵⁹ However, Rentz should have been consistent and also used this term within his research. It should be noted that Rentz relied on original Arabi resources. He said that because documents on this topic are scarce, he preferred to rely on accounts written by contemporaries or semi-contemporaries of the calling, especially those who had intimate knowledge in *Daulat At-Tau`heed* (*Tau`heed* State) during and after the Shaikh's lifetime. Thus, Rentz relied on the two books written by Ibn Ghannam and Ibn Bishr.¹⁰⁶⁰ Finally, it should also be mentioned that Rentz relied on accounts by Western travelers who made the least error in their writings on this topic, such as Burckhardt and Philby.¹⁰⁶¹
2. John S. Habib, *The Ikhwan Movement of Najd: Its Rise, Development and Decline*, Ph.D. Dissertation, University of Michigan, 1970. In the first chapter, Habib very briefly described the mission of Muhammad Ibn Abdul Wahhab by stating that its aim was to return to Islam and abide by the Quran and *Sunnah*. He also said that followers of the *Da`wah* of Ibn Abdul Wahhab are called, *Ahl At-Tau`heed*

[1057] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 48-52.

[1058] For reference: Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, First Edition, Pg., 135.

[1059] *Ibid.*, Pg., 140.

[1060] *Ibid.*, Pg., 141.

[1061] *Ibid.*, Pg., 148-9.

(Unitarians).¹⁰⁶² This chapter focuses mainly on a historical record of the struggle that ensued between the Saudi State and its enemies.

3. Donna L. Zamiska, *The Ikhwan of Saudi Arabia Past and Present*, McGill University, Montreal, 1983 (A Thesis in Partial Fulfilment of the Requirement of the Degree of Master in Islamic Studies). In the beginning of her thesis, D. Zamiska described *Wahhabi* creed then briefly discussed the scientific (knowledge) status of Muhammad Ibn Abdul Wahhab. She made errors in her introduction, however, such as describing the movement as being a *Sunni* sect.¹⁰⁶³
4. L. D. Cooper, *Travelers Accounts As A Source for the Study of Nineteenth Century Wahhabism*, Trans. into Arabi by Dr. Abdullah Ibn Nasir Al-Wlai`i. This research by L. D. Cooper (M.A. in History, the University of Arizona, 1984) was printed under its original title then later as, *Wahhabi Movement in the Eyes of Western Travelers*, prepared by L. D. Cooper and G. Rentz. Cooper's research has a general benefit, but since he relied on writings of Western travelers and Orientalists, he made some errors in his research.

[1062] John S. Habib, *The Ikhwan Movement of Najd: Its Rise, Development and Decline*, Pg., 3.

[1063] Donna L. Zamiska, *The Ikhwan of Saudi Arabia Past and Present*, Pg., 11.

Ikhwan: a term adopted by followers of Muhammad Ibn Abdul Wahhab in the beginning of the twentieth century to describe their cooperative brotherhoods; it does not pertain to the current political Islamic movement popularly known as, *Jama`at Al-Ikhwan Al-Muslimun*.

Chapter Seven: Biography of the Movement of Muhammad Ibn Abdul Wahhab from a Muslim Perspective

1. *Ibn Abdul Wahhab: A short Biography..... Page 381*
2. *Level of Knowledge and Mannerism Muhammad Ibn Abdul Wahhab Attained..... Page 388*
3. *Students and Children of Muhammad Ibn Abdul Wahhab..... Page 392*
4. *Books Authored by Muhammad Ibn Abdul Wahhab..... Page 395*
5. *Prince Shakib Arsalan on the Creed of Ibn Abdul Wahhab..... Page 397*
6. *Muhammad `Hamid Al-Fiqqi..... Page 401*
7. *Muhammad Abdah, the Renowned Egyptian Scholar and Faqih.. Page 404*
8. *Ahmad `Husain, Founder of the Hizb Misr Al-Fatah..... Page 404*
9. *Ahmad Ameen, Famous Egyptian Scholar..... Page 405*
10. *Ameen Sa`eed..... Page 407*
11. *Abdul Muta`al As-Sa`idi..... Page 408*
12. *Syrian Scholar Sayyid Muhammad Rashid Ridha..... Page 412*
13. *Dr. Muhammad Abdullah Madhi..... Page 413*
14. *Sayyid Ma`hmud Shukri Al-Allusi, the Scholar of Iraq..... Page 414*
15. *The Renowned Arab Linguist, Dr. Taha `Husain..... Page 416*
16. *Zirikli on the Impact the Da`wah of Ibn Abdul Wahhab Had on Arabia..... Page 417*
17. *Muhammad Dhiyaa Ad-Deen Ar-Rayyis..... Page 418*
18. *Abdul Karim Al-Khatib..... Page 419*
19. *Muhammad Bashir As-Sahsawani..... Page 420*
20. *Ali Tantawi..... Page 420*
21. *Abdul Rahman Al-Jabarti, Author and Historian..... Page 421*
22. *Mas`ud An-Nadawi..... Page 421*

Chapter Seven: Biography of the Movement of Muhammad Ibn Abdul Wahhab from a Muslim Perspective

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides will never be misled, and whomsoever He misguides will never find a guide to guide them. I testify that none has the right to be worshipped except Allah, Alone, without partners, and that Muhammad is Allah's Servant and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

{O, you who believe! Fear Allâh¹⁰⁶⁴ as He should be feared and die not except in a state of Islâm¹⁰⁶⁵} (3:102);

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا

{O, Humankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allâh is Ever an All-Watcher over you} (4:1);

^[1064] by doing all that He ordered and abstaining from all that He forbade

^[1065] as Muslims, with complete submission to Allâh

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

{O, you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Muhammad ﷺ], he has indeed achieved a great achievement.¹⁰⁶⁶} (33:70-71)

Certainly, the best speech is Allah's *Kalam* (Speech¹⁰⁶⁷), and the best guidance is the Guidance sent with Muhammad ﷺ. Certainly, the worst matters are matters of innovation (in religion), and every innovation is a *bid`ah*, every *bid`ah* is *dhalalah* (sin, heresy), and every *dhalalah*¹⁰⁶⁸ is in Hellfire.¹⁰⁶⁹

[1066] will be entered into Paradise and saved from the Fire

[1067] Allah ﷻ speaks with whatever He wills whenever He wills; this is one of His attributes, none is equal or similar to Him.

[1068] meaning, the innovator who invents the *bid`ah*

[1069] This is *Khutbat Al-Hajah*; the Prophet ﷺ used to recite it whenever he gave a speech (Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 3, Pg., 136-8.

Ibn Abdul Wahhab: A Short Biography

Shaikh Muhammad Ibn¹⁰⁷⁰ Abd-ul-Wahhab¹⁰⁷¹ Ibn Sulaiman Ibn Ali [Ibn Muhammad Ibn Ahmad Ibn Rashid] At-Tamimi¹⁰⁷² was born in the town of `Uyainah, north of Riyadh, in the year 1115AH/1703CE.¹⁰⁷³

During that time, `Uyainah was governed by Abdullah Ibn Muhammad Ibn `Hamad Ibn Mu`ammar.¹⁰⁷⁴

Muhammad Ibn Abdul-Wahhab matured early, both physically and intellectually. He memorized the entire Quran before the age of ten and reached the age of adulthood before he was twelve. His father said, "[When he was twelve] I thought he was ready to lead the congregational prayer; I allowed him to marry that year."¹⁰⁷⁵

Historian `Husain Ibn Ghannam said that in his youth, Muhammad Ibn Abdul Wahhab showed signs of deep comprehension, sharp intellect, powerful memorization abilities, maturity and eloquent speech. Shaikh

[1070] Ibn, means, 'the son of'

[1071] `Abd, means, 'Slave and Servant'; *Wahhab*, means, 'Allah (God) Who grants bounties and favors'; *Abdul Wahhab*, means, 'Servant of [Allah] the Bestower.'

[1072] From the major Arab tribe of Bani Tamim; the Prophet ﷺ said that among his *ummah* (Muslims), Bani Tamim would stand the firmest against the False Messiah (*Bukhari* 2357, and, *Muslim* 4587).

[1073] Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 59.

Here, Nasir At-Tuwaim quoted the two major authentic resources on the biography and mission of Muhammad Ibn Abdul Wahhab: `Husain Ibn Ghannam, a contemporary of Ibn Abdul Wahhab, *Raudhat Al-Afkar (Garden of Thoughts)*, and, `Uthman Ibn Abdullah Ibn Bishr Al-`Hanbali, *Unwan Al-Majd fi Tarikh Najd (Title of Glory in the History of Najd)*. Other references: Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 17 (what is between brackets [] in the paragraph above is by Al-Butami); Abul-`Aziz Ibn Baz, *Al-Imam Muhammad Ibn Abdul-Wahhab*, Pg., 18 & 20-1. Ibn Baz said that `Uyainah is in the province of Yamamah in the Najd part of Central Arabia. `Uyainah is about 70 Kilometers to the north-west of Riyadh.

[1074] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 17.

[1075] *Ibid.*

Sulaiman, Shaikh Muhammad's brother, said that their father used to be amazed at Muhammad's deep understanding and maturity at such a young age. He used to say that he benefited from his son, Muhammad, regarding some aspects of Islamic law (*Fiqh*). Muhammad Ibn Abdul Wahhab had such a powerful memory and fast handwriting that those who witnessed him were astonished.¹⁰⁷⁶

`Husain Ibn Ghannam said that imam Muhammad Ibn Abdul Wahhab learned aspects of the *`Hanbali Fiqh* with his father, who was the judge of `Uyainah at that time. At a young age, he, may Allah grant him His Mercy, was fond of reading books on *Tafsir*,¹⁰⁷⁷ *`Hadeeth*,¹⁰⁷⁸ and the scholars' writings on the foundation of Islam.¹⁰⁷⁹ Allah opened his heart to learning *Tau`heed* and gaining knowledge in the aspects that cause one to negate and deviate from its path. He then started rejecting the innovations and polytheism popular in Najd during his time. Although some people liked what he preached, he thought he would not be able to succeed in his mission at that point. He left his hometown to seek knowledge in neighboring towns and was able to learn more [with new teachers] than what he learned from his early teachers. He started his quest by performing *`Hajj* to Allah's Sacred House¹⁰⁸⁰ and then went to Madinah, where he remained for a period of time. In Madinah, imam Muhammad Ibn Abdul Wahhab studied with Shaikh Abdullah Ibn Ibrahim An-Najdi,¹⁰⁸¹ then Al-Madani.¹⁰⁸² Shaikh Abdullah Ibn Ibrahim gave Ibn Abdul Wahhab his *ijazah*.¹⁰⁸³ Ibn Abdul Wahhab also learned with Shaikh Muhammad `Hayat As-Sindi,¹⁰⁸⁴ then Al-Madani.¹⁰⁸⁵

[1076] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 73.

Ibn Bishr gave a similar account to Ibn Ghannam's.

[1077] *Tafsir*: Knowledge in the meaning contained in the Quran.

[1078] *`Hadeeth*: Narrations reporting various Prophetic statements and actions.

[1079] The Islamic creed is the foundation of Islam. Imam Abu Hanifah wrote a book on the Islamic Creed titled, *Al-Fiqh Al-Akbar (The Greatest Knowledge)*.

[1080] the Ka`bah at Makkah

[1081] originally from Najd

[1082] who later moved to Madinah

[1083] permission to teach

[1084] originally from the Sind province, in the Indian subcontinent

[1085] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 73-4.

`Uthman Ibn Bishr reported a similar narrative.

`Husain Ibn Ghannam also stated that Shaikh Muhammad Ibn Abdul Wahhab left Madinah back to Najd, then went to Basrah on his way to Ash-Sham (Syria). In Basrah, he increased in knowledge of *Fiqh* and *Hadeeth* by learning these fields of study with many scholars. He also became proficient at [Arabi] grammar and took extensive notes on the knowledge of *Hadeeth* and the Arabi language. While staying in Basrah, imam Muhammad Ibn Abdul Wahhab sternly rejected acts he heard and witnessed of *Shirk* and *bid`ah*. The people were amazed at his activeness, especially his firmness in rejecting exaggeration with righteous people and the *auliyaa*,¹⁰⁸⁶ such as invoking them near their graves and monuments. The people who heard his criticism remarked that if what he said was correct, then the people's religion amounted to nothing. When he repeatedly rejected their practices, some people of Basrah caused him severe harm and drove him out of the city during the heat of day. He wanted to continue his journey to Ash-Sham area, but lost the money he had kept for the trip. Instead, he went back to Najd, passing by Al-A`hsaa, where he remained as a guest with a scholar called Shaikh Abdullah Ibn Muhammad Ibn Abdul Lateef Ash-Shafi`i¹⁰⁸⁷ Al-A`hsaii.¹⁰⁸⁸ Ibn Abdul Wahhab then went to `Huraimilaa.¹⁰⁸⁹ Ibn Bishr added that after the Shaikh was driven out of Basrah, he headed towards Az-Zubair,¹⁰⁹⁰ on foot, and in the middle of the road between the two towns,

[1086] Allah's loyal servants are called, *auliyaa*; they are those who believe in Allah and follow the *Sunnah*,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٢٣﴾﴾

{No doubt! Verily, the *Auliyâ'* of Allâh, no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much.} (10:62-3)

[1087] who was a follower of the *Shafi`i* School of Thought

[1088] from Al-A`hsaa area

[1089] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 80-1; historian `Uthman Ibn Bishr reported a similar narrative.

[1090] now about five miles to the south of Basrah

he almost died of thirst. A resident of Az-Zubair named, Abu Humaidan, gave the Shaikh a ride to the town.¹⁰⁹¹

Muhammad Ibn Abdul Wahhab started his reformist mission among the people of `Huraimilaa, calling them to Allah's Oneness in worship. He condemned the practices they engaged in, such as venerating graves, trees and stones, invoking these objects for help, vowing to them and believing that they can bring harm or good; he exposed these false ideas and deviant practices. He defended his opinions by reciting *ayat* from the Quran and narrating the statements and actions of the Prophet ﷺ and his companions. Arguments ensued between the Shaikh and his opponents. Even Shaikh Abdul Wahhab, his father, who was a respected scholar, was not clear regarding the issues his son raised. Abdul Wahhab's son, Muhammad, continued calling the people to reform their ways; some of the inhabitants of `Huraimilaa, and apparently his father and brother Sulaiman, accepted his call.¹⁰⁹²

After his father, Abdul Wahhab, died in 1153/1741, Shaikh Muhammad continued his call for reform against polytheistic practices and ordered obedience to the Messenger in practice, creed and statement. At that time, there were two tribes competing for supremacy in `Huraimilaa; one of them had slaves who openly committed aggression, sinned, and misbehaved. Muhammad Ibn Abdul Wahhab was adamant to stop them. When they realized his intention they wanted to kill him, but Allah saved him from their evil plot. Muhammad Ibn Abdul Wahhab felt that it was time for him to leave `Huraimilaa and return to his hometown, `Uyainah.¹⁰⁹³

Soon after his father died, he left `Huraimilaa to `Uyainah, his hometown and the residence of his forefathers. `Uthman Ibn `Hamad Ibn Mu`ammar, ruler of `Uyainah, received Ibn Abdul Wahhab with respect and kindness. Initially, `Uthman Ibn Mu`ammar supported Muhammad

[1091] May Allah grant him His Mercy for saving a scholar of Islam from death.

[1092] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 25-6; Shaikh Ibn Baz mentioned a similar, shorter account: Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 30-1.

[1093] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 26-7; Ibn Baz mentioned a similar, shorter account: Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 23-4.

Ibn Abdul Wahhab, until when he was ordered to kill him by the *Rafidhi Shiites* of Bani Khalid. The leader of the Bani Khalid, who ruled Al-A`hsaa at that time, heard about the Shaikh's reforms in `Uyainah, especially his ordering dedication of all acts of worship towards Allah Alone, enjoining righteousness, forbidding evil, demolishing monuments built on gravesites, and implementing Islamic law. This is when Sulaiman Ibn Muhammad Ibn `Urai`ir, leader of the Banu Khalid tribes and ruler of A`hsaa, who was an oppressive and ignorant tyrant, sent a message to `Uthman Ibn Mu`ammar threatening to deprive him of aid from Al-A`hsaa if he did not kill Muhammad Ibn Abdul Wahhab. `Uthman Ibn Mu`ammar feared the leader of A`hsaa and ordered Ibn Abdul Wahhab to leave his province. Ibn Abdul Wahhab tried in vain to convince `Uthman Ibn Mu`ammar to continue supporting his reforms. When he did not relent, Muhammad Ibn Abdul Wahhab had to depart `Uyainah on foot, guarded by a man on horseback. Unknown to him, the guard had been ordered to kill the Shaikh, but suddenly became afraid and left the Shaikh unharmed.¹⁰⁹⁴

Muhammad Ibn Abdul Wahhab arrived at the town of Dir`iyyah in 1158/1744. He was welcomed as a guest by Abdul Ra`hman Ibn Sweilem and his cousin Ahmad Ibn Sweilem, who knew of the people's violent reaction against Ibn Abdul Wahhab's reforms. He also feared for his own safety from Prince Muhammad Ibn Sa`ud, ruler of Dir`iyyah. But Ibn Abdul Wahhab reassured Ibn Sweilem that Allah's aid would soon reach them. Many notables in Dir`iyyah knew that the Shaikh was in their town and visited him discretely. He explained the meaning of *Tau`heed* to them, in addition to the reforms he strove to accomplish. Prince Muhammad Ibn Sa`ud had two brothers who met Ibn Abdul Wahhab and briefly learned with him; they spoke to the Prince about his *Da`wah* and encouraged him to visit the Shaikh. The Prince's wife also encouraged her husband to support Ibn Abdul Wahhab and, rather than invite Ibn Abdul Wahhab to come to him, she suggested that he go and visit the Shaikh, to show respect for people of knowledge.¹⁰⁹⁵

[1094] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 27-8; Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 24-5, 28-31.

[1095] *Ibid.*, Pg. 29, and, Pg., 31-3, respectively.

When the Prince visited Ibn Abdul Wahhab, the latter explained *Tau`heed* to him and reminded him of Allah's Statements condemning worshipping others besides Him. He reminded him of the pagan practices, ignorance, division, bloodshed, armed theft, and disunity that plagued the people of Arabia at that time.¹⁰⁹⁶

Prince Muhammad Ibn Sa`ud was receptive to Ibn Abdul Wahhab's message and assured the Shaikh of his support, but set two conditions. He first sought Ibn Abdul Wahhab's assurance that when the call to reform is realized, the Shaikh would not move from Ibn Sa`ud's town. The second condition was that Ibn Sa`ud would continue to collect the tribute he levied on the people of Dir`iyyah at harvest time. Muhammad Ibn Abdul Wahhab responded by stating that he would remain with Muhammad Ibn Sa`ud in times of comfort, and in time of difficulty. As for the second condition, Ibn Abdul Wahhab said that he hoped that Allah would grant Ibn Sa`ud victories over his enemies, which would suffice for losing the tax he collected from his people. Prince Ibn Sa`ud conducted a pact of cooperation with Ibn Abdul Wahhab to spread the call to Allah, perform *jihad* in His cause,¹⁰⁹⁷ abide by the Prophet's *Sunnah*, enjoin righteousness, forbid evil and establish Islamic acts of worship.¹⁰⁹⁸

After Muhammad Ibn Abdul Wahhab settled in Dir`iyyah, those who had accepted his call in other areas migrated to him. Students came from various areas, such as `Uyainah, `Arqah, Manfuhah and Riyadh, to name a few. Many delegations came, especially after they realized that the Shaikh was now under the protection of a powerful prince. `Uthman Ibn Mu`ammar, ruler of `Uyainah, who had expelled Ibn Abdul Wahhab from his town, also came with a delegation of distinguished people from `Uyainah to apologize to the Shaikh and ask him to return to `Uyainah. Ibn Abdul Wahhab said that he was a guest of Ibn Sa`ud, and thus, Ibn Sa`ud should be asked for his permission. Ibn Sa`ud refused the offer,

[1096] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 29-30.

[1097] This means to strive to spread the *Da`wah* with endurance not necessarily to fight; also it does not mean to commit unjustified aggression.

[1098] *Ibid.*, Pg. 30; Abdul Aziz Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33-4.

and `Uthman Ibn Mu`ammar went back to his town having failed in his mission [to bring Ibn Abdul Wahhab back with him to `Uyainah].¹⁰⁹⁹

The reformist mission Muhammad Ibn Abdul Wahhab started in the Najd area gained widespread support. Many moved to Dir`iyyah to learn with the Shaikh. However, economic conditions in Dir`iyyah and the ability of its prince to accommodate all the new-comers were not adequate. Some new comers had to work at night and attend the Shaikh's classes by day, demonstrating the eagerness and enthusiasm they had to learn from the Shaikh. As conditions improved, these students were able to sustain themselves comfortably.¹¹⁰⁰

Shaikh Muhammad Ibn Abdul Wahhab instructed his followers on *Tau`heed* and taught them good, pure Islamic practices. He gave classes on creed, Quranic knowledge and interpretation, *Fiqh*, *Usul Al-Fiqh*, *Hadeeth* and its terminology, Arabi language and grammar, history, and other useful aspects of knowledge. His students were greatly impressed by his teaching and appreciated his efforts to bring about reform. Muhammad Ibn Abdul Wahhab also wrote extensively to the various princes, judges and chieftains of Najd asking them to embrace his reforms and abandon their rebellion and pagan practices. Some leaders willfully accepted the Shaikh's message. Others ridiculed him and accused him of ignorance and sorcery.¹¹⁰¹

Imam Muhammad Ibn Abdul Wahhab sent messages to rulers and scholars in Riyadh, Al-Kharj, southern Najd, Qaseem, Ha-il, Al-Washm, Sadeer (Sudair), Al-A`hsaa, Makkah, Madinah, Egypt, Ash-Sham, Iraq, India, Yemen, Indonesia, Afghanistan and Morocco.¹¹⁰²

Imam Ibn Abdul Wahhab used this peaceful method in the beginning and continued his efforts, unabated by those who resisted his reforms. He enjoyed full support from Prince Muhammad Ibn Sa`ud, as well. But the Shaikh's enemies were also active spreading disinformation and resistance to the Shaikh's reforms throughout Arabia and the rest of the Muslim world. They also started armed aggression against those who

^[1099] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 30-1.

^[1100] Ibid., Pg. 31; Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 34.

^[1101] Ibid., Pg. 31-2, and, Pg., 34-5 & 38-40, respectively.

^[1102] Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 35-7.

accepted the Shaikh's *Da`wah*, after having failed to refute the Shaikh's evidence and proofs. The Shaikh and the Prince were forced to resort to the sword to defend themselves and to remove the obstacles standing between people and having free access to the *Da`wah*. Warfare continued for years with victory consistently being on the side of Ibn Sa`ud. One after another, various towns fell under the control of Ibn Sa`ud's forces. Other towns willingly pledged their allegiance to Ibn Sa`ud, after gaining knowledge in the message imam Ibn Abdul Wahhab aimed to convey to Muslims. Ibn Sa`ud was forced to defend himself against aggression, especially against those who repeatedly broke their promises and proved treacherous. Preempting the treachery of others was also necessary.¹¹⁰³

After Riyadh was conquered in, 1187/1773 by imam Abdul Aziz Ibn Muhammad Ibn Sa`ud and other provinces fell under the control of the First State, Shaikh Muhammad Ibn Abdul Wahhab delegated all state and treasury affairs to imam Abdul Aziz Ibn Sa`ud. The Shaikh dedicated his time to teaching, spreading knowledge and worshipping Allah. Muhammad Ibn Sa`ud and his son Abdul `Aziz, who became the leader after his father died in 1179/1765, always took the advice of Shaikh Muhammad Ibn Abdul Wahhab and followed his decisions and recommendations, until the Shaikh died while respected and loved in, 1206/1792, in the lunar month of Dhul-Qa`dah.¹¹⁰⁴

Level of Knowledge and Mannerism Muhammad Ibn Abdul Wahhab Attained

It is important to mention that the best way to judge one's creed and standard of character is by what one states, especially in their books, how they conduct themselves, and whether or not their actions conform to what they preach. Imam Muhammad Ibn Abdul Wahhab was among the reformers who were falsely accused of promoting practices and ideas he

^[1103] This paragraph contains a summary of, Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 33, and, Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 35-49. We assert here that preempting the treachery of combatant enemies is not a God-given right to Westerners only.

^[1104] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 33-4.

clearly refuted and rejected in his books and correspondences. He was an honorable teacher who conducted himself according to what he preached, and what he preached was in conformity with the original message of Islam. Referring to the Shaikh's precise statements and writings, which is the method we use here, contrasts sharply to writings about this scholar that fail to produce evidence to various claims made for or against him. In this book, the reader will find a detailed description of the methodology imam Muhammad Ibn Abdul Wahhab followed by relying on his books and writings and providing supporting evidence to his statements and stances from the Quran and *Sunnah*.

Unfortunately, many established historians and biographers fail to research and verify what they are writing about, and thus, do not base their statements on precise knowledge and authentic quotes. This is why they often state, for example, that 'Islam says this;' 'Islam promotes that;' but cannot produce a Quranic statement or a Prophetic *Hadeeth* to establish the validity of what they claim, even when they are correct.

In this book, we listed a collection of allegations that were made against Muhammad Ibn Abdul Wahhab and his calling; some allegations are true, meaning they had a basis in Islam, but were not supported with relevant evidence by those who made the claims. Many other allegations are false; they were made by authors who could easily have avoided reporting them had they referred to proper historical records, or at least read what the imam wrote in his books. It should be noted that one of the main characteristics of the writings of Ibn Abdul Wahhab is that he supported his views with *ayat* from the Quran and Prophetic statements. Therefore, it is profoundly amazing that when some Orientalists write about Ibn Abdul Wahhab's creed, they fail to recognize that what the imam says is directly taken from the true and only resource of Islam, the Quran and *Sunnah* as understood by the first three generations of Islam.¹¹⁰⁵ The error this fault produced was that Muhammad Ibn Abdul Wahhab was accused of, and chastised for, a creed that is contained in the Quran and *Sunnah*.

[1105] Imams Bukhari (2458) and Muslim (4601) reported that the Prophet ﷺ said,

" خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ "

"The best people are my generation, then the next generation, then the next generation."

Imam Muhammad Ibn Abdul Wahhab was among the most knowledgeable scholars who attained a high level of knowledge in *Tafsir*,¹¹⁰⁶ *Hadeeth*,¹¹⁰⁷ *Fiqh*,¹¹⁰⁸ *Usul Al-Fiqh*,¹¹⁰⁹ Arabi language and grammar, Islamic creed and minor aspects of the religion. He was eloquent and able to support his views with evidence and proof. He was a defender of the *Sunnah* and a dissipater of *bid`ah*. His outward appearance showed signs of righteousness and forbearance, and he loved people and was kind and generous with them. He was sincere in his advice to people, busying his time in performing righteous acts and worshipping Allah. The generosity the Shaikh was known for was from the type that demonstrated certainty of faith in Allah that He will suffice for him [so he did not fear poverty; he spent generously on righteous causes]. He often borrowed money to spend on his guests and the needy who sought him for help. He was especially generous with his students, striving hard to teach them what he knew and to fulfill their financial needs from his meager resources.¹¹¹⁰

Daily, Shaikh Muhammad Ibn Abdul Wahhab gave classes on different aspects of Islamic knowledge, such as on *Tau`heed*,¹¹¹¹ *Fiqh*, *Tafsir*, *Hadeeth*, Arabi grammar, history and other beneficial aspects of knowledge.¹¹¹² He was knowledgeable in the meaning of Quranic *ayat* and proficient in knowledge pertaining to *Hadeeth*, its hidden defects and the history of its narrators. He energetically and consistently used scientific research, authored books, and taught.¹¹¹³

Shaikh Muhammad Ibn Abdul Wahhab was patient, wise, intelligent and forbearing. He was not easily angered, except when a tenet of the religion was breached or a sacred Islamic ritual was ridiculed.¹¹¹⁴ Then,

[1106] explanation of the meaning contained in the Quran

[1107] *Sunnah* traditions

[1108] Islamic law

[1109] *Usul Al-Fiqh*: fundamental, comprehensive rulings of Islamic law.

[1110] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 34-5.

[1111] Allah's Islamic Monotheism

[1112] Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 34.

[1113] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 35.

[1114] Bukhari (3296) and Muslim (4294) reported that Aishah, the Prophet's wife, said, "Whenever Allah's Prophet was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it

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he would struggle to reject evil using his words, the pen and, if necessary, the sword;¹¹¹⁵ his way was to enjoin righteousness and forbid evil. He respected those who had Islamic knowledge and often reminded his students of the efforts of Muslim scholars. When hearing of or witnessing innovations in the religion, he was relentless and swift in rejecting them, but would avoid excessive anger, harshness and violence, except when it was necessary.¹¹¹⁶

The good mannerism and knowledge Imam Muhammad Ibn Abdul Wahhab was endowed with, were also traits that reflected his distinguished forefathers, who were known for their modesty, knowledge and piety. For instance, the Shaikh's father, Abdul Wahhab Ibn Sulaiman, was a knowledgeable scholar and an able jurist¹¹¹⁷ known for humbleness and righteous conduct. Abdul Wahhab became a judge in several cities in Najd, such as `Uyainah and `Huraimilaa. He also authored books and beneficial correspondences on different aspects of Islamic knowledge. Sulaiman Ibn Ali, Shaikh Muhammad's grandfather, was the most distinguished scholar in Najd in his time. Students came from various parts of Najd to attend Shaikh Sulaiman's classes.¹¹¹⁸

was sinful to do so, he would not approach it. Allah's Prophet never took revenge for his own sake. He took revenge, for the sake of Allah, only when Allah's Prohibitions were breached."

[1115] *Mark 11:15-6* described an incident in which Prophet Jesus, peace be on him, physically rejected evil, "And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple."

[1116] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 35.

[1117] Abdul Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 21.

[1118] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 36.

Students and Children of Muhammad Ibn Abdul Wahhab

In the book titled, *Unwan Al-Majd*,¹¹¹⁹ it is reported that many students who learned from Muhammad Ibn Abdul Wahhab became scholars in their own right. Four of the Shaikh's five sons also learned with him and became distinguished scholars and judges. `Husain, Abdullah, Ali and Ibrahim, sons of Muhammad Ibn Abdul Wahhab, learned various aspects of Islamic knowledge, literature and major and minor rulings of the religion. [They primarily learned with their father, but also learned with other scholars.] Each one of his children had a school near his house where they used to teach a large number of students who came to learn with them from Dir`iyyah and elsewhere. Until the present time, knowledge and piety remain well-known characteristics of the Shaikh's descendants. They serve as religious teachers, presidents of various colleges, and leaders of religious institutions. They, may Allah grant them all that is good and righteous, actively defend the religion and uphold the law of the Master and Chief of all Messengers, may Allah's peace and blessings be on all of them. Following is a partial list of the Shaikh's many students who became scholars and judges during his lifetime and afterwards.¹¹²⁰

1. `Hamad Ibn Nasir Ibn `Uthman Ibn Mu`ammar.
2. Abdul `Aziz Ibn Abdullah Al-`Husayn An-Nasiri, who became a judge in the area of Washam.
3. Sa`eed Ibn `Hijji, who worked as a judge in the area of `Hotat Bani Tamim.¹¹²¹
4. Abdul Ra`hman Ibn Nami, who was a judge in `Uyainah and then A`hsaa.

[1119] `Uthman Ibn Bishr An-Najdi, *Unwan Al-Majd fi Tarikh Najd*.

[1120] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 37-8.

[1121] `Hotat Bani Tamim: one of the areas where the major Arab tribe of Bani Tamim resides in Central Arabia (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 132).

5. Ahmad Ibn Rashed Al-`Uraini, judge of Sadeer (Sudair).
6. Abdul `Aziz Abu-`Husain.
7. `Hasan Ibn `Eedan, judge of `Huraimilaa.
8. Abdul `Aziz Ibn Sweilem, judge of Al-Qaseem.¹¹²²

Among the latter descendants of the Shaikh's fifth son, `Hasan, [who was not a scholar like his father and brothers¹¹²³], are Muhammad Ibn Ibrahim Ibn Abdul Lateef Ibn Abdul Ra`hman Ibn `Hasan Ibn Muhammad Ibn Abdul Wahhab, who worked as the *Mufti* of Saudi Arabia in the twentieth century, and his brother Shaikh Abdul Lateef, head of the religious institutes; there is also Shaikh Abdul Malik, head of the organization responsible for enjoining good and forbidding evil in Makkah. `Umar Ibn `Hasan is among the well-known descendants of `Husain Ibn Muhammad Ibn Abdul Wahhab; he is the leader of the association entrusted with enjoining good and forbidding evil in Najd and the eastern province.¹¹²⁴

Enjoining good and forbidding evil are among the responsibilities of the Islamic state. In current times, the organization entrusted with this job, popularly called, *Mutawwa`un*, has become the target of widespread criticism in the West, which supports its negative views of this organization by mentioning some excesses that may occur by new recruits or those who are driven by enthusiasm more than genuine knowledge in what they are allowed to do Islamically. The significant job of upholding public morality, which this organization efficiently conducts, is often forgotten.

Many Muslims who criticize this religious institution also forget this fact and focus on the errors, rather than on the tremendous goodness provided by this beneficial institution. This type of organization is one of the successful tools used to prevent public sin, immorality, and open disobedience to the *Sunnah*. Criticism from the West for this institution is

[1122] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 38-9.

[1123] *Ibid.*, Pg., 37, the footnote.

[1124] This section of the book is based on *Ibid.*, Pg., 37-9.

Shaikh Ibn Baz also mentioned the names of Ibn Abdul Wahhab's children and their being scholars, in addition to, names of the Shaikh's other students (Abdul `Aziz Ibn Baz, *Muhammad Ibn Abdul-Wahhab*, Pg., 43-4).

well-understood in light of the West's relentless efforts to eradicate and suppress every aspect of Islam whether political, social or cultural. However, criticism coming from Muslims is beyond comprehension.

Books Authored by Muhammad Ibn Abdul Wahhab

Muhammad Ibn Abdul Wahhab authored many books, including, *Kitabu At-Tau`heed Al-Ladhi Huwa `Haqqu Allah-i `ala Al-`Abeed*,¹¹²⁵ which has widespread popularity in the Muslim world. [This book can be found at various libraries and bookstores, in Arabi and in English.¹¹²⁶] Muhammad Ibn Abdul Wahhab also wrote the following books.

1. *Kashf Ash-Shubuhah (Removing the Doubts)*;
2. *Thalathat Al-Usul (The Three Fundamentals)*;¹¹²⁷

^[1125] The title of this exceptional book translates into, *Book on Monotheism, Which is Allah's Right on His Slaves*.

^[1126] Such as: Darussalam Publications, 572 Atlantic Ave., Brooklyn, NY 11217; or log-on to the main web-site at: www.Dar-us-salam.com.

^[1127] *The Three Fundamentals*, is included within, *Majmu`at At-Tau`heed*, Pg., 12-4. Imam Muhammad Ibn Abdul Wahhab started this brief article by saying, "It is necessary for every Muslim, male or female, to learn three fundamentals, and they are: knowing one's Lord, religion and Prophet."

The Three Fundamentals has been translated into many languages, including English and is readily available in various Islamic bookstores in the West. The three fundamentals Imam Muhammad Ibn Abdul Wahhab is referring to in this booklet are found in authentic Prophetic statements, such as his statement about what happens in the grave, after one dies,

" فَيَأْتِيهِ مَلَكَانِ يُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ فَيَقُولُ: رَبِّيَ اللَّهُ فَيَقُولَانِ لَهُ: مَا دِينُكَ فَيَقُولُ: دِينِي
الإِسْلَامُ فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ...
فَدَلِيكَ حِينَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ « يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ »"

"Two angels will then come and sit him (a believer) up and ask him, 'Who is your Lord?' He will say, 'Allah is my Lord.' They will ask him, 'What is your religion?' He will say, 'My religion is Islam.' They will ask him, 'What do you say about this man (Prophet Muhammad ﷺ) who was sent to you?' He will say, 'He is the Messenger of Allah ﷺ.' ... Regarding this, Allah, the Exalted, the Most Honored, says, {Allâh will keep firm those who believe, with the word that stands firm in this world (they will keep on worshipping Allâh Alone and none else), and in the Hereafter} (14:27)."

(Authenticated by Al-Albani and collected by Abu Dawud 2:281, Al-`Hakim

Continue next page...

3. *A Summary of the Prophet's Life-Story*;
4. *A Summary on Al-Insaf and Ash-Shar`h Al-Kabir*;¹¹²⁸
5. *Nasee`hat Al-Muslimeen bi-A`hadeeth Khatam Al-Mursaleen (Advising Muslims with the Statements of the Final Messenger)*;
6. *Kitab Al-Kaba-ir (Book on Major Sins)*;
7. *Adaab Al-Mashy ila As-Salah (Manners of Walking to Prayer)*;
8. *Usul Al-Eman (Fundamentals of Faith)*;
9. *A Summary on Zad Al-Ma`ad*;¹¹²⁹
10. *A Summary on Sahih Al-Bukhari*;
11. *Masa-il Al-Jahiliyyah (Matters of Jahiliyyah)*;
12. *A`hadeeth Al-Fitan (Hadeeths on the Trials)*.¹¹³⁰

He also wrote many letters and correspondence mainly on the topic of *Tau`heed*.¹¹³¹

1:37-40, At-Tayalisi, `Hadeeth No. 753, and, Ahmad 4:287-8, 295-6; Ahmad collected these words. ... Ibn Al-Qayyim graded this `Hadeeth as *Sahih* (authentic) in his books, *Ilam Al-Muwaqqi`in `an Rabb Al-`Alamin* 1:214, and, *Tah-dhib As-Sunan* 4:337).

For the full text of this lengthy `Hadeeth, refer to Ibn Al-Qayyim, *Zad-ul Ma`ad*, Transl. Jalal Abualrub, Vol. 4, Pg., 213-27.

[1128] on the topic of Islamic Jurisprudence

[1129] *Zad-ul Ma`ad fi Hadyi Khairi Al-`Ibad*: an encyclopedia of *Seerah* (the Prophet's biography), *Fiqh*, `Hadeeth and Islamic history. It was written by one of the major scholars of Islam, imam Ibn Qayyim Al-Jauziyyah, the most famous student of the great imam of *Sunnah*, imam Ibn Taimiyyah. *Zad-ul Ma`ad*, is in about 2500 pages in Arabi. I have begun, by Allah's blessing, a major project of translating and explaining, *Zad-ul Ma`ad*. We expect the translation of the, *Zad*, to be in more than twenty volumes, Allah willing. Translated into English, the title to this book means, *Provisions for the Hereafter Taken from the Guidance of Allah's Best Worshipper* (Prophet Muhammad ﷺ). Imam Ibn Abdul Wahhab wrote an eloquent summary on this book demonstrating his dedication to teaching Prophetic tradition to Muslims through an easy to read summary on the Prophet's biography.

[1130] *Fitan*, is plural for, *Fitnah*, and pertains to trials and tests, whether major or minor, that touch one's life and religion.

[1131] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 36-7.

Prince Shakib Arsalan on the Creed of Ibn Abdul Wahhab

Prince Shakib Arsalan [a distinguished author and historian (1869-1946)], wrote this segment in the fourth volume of his book [*Hadhir Al-`Alam Al-Islami*] on the contemporary history of the Muslim world, "Muhammad Ibn Abdul Wahhab sought knowledge in Damascus and traveled to Baghdad¹¹³² and Basra. He embraced the principals called to by the *`Hafidh*,¹¹³³ *`Hujjat-ul-Islam*,¹¹³⁴ Ibn Taimiyyah and his student, Ibn Al-Qayyim, as well as, Ibn `Urwah Al-Hanbali and other renowned *`Hanbali* scholars. He then started contemplating about returning Islam to its original purity. This is why the *Wahhabis* call their *madhhab* (methodology): *`Aqeedat As-Salaf*.¹¹³⁵ Muhammad Ibn Abdul Wahhab rejected veneration of the *auliyaa*,¹¹³⁶ visiting graves, invoking other than Allah for help, and other acts he deemed polytheistic.¹¹³⁷ He asserted his

[1132] This book established the fact that imam Ibn Abdul Wahhab did not reach Damascus or Baghdad during his trips to learn Islamic knowledge.

[1133] *`Hafidh*: a term used to describe scholars of knowledge who memorized tens of thousands of *Hadeeths*, some say at least 40,000. This type of scholar has become increasingly rare in our time. Among the scholars of *`Hadeeth* who, under pressure, acknowledged being a *`Hafidh*, was the contemporary imam of *`Hadeeth* and *Sunnah*, Nasir Ad-Deen Al-Albani. Al-Albani's definition for a *`Hafidh* is for a scholar to memorize at least one hundred-thousand (100,000) *Hadeeths*, meaning, the text and the chains of narration reporting the text.

[1134] *`Hujjat-ul-Islam*, loosely means, Defender of Islam: this title of honor describes major Muslim scholars who eloquently defend Islam, its creed, and its law, by relying on sound proof and relevant texts.

[1135] *`Aqeedat As-Salaf*, or, 'Creed of the *Salaf*,' pertains to the methodology followed by the first three generations in Islam and the imams who followed their guidance, including the Four Imams.

[1136] *Auliyaa-u-Allah*: Allah's righteous worshippers, slaves and supporters; only those who abide by the Islamic creed and Prophetic law are Allah's *Auliyaa*.

[1137] Rather, it is Islam that deemed these practices polytheistic. There are negators that take one out of Islam, just as there are creeds, statements and actions that enter one into Islam and keeps one within its fold.

Suggested study on this topic: `Alawi As-Saqqaf, *At-Tawassutu wa-l-Iqtisad, fi anna Al-Kufra Yakunu bi-l-Qauli, au Al-Fi'li, au Al-I'tiqad*. Translated, this title

Continue next page...

opinions by mentioning relevant Quranic *ayat* and Prophetic statements. I do not believe that he called to anything beyond what Ibn Taimiyyah called to."¹¹³⁸

Comments

First: "Muhammad Ibn Abdul Wahhab did not prohibit visiting graves. Visiting graves is an act established in the *shari'ah* for the purpose of reminding people about death and the Hereafter, and to recite invocation to Allah for the benefit of the deceased. Ibn Abdul Wahhab rejected the innovated type of visiting graves that involves *Shirk*, such as invoking the deceased for help. He rejected practices that lead to *Shirk*, such as praying [to Allah] at gravesites and invoking Allah [for one's own self] near them."¹¹³⁹

Second: Dr. Nasir At-Tuwaim said, "Samuel Zwemer claimed to have made a distinction between the *Da'wah* of Shaikh Muhammad Ibn Abdul Wahhab and *Sunnis* regarding some aspects of the law, such as [the former] disallowing women from visiting graves. ... This indicates ignorance in Islamic law. Regarding women visiting graves, Shaikh Muhammad Ibn Abdul Wahhab relied on a *Hadeeth* [collected from Abdullah Ibn `Abbas] stating that, Allah's Messenger ﷺ cursed women who visit graves, and those who erect places of worship and lighted lamps around graves."¹¹⁴⁰

Nasir At-Tuwaim continued, "*Shaikh Al-Islam* Ibn Taimiyyah said, 'The correct verdict is that women were not included in the permission to visit graves (Ibn Taimiyyah, *Majmu' Al-Fatawa*, Vol., 24, Pg., 344)."¹¹⁴¹

means, *The Middle, Righteous Way States that Kufr (Disbelief) Occurs Because of Statements, Actions, and/or Creeds*.

^[1138] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 118-9.

^[1139] *Ibid.*, Pg., 119, Footnote No., 2.

^[1140] Imams Abu Dawud, *Hadeeth* No., 3236, At-Tirmidhi 294, and, An-Nasaii 2016 collected this *Hadeeth*, which At-Tirmidhi graded as authentic, from the grade *Hasan* (acceptable). However, Al-Albani stated that the first and second parts of this *Hadeeth* are authentic, except for the part about lighting lamps, it (the narration reporting it) is not established (Al-Albani, *Ahkam Al-Jana-iz* 294, *Isla'h Al-Masajid* 267, *Tamam Al-Minnah* 297).

^[1141] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 103-4.

Ibn Taimiyyah was referring to a statement the Prophet ﷺ made when he visited his mother's grave [his mother died before Islam],

" اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْغَفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أُرْوَرَ قَبْرَهَا فَأُذِنَ لِي فَرُورُوا
الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ "

"I asked my Lord for His permission for me to invoke Him to forgive her (the Prophet's mother), but I was not given permission. I asked Him for His permission for me to visit her grave, and I was given permission. Therefore, visit graves, because they remind of death." (Muslim 1622)

Third: regarding graves, Ibn Abdul Wahhab only disallowed *Shirk* and the ways and means that lead to *Shirk* and disobedience of Allah, such as: building monuments around graves; establishing places of worship and shrines around gravesites; circling graves as one circles the *Ka`bah*; traveling for the purpose of visiting graves; offering sacrifice for the sake of the dead; seeking help from deceased people, especially during distress, to fend off harm or to bring benefit.¹¹⁴²

Fourth: on praying to Allah at gravesites, there is this passage by imam Ibn Al-Qayyim, "He ﷺ forbade praying towards graves."¹¹⁴³

1. Muslim (1614) reported that Abu Marthad Al-Ghanawi ؓ said that Allah's Messenger ﷺ said,

" لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا "

"Do not pray towards graves or sit on them."

2. An-Nawawi, `Ali Al-Qari, and other scholars rightfully stated that praying [to Allah] facing graves is forbidden. However, if one prays 'to' graves to honor (or invoke) the dead, one commits major *Shirk*. *Shirk*, just like *Tau`heed*, consists of creed, actions and statements.
3. Imams Abu Dawud, At-Tirmidhi and Ibn Majah collected a *Hadeeth* of the *Sahih* (authentic) grade wherein Abu Sa`eed Al-Khudri ؓ said that Allah's Prophet ﷺ said,

^[1142] On the Islamic manner of visiting graves: Ibn Taimiyyah, *Ziyarat Al-Qubur wa-l-Istinjad bil Maqbur (Visiting Graves and Seeking Help From the Dead)*; this is a part of, Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol. 4, Pg., 228-350.

^[1143] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 4, Pg., 170-2.

"الأرض كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبِرَةَ وَالْحَمَّامَ "

"All of the earth can be a place of worship, except the graveyard and the bathroom."¹¹⁴⁴

This *Hadeeth* forbids praying in the vicinity of graves, even if one does not actually face graves. Al-Albani said that, "Anas Ibn Malik said that Allah's Prophet ﷺ forbade offering funeral prayer among graves. This *Hadeeth* is found in: Ibn Al-A`rabi, *Al-Mu`jam* 235/1, At-Tabarani, *Al-Mu`jam Al-Ausat* 1/80/2, and, Adh-Dhiyaa Al-Maqdisi, *Al-A`hadeeth Al-Mukhtarah* 79/2 through At-Tabarani; Al-Haithami graded it as *Hasan* in, *Al-Mujamma`* 3/36. Another narration that strengthens this one was also collected from Anas by Ibn Al-A`rabi. Further, Bukhari (414) narrated under chapter, *Forbidding Praying in Graveyards*, also Muslim (1296), that Abu Hurairah ؓ said that Allah's Prophet ﷺ said,

" اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا "

'Offer (voluntary) prayers in your homes and do not turn them into graves.'

Imams Bukhari, Ibn `Hajar Al-`Asqalani, Al-Baghawi, Al-Khattabi, Ibn Al-Mundhir, who stated that the majority of scholars used this *Hadeeth* as evidence [on this topic], Ibn `Hazm, Ibn Taimiyyah, Ash-Shaukani, and A`hmad, stated that it is forbidden to pray in graveyards. Ibn `Hazm, who reported the following opinion from imam Ahmad, and also Ibn Taimiyyah and Ash-Shaukani, stated that praying in graveyards annuls prayer. Ibn `Hazm said that the following imams stated that it is forbidden to pray towards a grave, in a graveyard, or next to a grave: Abu `Hanifah, Al-Auza`ii and Sufyan Ath-Thauri. He also reported that imam Ahmad said that praying towards a grave annuls the prayer. Imam Ibn Taimiyyah said, 'A graveyard is where burying takes place, not only a place where multiple graves exist.' Therefore, as Ibn Taimiyyah stated next, 'This prohibition includes [even] one grave and its vicinity.'¹¹⁴⁵

[1144] Al-`Hakim, Adh-Dhahabi and Al-Albani affirmed this *Hadeeth* as meeting the guidelines set by Bukhari and Muslim in their *Sahih* collections of *Hadeeths*.

[1145] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol. 4, Pg., 171-2.

Continue next page...

4. However, if one was buried without the Funeral Prayer offered for him or her, or if the imam missed the Funeral Prayer for someone, it is permissible to pray the Funeral Prayer at that person's grave, as we previously explained.
5. The *Hadeeths* we mentioned in this chapter clearly forbid praying towards graves or in their vicinity, prostrating on graves, and building places of worship around them. In the book Al-Albani authored and titled, *Ta`h-dhir As-Sajid mina-t-Tikhadh Al-Qubur Masajid*, there is a collection of statements from the scholars of Islam on this topic, in addition to, the *Hadeeths* we mentioned here and several other narrations. Also, there is an explanation, given by Ibn Taimiyyah, as to when and why the Prophet's grave was included in his *Masjid*; an act that was not done with consent from the companions. No companions were present in Madinah when the Prophet's grave was included in his *Masjid*.¹¹⁴⁶

Muhammad `Hamid Al-Fiqqi

Shaikh Muhammad `Hamid Al-Fiqqi, leader of *Jama`at Ansar As-Sunnah Al-Mu`hammadiyah* and one of the scholars of Al-Azhar University,¹¹⁴⁷ wrote these words about imam Muhammad Ibn Abdul

For details: the exemplary books on this topic by the scholar of *Hadeeth, Fiqh* and *Sunnah*, imam Nasir Ad-Deen Al-Albani, may Allah grant him His Mercy: *Ta`h-dhir As-Sajid mina-t-Tikhadh Al-Qubur Masajid*, and, *A`hkam Al-Jana-iz*, Pg., 269-75.

^[1146] Al-Albani, *Ta`h-dhir As-Sajid mina-t-Tikhadh Al-Qubur Masajid*, Pg., 136-8.

^[1147] Dr. Nasir At-Tuwaim said that `Hamid Al-Fiqqi wrote, *Athar Ad-Da`wah Al-Wahhabiyyah fi-l-Isla`h Ad-Deen wa-l-`Umran fi Jazeerat Al-Arab wa-Ghairiha* (*Effects the Wahhabi Da`wah had on the Reformist Religious and Civil Development in the Arabian Peninsula and Elsewhere*). Dr. Nasir At-Tuwaim continued, "This book was mentioned as a reference by few Orientalists, such as H. Laoust in his article on Muhammad Ibn Abdul Wahhab published within, *Encyclopedia of Islam*. Al-Fiqqi's book, being written by a scholar of Al-Azhar [University, Cairo], is considered among the fair, yet brief narratives about the Shaikh and his *Da`wah*. Al-Fiqqi described the true nature of the Shaikh's calling and explained its tenets, using excerpts from the Shaikh's writings. He asserted that Ibn Abdul Wahhab's

Continue next page...

Wahhab, "*Wahhabiyyah* was called as such after the reformer and imam Muhammad Ibn Abdul Wahhab the *mujaddid*¹¹⁴⁸ of the twelfth century (AH¹¹⁴⁹). However, it is not correct to use this description¹¹⁵⁰ according to the proper usage of Arabi. It should have been called, *Muhammadiyyah*, because the name of the founder of this *Da`wah* is Muhammad, not Abdul Wahhab. ... [Ibn Abdul Wahhab and those who followed him] firmly abide by minor rulings in the *Hanbali Madhhab*, just like followers of other *madhahib*.¹¹⁵¹ They do not claim, whether by statement or in their writings, that Ibn Abdul Wahhab brought a new *madhhab*; he did not have stances that *As-Salaf As-Sali`h* disagreed with. Rather, his effort and *jihad*¹¹⁵² was to resurrect practices established in the correct religion. He sought to return the people to Quranic ordainments regarding *Tau`heed Al-Uluhiyyah*,¹¹⁵³ that being, to worship Allah Alone in humility and

mission was a reformist movement that followed the guidance of *As-Salaf As-Sali`h*." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 25)

Jama`at Ansar As-Sunnah Al-Mu`hammadiyyah: The famous Egyptian organization known for its efforts to resurrect the creed and knowledge of the *Salaf* in Egypt and Sudan. *Ansar As-Sunnah* publishes a worthy magazine titled, *At-Tau`heed*, containing various articles on creed and law. Imam Al-Albani often praised this magazine for its articles on creed.

[1148] Abu Dawud, *Hadeeth* No., 3740, narrated that Allah's Prophet ﷺ said,

" إِنَّ اللَّهَ يُبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُهَا دِينَهَا "

"At the turn of every hundred years, Allah sends someone for this Ummah who would renew (or reform) for it matters of its religion." (Al-Albani graded this *Hadeeth* as authentic, from the *Sahih* grade, in, *Sahih Sunan Abi Dawud* 3606, and, *Silsilat Al-A`hadeeth As-Sa`hi`ah* 599)

[1149] eighteenth century CE

[1150] i.e., *Wahhabiyyah*

[1151] meaning, 'Schools of Thought'

[1152] here it means 'struggle'

[1153] *Tau`heed Al-Uluhiyyah*: to assert Allah's exclusive right to be worshipped Alone, without partners, just as He ﷻ ordained,

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

{And We did not send any Messenger before you (O, Muhammad ﷺ) but We revealed to him (saying): "Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)"} (21:25).

humbleness,¹¹⁵⁴ and to dedicating invocation, vowing, giving oaths, trust and obedience [to Allah Alone] in accordance to the law Allah ordained. Regarding *Tau`heed Al-Asmaa was-Sifat*,¹¹⁵⁵ Ibn Abdul Wahhab believed in the *ayat* that mention them in accordance to their apparent meaning, without alteration, distortion, equating them with attributes of creation, or ascribing a specific nature for them. He believed in Allah's names and attributes according to the apparent, clear meaning of the Arabi language, as explained by relevant reports collected from the Messenger ﷺ. Regarding all these aspects, Ibn Abdul Wahhab emulated the way of the companions, and those who followed their guidance: the rightly guided imams from among the *Salaf*¹¹⁵⁶ and the *Khalaf*,¹¹⁵⁷ may Allah be pleased with all of them. He stated that true implementation of the Testimony stating that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, can only be correctly fulfilled through all this that he called to."¹¹⁵⁸

[1154] Muhammad Ibn Abdul Wahhab mentioned *ayah* 3:199 as evidence for dedicating *khushu`* (humbleness) to Allah Alone,

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ ﴾

{And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Ayât of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.} (Muhammad Ibn Abdul Wahhab, *Al-Qawa'id Al-Arba'ah* (The Four Fundamentals), Pg., 17)

[1155] asserting and accepting Allah's names and attributes, which describe Him to His creation

[1156] Righteous Ancestors of Muslims

[1157] later generations

[1158] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 119-20.

Muhammad Abdah, the Renowned Egyptian Scholar and *Faqih*

In his book titled, *Fifty Years in the Arabian Peninsula*, `Hafidh Wahbeh said that, he heard Shaikh Muhammad Abdah, former *Mufti* of Egypt, praise Shaikh Muhammad Ibn Abdul Wahhab during the classes he used to give at Al-Azhar. Muhammad Abdah called Muhammad Ibn Abdul Wahhab, 'The Great Reformer.' He also blamed the Turks and Muhammad Ali Pasha, originally from Albania, for hindering the reformist efforts sought after by the *Da`wah* of imam Muhammad Ibn Abdul Wahhab. He said that they did so due to their ignorance and wanting to appease the scholars of their time, who followed the tradition of earlier generations who encouraged *bid`ah*, superstition and defiance of the true essence of Islam.¹¹⁵⁹

Ahmad `Husain, Founder of *Hizb Misr Al-Fatah*

Ahmad `Husain, founder of, *Hizb Misr Al-Fatah*, in Egypt, wrote a book titled, *I saw in the Arabian Peninsula*. After mentioning the rampant ignorance in Arabia before the mission of imam Ibn Abdul Wahhab started, he said, "Muhammad Ibn Abdul Wahhab was born into this environment. His father was the judge of `Uyainah and a respected and knowledgeable scholar. Muhammad Ibn Abdul Wahhab learned *Fiqh*¹¹⁶⁰ with his father and soon showed signs of aptitude. He understood the viciousness and outright reversion from Islam that plagued Arabia at that time. He felt like every reformer would feel: that he should try and change this dire condition. When he turned twenty years of age, he started using his eloquent speech and knowledge in discussing the prevailing appalling situations [plaguing Arabia and Muslims in general] with those who were older than him, and with his peers, to no avail."

Ahmad `Husain went on to mention the Shaikh's extensive travels, until he settled in Dir`iyyah and made a pact with Muhammad Ibn Sa`ud.

^[1159] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 159.

^[1160] Islamic Jurisprudence

He also said that currently, the Muslim world became aware of what Ibn Abdul Wahhab called for and was devoted to, [and also] appreciating Al-Sa`ud for being the first to embrace and support his mission.¹¹⁶¹

Ahmad Ameen, Famous Egyptian Scholar

Ahmad Ameen, a renowned Egyptian scholar and author of a popular book titled, *Zu`amaa Al-Islah Al-Islami (Leaders of Islamic Reform)*, wrote these words under the chapter dedicated to Najd, "During his stay in the `Hijaz and his travels to several parts of the Islamic world, Shaikh Muhammad Ibn Abdul Wahhab realized that *Tau`heed*, Islam's principal foundation, had almost been lost and greatly corrupted. The essence of *Tau`heed* revolves around the foundation that Allah Alone is the Creator and Omnipotent Power controlling this universe. He is the One Who decides the laws governing this universe, and consequently, the Only One Who legislates in and for it. He has no partner with Him from among creation who has any share in the creation or the decision, or that helps Him govern the affairs of the universe. He, glorified as He is, does not need anyone's help, no matter how near one is to Him. In His Hands Alone is the judgment and in His Hands Alone is benefit or harm; He has no partner in any of this. The true essence of *La Ilaha illa-Allah* asserts that no one in existence, except Allah, has any power to govern the affairs of the world as he wills. Consequently, no one, except Allah, is worthy of being worshipped or venerated; this is the essence [of *Tau`heed*] contained in the Quran,

﴿ قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْٓا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فِإِن تَوَلَّوْٓا۟ فُقُوْٓا۟ أَشْهَدُوْٓا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

{Say (O, Muhammad ﷺ): "O, people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh

^[1161] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 158.

(Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims."} (3:64)

What is the problem with the Muslim world today that they departed from this absolute sincere *Tau`heed* that is free from [any and] every type of impurity, to associating with Allah many of His creation? There are *aulyaa*¹¹⁶² to whose graves pilgrimage and vows are being made in the belief that they are able to bring benefit or prevent harm. There are shrines that cannot be counted, established in all areas of the Muslim world. People travel to these shrines, wipe themselves on them, humble themselves before them, and seek their help in bringing benefit and fending off harm. Every town has a *wali* or several *aulyaa*. Every area has a shrine or shrines thought to have a share with Allah in controlling the affairs, preventing harm and bringing benefit. It is as if Allah has become like one of the kings of this world whose attention is caught by people of position [in his kingdom] by or his acquaintances who would intercede with the king on behalf of his subjects for the purpose of changing some of the king's decisions and fulfilling various other needs. Is not this what polytheistic Arabs used to claim [about their idols],

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

{“We worship them only that they may bring us near to Allâh”} (39:3);

﴿ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ ﴾

{“These are our intercessors with Allâh”} (10:18).

Regretfully, Muslims did not stop at this, but also associated plants and lifeless objects with Allah.¹¹⁶³ The people of Manfu`hah, in the area of Yamamah, believed in a tree that, they claimed, had mystical powers: if

[1162] righteous persons

[1163] Even though the era under discussion is that Ibn Abdul Wahhab was born in, the ills and polytheistic practices described here still plague various parts of the Muslim world and have distorted the beauty and purity of Islamic Monotheism. Ibn Abdul Wahhab's writings are still greatly needed, just as the need for understanding his true message and the reformist movement he led and spent his life propagating and resurrecting.

unwed girls traveled to this tree [and invoked it] they would get married that very year. There was a cave in Dir'iyah to which people made pilgrimage for blessing. In every Islamic area there was something similar, such as the *Hanafi Tree*,¹¹⁶⁴ in Egypt, the *Kalshani Slippers*,¹¹⁶⁵ and the *Gate of Mitwalli*.¹¹⁶⁶ Every area had a [venerated] stone or tree. How can *Tau`heed* remain pure in the midst of all these [polytheistic] practices that drive people away from the One *Ilah* (God) and associate with Him others besides Him? These practices adversely affect the heart by bringing it humiliation and disgrace and filling it with superstition, thus, depriving it of the basis of *Tau`heed* and the means to elevation.¹¹⁶⁷ Consequently, Ibn Abdul Wahhab's mind became preoccupied with reasserting ideals of *Tau`heed*, free from polytheism, and reintroducing uniformity in matters of law, only taking legislation from the Book (Quran) and the *Sunnah*.¹¹⁶⁸

Ameen Sa`eed

Ameen Sa`eed wrote an exemplary article on the legacy of imam Muhammad Ibn Abdul Wahhab in a book titled, *Seerat Al-Imam Ash-Shaikh Muhammad Ibn Abdul Wahhab (Biography of Imam and Shaikh Muhammad Ibn Abdul Wahhab)*. Ameen Sa`eed remarked, "The life-story of the imam, the Shaikh, Muhammad Ibn Abdul Wahhab At-Tamimi¹¹⁶⁹ is one of the richest legacies containing abundant qualities and deserving to be researched, acquainted with, explained and clarified. It is the legacy of a reformer among the most honorable reformers, a *mujahid* among the

^[1164] A tree in the *Hanafi Masjid*, Cairo, that used to be sought for blessing (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 161, Footnote No., 1).

^[1165] *Al-Kalshani Slippers*: A pair of old slippers that used to be in the Kalshani area; it was claimed that if one drinks water from those *old shoes*, one will be cured from love (Ibid).

^[1166] *Gate of Mitwalli*: A gate that was covered with nails, in Cairo; people used to seek fulfillment of their needs by hanging some hair or rope on this gate (Ibid).

^[1167] preventing one from elevation above the evil of *Shirk* and from earning higher grades with Allah through sincere obedience to Him

^[1168] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 159-61.

^[1169] from the Arab tribe of, Bani Tamim

greatest *mujahideen*, and a scholar among the highly regarded scholars. ... He called his people to return to Allah and to abide by His Book and the *Sunnah* of His Messenger ﷺ. He called to shunning *Shirk* and worship of graves. His people accepted his call, followed his leadership, and embraced his *Da`wah*, and consequently, Allah removed them, through the Shaikh's efforts, from darkness to light. Thus, his people earned safety and success, reaped the ripest fruits and were elevated to the level of the righteous [Allah willing]."

Ameen Sa`eed went on to offer detailed description of the weaknesses and ills that crept into the Ottoman state during that era. He also mentioned the darkness of ignorance, the poverty and the disorganization that became widespread in the Arabian Peninsula. Yet, in the middle of this desolate, bleak atmosphere, the atmosphere of ignorance and stagnation where the power of the religion weakened, rulers became tyrannical, and commoners turned into being oppressors, the sun rose from Najd carrying the light of the *Da`wah* established by the imam and Shaikh, Muhammad Ibn Abdul Wahhab.¹¹⁷⁰

Abdul Muta`al As-Sa`idi

In his book, *Al-Mujaddidun fil-Islam*, Shaikh Abdul Muta`al As-Sa`idi said these words about imam Muhammad Ibn Abdul Wahhab: "After taking a long trip to learn knowledge [of the religion], he went back to his area having collected more knowledge than what was possible, then, to the scholars of Najd. Hence, he had more intellectual capacity than they had and was better acquainted with earlier scholars and reformers. He did not fall into the trap of blind following [*taqleed*¹¹⁷¹], or the [theological]

^[1170] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 161-2.

^[1171] As previously stated, imam Ibn Khuwaiz Mandad, from the *Maliki* School of Thought, said, "As an Islamic jurisprudence term, *taqleed*, is in reference to embracing a view that is not supported by evidence by whoever issued it; this is *not* permissible in Islamic law. *Ittiba`*, pertains to [embracing] that which has been established by proof." (Ibn Al-Qayyim, *I`lam Al-Muwaqqi`in `an Rabbi Al-`Alameen*, Vol., 2, Pg., 138-40).

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stagnation which hindered his contemporary scholars, those who grew used to popular *bid'ah* practices and considered them a part of the foundation and basis of Islam. When the Shaikh went back to his hometown, he was not pleased with the stance taken by the scholars of Najd, especially their silence regarding *bid'ah* practices. He sought to resurrect the heritage of earlier *Hanbali* scholars, especially Ibn Taimiyyah, may Allah grant him His Mercy, by actively resisting *bid'ah*. Ibn Abdul Wahhab had studied Ibn Taimiyyah's books and correspondences when he was growing up, and called to the ideas Ibn Taimiyyah called to before him: abiding by Allah's Oneness in worship and rejecting invocation directed at monuments and graves to seek their help. He rejected the type of *tawassul* made to Allah by mentioning righteous people and prophets for the purpose of fulfilling various needs. Muhammad Ibn Abdul Wahhab started his call using leniency and forbearance and contacted chieftains of the `Hijaz and other areas to convey his *Da`wah* to them. When people in his town saw how dedicated he was in spreading the *Da`wah* they began oppressing him; he had to leave his birthplace for Dir'iyyah, in Najd. He offered the *Da`wah* to Dir'iyyah's prince, Muhammad Ibn Sa`ud, who accepted its tenets, protected it, and helped spread it throughout Arabia. The Shaikh continued calling to his *Da`wah* under the protection of the First Saudi State, until he died in 1206/1792, may Allah grant him His Mercy."¹¹⁷²

Comments

First: *Tawassul*, means to invoke Allah and seek means of approach to Him. Allah ﷻ said,

Imam Ibn Al-Qayyim also mentioned various statements issued by the Four Imams prohibiting *taqleed*. To elaborate on the statement of imam Khuwaiz Mandad, it should be noted that Ibn `Abdeen, the famous `Hanafi scholar, among many others, reported that imam Abu Hanifah said, "No one is permitted to embrace our views, without first knowing where we took them from" (Ibn `Abdeen, *Hashiyat Ibn `Abdeen*, Vol. 6, Pg., 293).

^[1172] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 120-1.

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾
 أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
 وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ ﴾

{Say (O, Muhammad ﷺ): "Call unto those besides Him whom you pretend [to be gods like angels, `Esa (Jesus), `Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they call on [like `Esa (Jesus) - son of Maryam (Mary), `Uzair (Ezra), angels, etc.] desire (for themselves) Waseelah (means of access or approach) to their Lord (Allah), as to which of them should be the nearest and they ['Esa (Jesus), `Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!} (17:56-7)

Second: imam Ibn Taimiyyah said that there is a popular, yet fabricated `Hadeeth, reported by some commoners that says, "If you have a need, then invoke Allah with my *jah* ('my grade, honor and status with Allah')." Ibn Taimiyyah continued by saying that this narration which, falsely ascribed to the Prophet ﷺ, was not collected by any scholar and does not exist in any of the respected books of `Hadeeth.¹¹⁷³

Consequently, imam Abu Hanifah and his two foremost students, imam Muhammad Ibn Al-`Hasan Ash-Shaibany and imam Abu Yusuf, said, "It is impermissible for the supplicant to say [while invoking Allah], 'I ask You by the *jah* (honor) that so and so has [with You],' or, '[I invoke You] by the rights Your Prophets and Messengers [have on You],' or, '[I invoke You] by the honor of the Scared House [Ka`bah at Makkah],' and so forth."¹¹⁷⁴

Imam Ibn Abi Al-`Izz Al-`Hanafi reported this statement from Abu Hanifah and his two students then commented, by saying, "Had this [type of invocation] been the *tawassul* the companions used to perform during the Prophet's lifetime, they would have performed it after his death, as well. During the Prophet's life, the companions used to perform

[1173] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 1, Pg., 347.

[1174] Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 237.

tawassul (seeking the means of acceptance with Allah) through the Prophet's invocation by asking him to invoke Allah for them while they would invoke Allah to accept the Prophet's invocation [on their behalf]."¹¹⁷⁵

Third: there are several types of permissible *tawassul*, all of which are, as they should be, established in the Quran and the authentic *Sunnah*.

1. One can and should invoke Allah by His names and attributes,

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾

{Say (O, Muhammad ﷺ): "Invoke Allâh or invoke Ar-Ra`hman (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names"} (17:110).

2. One can invoke Allah by mentioning some of their good deeds. This type is established in a *Hadeeth* collected by imams Bukhari (2111) and Muslim (4926) narrating the story of three men who entered a cave in a mountain [to spend the night]. The entrance to the cave was then blocked by a big rock that rolled down the mount. The three men said to each other, "Invoke Allah ﷻ with the best deed you performed in His Sake, so He might remove the rock." Each one of them invoked Allah by mentioning one of their best deeds and begged Him to remove the rock, each time the rock was moved a bit, until the rock was completely removed from the mouth of the cave and they walked out of the cave.
3. One can invoke Allah by asking a living righteous person to invoke Allah on their behalf. Bukhari (954) reported that `Umar Ibn Al-Khattab performed *istisqaa* (invoked Allah for rain) with Al-`Abbas, the Prophet's paternal uncle, saying in his supplication, "O, Allah! We used to plead to You with our Prophet ﷺ when a famine would strike us, and You would send down rain. And we now plead to You with our Prophet's uncle, so send down rain for us," and rain would fall.

Fourth: to explain the last type of *tawassul*, during the Prophet's lifetime, the companions invoked Allah for rain with the Prophet's supplication to Allah ﷻ. Bukhari (958) and Muslim (1493) narrated that

^[1175] Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyiyah*, Pg., 237.

Anas Ibn Malik reported that the people were once afflicted with famine. While the Prophet ﷺ was delivering the *Khutbah* (Sermon) on the *minbar* (pulpit) on a Friday, a Bedouin stood up and requested from the Prophet ﷺ to pray to Allah to bless them with rain. Allah's Prophet ﷺ raised both his hands towards the sky at a time when there was not a trace of a cloud in the sky. Clouds started gathering like mountains and before he ﷺ ascended the pulpit, Anas said, rainwater was trickling down his beard.

Consequently, Umar's statement involved asking Al-'Abbas to supplicate to Allah for them. Otherwise, if they were invoking Allah for rain by mentioning the grade and honor Al-'Abbas had with Him, it would have been better for them to invoke Allah by the honor and grade of he who is better and closer to Allah than Al-'Abbas, the Prophet of Allah, himself ﷺ.¹¹⁷⁶

Syrian Scholar Sayyid Muhammad Rashid Ridha

The renowned scholar of *Sunnah*, Shaikh Muhammad Rashid Ridha, wrote these words,¹¹⁷⁷ "Every generation where *bid`ah* has flourished had *Rabbaniyyun*¹¹⁷⁸ scholars who would renew for this *ummah* (Muslims) matters of its religion through *Da`wah* (propagation), teaching and good example. They are the *`udul* (trustworthy persons) who protect the religion against distortions of the extremists, corruption of the spoilers and vain interpretations of the ignorant, as the *Hadeeths* assert.¹¹⁷⁹ Indeed,

[1176] Additional reference on this topic: *Commentary on the Creed of At-Ta`hawi* by Ibn Abi Al-'Izz, Translated by Muhammad Abdul-Haqq Ansari, Pg., 177-81; Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 1, Pg., 347; Ibn Taimiyyah, *Ziyarat Al-Qubur wa-l-Istinjad bil Maqbur (Visiting Graves and Seeking Help From the Dead)*, [a part of Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 4, Pg., 228-350].

[1177] Shaikh and author, Muhammad Rasheed Ridha, wrote on the *Da`wah* of Muhammad Ibn Abdul Wahhab in several of his books, such as, *Al-Wahhabiyyun wal-`Hijaz (Wahhabis and `Hijaz)*.

[1178] *Rabbaniyyun*: those who learn Islamic knowledge, abide by what they learn, and patiently teach it to others.

[1179] The Prophet ﷺ said,

"يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ غَدُوْلَهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِيْنَ وَانْتِحَالَ الْمُبْطِلِيْنَ وَتَأْوِيْلَ الْجَاهِلِيْنَ "

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Shaikh Muhammad Ibn Abdul Wahhab An-Najdi was one of those *Mujaddidun* scholars.¹¹⁸⁰ He called to purifying *Tau`heed* and to worshipping Allah Alone in sincerity, just as Allah ordained in His Book and by the words of His Messenger, the Final Prophet ﷺ. Ibn Abdul Wahhab called to rejecting *bid`ah* and sin and to reestablishing the practices of Islam that were abandoned. He called to honoring the ordainments of Islam that were breached and disrespected. However, the three powers: power of the state and its ruler, power of the state's supporters from among the hypocritical scholars, and power of tyrannical commoners, combined forces against the Shaikh to oppress him. The best weapon they brandished against him was that he contradicted the majority of Muslims. Who were the majority of Muslims Muhammad Ibn Abdul Wahhab contradicted in his *Da`wah*? They were Bedouins of the desert, worse than the people of *Jahiliyyah*, intent on looting and theft. They allowed shedding the blood of Muslims and non-Muslims, just to earn a living. They took their tyrants as judges in every matter and denied many aspects of Islam on which there is consensus [especially among scholars], matters in which no Muslim can claim ignorance."¹¹⁸¹

Dr. Muhammad Abdullah Madhi

In a book on the contemporary Muslim world titled, *Hadhir Al-`Alam Al-Islami*, Dr. Muhammad Madhi said, "The Messenger, Muhammad Ibn Abdullah ﷺ, was sent to the Arabs at a time when they were in utter confusion and in a general state of decline, disunity and disintegration. They did not have any sort of unity to join them or a righteous principal to bring them together. He ﷺ spread the principals of Islam among them,

"This knowledge (Sunnah) is carried by the most trustworthy members of every generation, who would protect it against distortions of the extremists, alterations of those who seek to circumvent it, and corruption of the ignorant" (Al-Albani, Mishkat Al-Masabee`h 239).

[1180] There is an authentic Prophetic *Hadeeth*, previously reported in this book, collected by Abu Dawud (*Hadeeth* No., 3740), stating that at the turn of every one hundred years, Allah sends someone for this *ummah* who would renew, *yujaddid*, for it matters of its religion.

[1181] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 122-3.

gathered them around *Tau`heed* and unified their creed. Thus, they became followers of one methodology and worshippers of Allah Alone; the Prophet also united them outwardly and turned them into one Arab Muslim nation, strong and mighty, and established a state based on the *`haneefi* (pure) religion for them. Similarly, in the middle of the twelfth century AH, the religious reformer and Islamic leader Muhammad Ibn Abdul Wahhab called to purifying the creed and returning to the true Islamic principles. He called the people of Najd to embrace all this anew, after their creed became corrupt and their conduct deviated. The political leader from Najd, Muhammad Ibn Sa`ud, supported Ibn Abdul Wahhab in his reformist religious movement and strived to propagate and preach it among the people."¹¹⁸²

Sayyid Ma`hmud Shukri Al-Allusi

Towards the end of his book on the history of Najd, Ma`hmud Shukri Al-Allusi, the renowned scholar of Iraq, wrote that, "Shaikh Muhammad belonged to a family known for religious knowledge in the area of Najd. His father, Shaikh Abdul Wahhab, was a scholar and a *Faqih* (jurist) on the *`Hanbali Madhhab*; he worked as a judge in the towns of `Uyainah then `Huraimilaa. He had excellent knowledge in *`Hadeeth* and *Fiqh*. ... The time was the beginning of the 12th century (AH/18th century CE). Abdul Wahhab's father, Shaikh Sulaiman, was also a scholar and a *Faqih*, the most knowledgeable scholar in Najd in his time. He was renowned for his scientific standing and being the most senior scholar in Najd; he wrote, taught, and gave *fatwa* (religious opinions). Shaikh Muhammad did not embrace the way of his father and grandfather. He was very dedicated to the *Sunnah* and often criticized the scholars who contradicted the truth. He was among the scholars who enjoined *ma`ruf* (Islamic Monotheism) and forbade *munkar* (polytheism, sin). He instructed people on how to perform *Salah* (prayer) properly and taught them the other pillars of the

^[1182] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 132.

religion; he ordered that congregational prayer be attended.¹¹⁸³ He was very active in encouraging the people to [observe Allah's] obedience and taught them the foundation and basis of Islam and its religious decrees. He advised the people of his area to study¹¹⁸⁴ in the *Masjids* after *fajr* (dawn) prayer and between *maghrib* (sunset) and *'isha* (night) prayers. He advised them to use these times to learn about Allah, the religion of Islam and its pillars, and about the Prophet, his genealogy, and the news pertaining to his *ba`thah* and *hijrah*.¹¹⁸⁵ The first of what he called to was *Tau`heed* (Islamic Monotheism) and dedicating all acts of worship exclusively for Allah, such as *du`aa* (invocation), *dhab`h* (sacrifice), *nadhr* (vowing), *khauf* (fear), *rajaa* (hope), *khashyah*,¹¹⁸⁶ *raghbah*,¹¹⁸⁷ *tawakkul*,¹¹⁸⁸ *inabah*,¹¹⁸⁹ and so forth. As a result [of the Shaikh's efforts], the

[1183] Dr. Nasir At-Tuwaim said, "The *Hanbali madhhab* makes it a requirement [for men] to attend congregational (*jama`ah*) prayer" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 125).

[1184] Quran and other aspects of Islamic knowledge

[1185] *Ba`thah*: Sending of Muhammad ﷺ as Allah's Final and Last Prophet and Messenger.

Hijrah: The Prophet's Migration to Madinah from Makkah in 631CE, which commenced the establishment of the Islamic state.

[1186] Ibn Abdul Wahhab mentioned *ayah* 5:44 as evidence for *khashyah* (fright),

﴿ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ ﴾

{Therefore, fear not men, but fear Me} (Ibn Abdul Wahhab, *The Four Fundamentals*, [Majmu'at At-Tau`heed, Pg., 17]).

[1187] Muhammad Ibn Abdul Wahhab mentioned *ayah* 21:90 as evidence that *raghbah* (hope, eagerness) and *rahbah* (Fear) must be dedicated to Allah Alone,

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَشِيعِينَ ﴾

{Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us} (Ibid.).

[1188] Ibn Abdul Wahhab mentioned *ayah* 5:23 as evidence for *tawakkul* (trust),

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا ۗ إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴾

{And put your trust in Allâh if you are believers indeed} (Ibid., Pg., 16).

[1189] Muhammad Ibn Abdul Wahhab mentioned *ayah* 39:54 as evidence for *inabah* (tuning to Allah in repentance),

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commoners in Najd, except for a few of them, discarded ignorance in the rulings of the religion of Islam, whereas beforehand, they were ignorant, except for a few of them. The people benefited from the Shaikh's effort, good conduct and useful teachings."¹¹⁹⁰

The Renowned Arab Linguist, Dr. Taha `Husain

Dr. Taha `Husain (1889-1973) was a renowned Arab linguist and an established Egyptian author who gained international recognition for his literary works in Arabi and French. He wrote the following words about the *Da`wah* of imam Muhammad Ibn Abdul Wahhab, "This *madhhab* was new, yet, old in essence. It was new for the current generation, but old in reality since it was only a powerful call to return to the pure, sincere, untainted Islam, free from impurities of *Shirk* and polytheism. It is the call to Islam as sincere to Allah, as when the Prophet ﷺ brought it, allowing no intermediaries between Allah and His creation. ... Muhammad Ibn Abdul Wahhab admonished the people of Najd for reverting to the ways of ignorance in creed and practice. ... Collectively, the Turks and Egyptians waged war against this *madhhab* in its own area, using forces and weapons the Bedouins did not have then. Otherwise, it was hoped, this *madhhab* would have united the Arabs in the twelfth and thirteenth centuries (AH¹¹⁹¹), just as the appearance of Islam united them in the first century (AH). What we need to emphasize regarding this *madhhab* is its impact on the intellectual and literary life among Arabs, which was great

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾

{And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm)} (Ibn Abdul Wahhab, *The Four Fundamentals*, [Majmu'at At-Tau`heed, Pg., 16).

^[1190] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 117-8.

Shaikh Ibn Baz described the extraordinary dedication demonstrated by followers of Ibn Abdul Wahhab, by saying that they were, "...learning, seeking knowledge, upholding the correct guidance, spreading the *Da`wah*, and teaching others" (Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 45.

^[1191] eighteenth and nineteenth centuries CE

and profound in various ways. It awakened the Arab soul and placed in front of it, a higher example which it loved, and as a consequence, strived in its cause with the sword, the pen and other weapons. It again directed the attention of all Muslims, especially people of Iraq, Ash-Sham and Egypt, towards the Arabian Peninsula."¹¹⁹²

Zirikli on the Impact the *Da`wah* of Ibn Abdul Wahhab Had on Arabia

The scholar Khair Ad-Deen Az-Zirikli (1310-1396/1893-1976) said in his book, *Al-A`lam (Notables)* (seventh volume), "Muhammad Ibn Abdul Wahhab Ibn Sulaiman At-Tamimi An-Najdi was the leader of the contemporary religious reformist resurrection in the Arabian Peninsula. He was born and raised in `Uyainah, Najd, and traveled twice to `Hijaz. He traveled to Madinah then Basra, then, he went back to Najd where he resided in `Huraimilaa. Later, he moved to `Uyainah embracing the way of *As-Salaf As-Sali`h* and calling to the pure *Tau`heed*, against *bid`ah*, and for the destruction of deviations added to Islam. His *Da`wah* was the first [reformist] renaissance movement in modern history in the Islamic world, and reformers in India, Egypt, Iraq, Ash-Sham and other areas were impressed by his mission. As a consequence, the great Allusi emerged in Baghdad, Jamal Ad-Deen Al-Afghani¹¹⁹³ in Afghanistan, Muhammad Abdah in Egypt, Jamal Ad-Deen Al-Qasimi in Ash-Sham, Khair Ad-Deen At-Tunisi in Tunis, Siddiq `Hasan Khan in Bhopal, Ameer Ali in Calcutta, among others. Those who followed Ibn Abdul Wahhab and supported him in the heart of the [Arabian] Peninsula came to be known as, People of *Tau`heed*, the brothers of those who obey Allah; their enemies called them, *Wahhabiyyah*."¹¹⁹⁴

^[1192] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 124-5.

^[1193] Jamal Ad-Deen Al-Afghani: *Shiite* scholar, originally from Asad Abad, Iran. Popularly known as being a *Sunni* from Afghanistan, he was born in Asad Abad near Hamadan. He was instructed in the *Ja`fari Shiite* tradition in various *Shiite* cities, including *Shiite* bastion, Qum. (Dr. Abdul Na`em `Hasanain, *Haqeeqat Jamal Ad-Deen Al-Afghani (The Truth about Jamal Ad-Deen Al-Afghan)*, Pg., 9)

^[1194] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 131.

Muhammad Dhiyaa Ad-Deen Ar-Rayyis

In an article published by the Kuwaiti magazine, *Al-Irshad*, Issue No., 6, 1373/1953, Muhammad Dhiyaa Ad-Deen Ar-Rayyis, who worked as a professor of Islamic History in Fuad Al-Awwal University (in Egypt), wrote this commentary on the *Da`wah* of imam Muhammad Ibn Abdul Wahhab, "He gained tremendous knowledge and wide, broad experience during his extensive travels. He experienced firsthand the conditions prevailing in the Islamic world and compared the dire situation it was in at that time to the methodology he learned concerning true religious principles. ... The *Wahhabi Madhhab* is not a *madhhab* in the true meaning of the word. ... *Wahhabis* follow the *madhhab* of imam Ahmad Ibn Hanbal in matters of the law and in creed, they follow the way of *Ahl As-Sunnah* (People of *Sunnah*), especially as stated and explained by the *Sunni* imam, the scholar, Ibn Taimiyyah. Ibn Taimiyyah is the teacher of Ibn Abdul Wahhab, even though there were four centuries separating them: Ibn Abdul Wahhab read Ibn Taimiyyah's books and was immensely impressed by his teachings. The fundamental aspect of the *Wahhabi Da`wah* revolves around cleansing the fabric of *Tau`heed* from impurities of *Shirk*, whether apparent or concealed, by purifying the religion and dedicating it for Allah in sincerity. It forbids seeking other than Allah for help and bans exaggeration in praising the Messenger in a manner that elevates him above human nature. ... Further, fundamentals of the *`Aqeedah* (Islamic creed) require referring to the way of *As-Salaf* for understanding the religion and proper explanation of the *ayat* of the Quran and the statements of the Messenger of Allah ﷺ. The *Wahhabiyyah* abhor complex ideas invented by people of *Kalam*,¹¹⁹⁵ philosophers,¹¹⁹⁶ and *Sufis*. The *Wahhabiyyah* do not object to *ijtihad*;¹¹⁹⁷ they also believe in the

[1195] *People of Kalam* include *Asha`irah* and *Mu`tazilah* sects, who used reason, rather than religious texts, as a judge over concepts pertaining to faith, Allah's names and attributes, material existence, and so forth.

[1196] Philosophy is a religion itself, and as such, competes with Islam and other religions in providing answers for material existence, faith and human psyche.

[1197] *Ijtihad*: the method of researching Quranic and *Sunnah* texts for evidence regarding new occurrences that do not have a specific ruling in Islamic law.

necessity of fulfilling the obligations of *jihad*.¹¹⁹⁸ This movement was a total moral renaissance, a courageous spiritual leap, and a call to the religion of truth and to reform. This is a movement that awakened the sleepy minds and the still emotions, called to cleansing creed and purifying hearts from superstition and fallacies. This *Da`wah* mission embraced two fundamental principles that had a profound effect on the advancement and progress of the Islamic world: the call to refer to the methodology of the *Salaf*, relying on the Quran and *Sunnah*, and affirming principals of *ijtihad*. ... Indeed, all reformist movements that appeared in the East during the nineteenth century were indebted to the *Wahhabi Da`wah* and to its affirming these two fundamentals."¹¹⁹⁹

Abdul Karim Al-Khatib

Abdul Karim Al-Khatib said, "The righteous word is a blessed word: its foundation is firm [in the ground] and its branch reaches high up in the sky. This is because it is the word of truth, and Allah blesses the truth and shields it under His Shade. The *Da`wah* of Muhammad Ibn Abdul Wahhab is from the 'righteous word' type. It relies on the truth, calls to it, and strives in its cause. This is why it is a blessed *Da`wah* worthy of bearing abundant fruits and tremendous goodness. The founder of this *Da`wah* called to Allah not to seek fame or power, but to enlighten the way for people. He exposed obstacles and traps erected by *Shaitan* (Satan) and his supporters, who placed them on their (Muslims') path. ... This *Da`wah* was a powerful promising voice that awakened the Islamic world and frightened away the bird of sleep hovering above Muslim areas for such a long time."¹²⁰⁰

[1198] by paying the best effort to convey the message and defend it using the heart, the tongue and, if necessary, the hand

[1199] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 133-5.

[1200] *Ibid.*, Pg., 135-6.

Muhammad Bashir As-Sahsawani

In his book, *Siyanat Al-Insan `an Waswasati Da`hlan* (*Protecting Man from the Whispers of Da`hlan*), Shaikh Muhammad Bashir As-Sahsawani, from India, wrote, "Any wise person with experience in people and in their mannerism, news and history will be able to recognize the fact that people of Najd and other Arab areas, those who accepted the *Da`wah* of Shaikh [Muhammad Ibn Abdul Wahhab], were on such an astounding level of ignorance, misguidance, poverty and deprivation [before the *Da`wah* started]. ... Through his *Da`wah*, Allah obliterated symbols and icons of *Shirk*, destroyed houses and temples of disbelief and polytheism and suppressed the tyrants and heretics. Ibn Abdul Wahhab compelled both: people of deserts and inhabitants of various towns, those who came under his rule, to abide by *Tau`heed* and the guidance of Muhammad ﷺ. He [rightfully] declared disbelievers in Resurrection and those who doubted it will occur of being ignorant, harsh and heretic. He enjoined prayer and *Zakah* (alms) giving, and called to shunning sin and intoxicants. He banned innovation in religion and ordained following the *Salaf* in major and minor aspects of the religion. Because of his *Da`wah*, the religion of Allah became prominent and ordinances of the *Shair'ah* (Islamic law) and *Sunnah* became apparent and clear. Enjoining *ma`ruf* (righteousness) and forbidding *munkar* (evil) were duly established, Islamic law instituted, Islamic code of punishment implemented. ... As a consequence, Najd became the center to which deserts are crossed in pursuit of various [beneficial] matters pertaining to life and religion."¹²⁰¹

Ali Tantawi

Shaikh Ali Tantawi wrote this commentary on the *Da`wah* of Imam Ibn Abdul Wahhab, "By his hands, Allah brought Najd back to the pure *Tau`heed* and the true religion, and achieved harmony after enmity and unity after division. ... The awakening brought to Najd [because of the

^[1201] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 136-7.

Da`wah] reached Arabia and beyond to the entire Muslim world; it is but one of Ibn Abdul Wahhab's good deeds with Allah, Allah willing."¹²⁰²

Abdul Ra`hman Al-Jabarti, Author and Historian

Egyptian author and famous historian, Abdul Ra`hman Al-Jabarti (d. 1237/1821), said that to some, *Wahhabi* is considered among the *Khawarij* sects, but others dispute this claim. Al-Jabarti then reported a letter the imam Sa`ud Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud sent to the leader of the Moroccan `Hajj delegation in which he explained his creed and the principals of his mission. In that concise letter, imam Sa`ud asserted belief in the Prophet's *shafa`ah* and expounded on the danger of venerating graves and taking intermediaries between one and Allah, then asserted the necessity of enjoining good and forbidding evil. Al-Jabarti commented afterwards saying, "If this is true of their creed, then we state that this is the religion with which we worship Allah; this creed is truly a summary of the essence of *Tau`heed*. Thus, what concern do we have with what heretics and fanatics say?" Next, Al-Jabarti mentioned several books that defend the true, pure *Tau`heed*, the core principal of the *Da`wah* of Ibn Abdul Wahhab.¹²⁰³

Mas`ud An-Nadawi

Currently, the *Da`wah* of imam Muhammad Ibn Abdul Wahhab is being attacked and targeted by a wide spectrum of enemies, mostly because of ignorance or deep hatred towards Islam and everything Islamic. Some opportunistic authors, although uninformed about Islam in general, sold numerous books on promises of making a connection between what they call *Wahhabism* and acts of violence that target

^[1202] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 152.

^[1203] Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 62-3.

Here, Dr. Ash-Shuwai`ir quoted Al-Jabarti's famous book, *`Aja-ib Al-Athar fi-t-Tarajim wa-l-Akhbar*, Vol. 3, Pg., 269-82.

civilians and are being conducted by those who falsely claim to be *Salafis* or *Wahhabis*. Of course, one should not ask these Western authors and 'experts' about proof; Western audiences rarely do any way. The proof to give: a single statement made by imam Muhammad Ibn Abdul Wahhab and the scholars who truly follow his methodology in which they order, encourage or condone acts of violence specifically targeting women, children, non-Muslim clergy, places of worship belonging to other religions, non-combatants in general, or suicide and suicide missions.

What is truly unfathomable is that Western writers, commentators, so-called 'experts on Islam and on terrorism,' and even talk-show hosts claim to have established a connection between so-called, *Wahhabism*, and terrorism. They courageously do so, even though they know that the area where '*Wahhabism*' flourishes today is also under attack by acts of violence committed by the same people whom the West calls '*Wahhabis*, and who claim to be *Salafis*.

This contradiction is not a new stance taken by Western or Eastern Europe, "This is particularly apparent in the former Soviet republics of the CIS in which "Wahhabism" has appeared in recent years and has been denounced by the ruling regimes. However, in these cases, the term "Wahhabism" is used by the ruling regimes to claim that there is an "Islamic threat" in Central Asia which needs to be exterminated. Upon closer examination, the use of the term "Wahhabism" is simply a scare tactic designed to allow the government to crack down on major opposition movements. For a more detailed analysis of this phenomenon, see Muriel Atkin, "*The Rhetoric of Islamophobia*," *Central Asia and the Caucasus: Journal of Social and Political Studies* 1, no. 1 (2000): 123-32. She notes, for example, that, 'In political, as well as religious matters, any Muslim who challenges the status quo is at risk of being labelled a Wahhabi. This is how the KGB and its post-Soviet successors have used the term. In fact, the KGB may have played a large role in promoting its use.'"¹²⁰⁴

Additionally, Shaikh Mas`ud An-Nadawi wrote these words, "Among the most vicious lies against the *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab, is that it was called, *Wahhabiyyah*. By using this term,

^[1204] Dr. Natana DeLong-Bas, *Wahhabi Islam*, chapter six, *Women and Wahhabis: In Defense of Women's Rights*, Footnote No., 5, Pg., 3.

those who have designs [on Muslim lands] wanted to portray this *Da`wah* as if belonging to another religion outside the fold of Islam. The British, Turks and Egyptians joined forces¹²⁰⁵ and portrayed the *Da`wah* as a horrible beast. Consequently, any Islamic movement that started in the Muslim world in the past two centuries, in which the West recognized as a danger posed to their interests, was connected to Najdi *Wahhabiyyah*, even if in reality, it contradicts *Wahhabiyyah*."¹²⁰⁶

[1205] against the First Saudi State

[1206] Mas`ud An-Nadawi, *Muhammad Ibn Abdul Wahhab: A Misjudged Reformer*, Trans. Abdul `Aleem Al-Bastawi, Ed. and Intro. Dr. Muhammad Taqi Ad-Din Al-Hilali; Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 87.

Dr. Taqi Ad-Din Al-Hilali, from Morocco, was a *Sufi*, but later embraced the *Da`wah* of Muhammad Ibn Abdul Wahhab.

Chapter Eight: Popular Perceptions about the, 'Wahhabi Movement'

1. *Muhammad Ibn Abdul Wahhab Was a Zealot Who Branded All His Foes as Heretics..... Page 425*
2. *The Wahhabi Mission is to Wage Holy War Against All Other Forms of Islam..... Page 433*
3. *Muhammad Ibn Abdul Wahhab Was a Prophet..... Page 437*
4. *The Wahhabis Are Harsh..... Page 437*
5. *Muhammad Ibn Abdul Wahhab Invented a new Madhhab (School of Thought)..... Page 438*
6. *Muhammad Ibn Abdul Wahhab Invented a Heterodox Sect..... Page 441*
7. *The Wahhabis Resurrected the Wahbi Sect..... Page 444*
8. *Wahhabis are Similar to Qaramitah..... Page 446*
9. *Salafi (Wahhabi) Methodology Only Flourishes Among the Poor and in Desolate Areas..... Page 449*
10. *Wahhabis Celebrate Four Festivals..... Page 452*
11. *Wahhabis Literally Explain Quranic Texts Regarding Allah's Hands and His Istiwaa, Leading them to Tajseem..... Page 454*
12. *Wahhabis Believe that Texts of the Quran and Sunnah Take Precedence Over the Mind..... Page 456*
13. *Wahhabis Believe in Jihad..... Page 457*
14. *Wahhabiyyah Appeared in Najd, Land of Turmoil, Where the Devil's Horns Appear..... Page 460*
15. *Muhammad Ibn Abdul Wahhab Defends his Movement..... Page 462*

Chapter Eight: Popular Perceptions about the, 'Wahhabi Movement'

Muhammad Ibn Abdul Wahhab Was a Zealot Who Branded All His Foes as Heretics

The Christian Science Monitor Newspaper posted the following article, "The Wahhabi sect of Islam is most firmly established in Saudi Arabia, where it determines law and the strict rules of daily life. Wahhabism first sprang from the central Arabian desert in the mid-18th century, when its zealous and puritanical founder, Muhammad bin Abdi al-Wahhab,¹²⁰⁷ made a political pact with ancestors of the ruling Saud family. In exchange for the support of Wahhabi followers in expansionist wars,¹²⁰⁸ Muhammad [Ibn] Saud promised to promote Wahhabism in his territory.¹²⁰⁹ ... Based on a rigorous - and in the early days, uncompromising - interpretation of Islam, the Wahhabi creed accepted no other teaching but that of the 7th-century Prophet Muhammad and the

[1207] Translated, the name as spelled above means, "Muhammad, the son of my slave, Al-Wahhab." It should be spelled like this: Muhammad Ibn Abdul Wahhab or Muhammad Ibn Abdil Wahhab.

[1208] By that time, Muhammad Ibn Abdul Wahhab did not have a following of any military, political or economic significance; he had been ejected from `Uyainah alone and was almost killed during that ordeal.

[1209] Muhammad Ibn Sa`ud embraced the call of Ibn Abdul Wahhab and, realizing it as the true Islamic message, promised support for it. That pact was astounding: the political leader of an established state swore allegiance to a religious teacher, who was virtually unknown to him. Muhammad Ibn Sa`ud said to Muhammad Ibn Abdul Wahhab, "Shaikh! I give you my *bai`ah* (pledge of allegiance) in support of the religion of Allah and His Messenger ﷺ." (Abdul `Aziz Ibn Baz, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 33).

following generation of disciples.¹²¹⁰ Al-Wahhab branded all those who disagreed with him heretics and apostates, thereby justifying the use of force in imposing his doctrine.¹²¹¹ This way he could declare a jihad, or 'holy war,'¹²¹² on fellow Muslims. ... Police could raid a home and beat its owner if they caught a whiff of tobacco.¹²¹³ In line with the Prophet's

[1210] Many Orientalists concur that the so-called *Wahhabis* followed Ahmad Ibn Hanbal's School of thought; Ahmad Ibn Hanbal was from the *fourth* generation of Islam, not the first, second or third. Many other Orientalists said that Ibn Abdul Wahhab declared all innovations after the third century as accretions that must be expunged. Here it is claimed that he accepted no other teaching but the Prophet's and his generation. These are conflicting remarks, to say the least.

Dr. Nasir At-Tuwaim said, "Margoliouth stated that the aim that Shaikh Muhammad Ibn Abdul Wahhab sought to achieve was to discard all innovations that were added after the third century" (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 98). The confusion Orientalists fell into is, sometimes, due to a lack of direct access to the writings of the Shaikh or the scholars of his *Da`wah*. Abdullah, the son of, Muhammad Ibn Abdul Wahhab wrote this after Makkah was conquered in 1803, "The *Amir* (Sa`ud Ibn Abdul `Aziz Ibn Muhammad Ibn Sa`ud) was exceptionally gentle with people, especially the scholars among them. When he met them in groups or individually, the *Amir* explained to them the proofs to our tenets and asked them for their advice and to engage in dialogue, seeking to reach the truth. We stated to them that we will accept what they can prove if supported by evidence from the Book (Quran), the *Sunnah* or the way of *As-Salaf As-Sali`h*, such as the Rightly Guided Caliphs whose guidance we were ordered to follow by the Prophet ﷺ (Bukhari 2458, and, *Muslim* 4601) ... and from those who learned from them, until the third century [of *hijrah*]." (Judge Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg. 71-2)

[1211] Muhammad Ibn Abdul Wahhab (not *Al-Wahhab*) denied this allegation, by saying, "Among the false accusations being propagated ... is the claim that I consider all Muslims, except my followers, of being *Kuffar* (unbelievers) and render their marriage contracts invalid. This is truly astounding. How can any sane person accept such accusations? Would a Muslim say these things? I declare that I disown, before Allah, these statements that only a mad person would utter." (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 49)

[1212] *Jihad*, does not mean, 'Holy War'; Imam Muhammad Ibn Abdul Wahhab repeatedly stated that mainly, he, Muhammad Ibn Sa`ud and their followers were defending their lives and honor.

[1213] On spying and invading the privacy of homes: the Prophet ﷺ said,

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direction not to 'make of my grave a place of pilgrimage,' Wahhabi zealots¹²¹⁴ nearly destroyed the Prophet's tomb in 1926.¹²¹⁵ Wahhabism is noted for compelling strict observance of the rules of Islam, such as prayers five times a day- punishment for such a violation was once flogging¹²¹⁶ - and public enforcement of morals that is rare in the Muslim

" إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا "

"Beware of suspicion, for it is the worst of false tales. And do not look for the other's faults, or spy, or listen to the evil talk of the people about others' affairs, or envy others, or hate each other, or desert (cut relations with) one another. O, Allah's slaves, be brothers!" (Bukhari 5606, and, Muslim 4646)

^[1214] The author of the article above acknowledged that the Prophet ﷺ forbade turning his grave into a place of worship, yet in the same sentence called those who sought implementation of the Prophet's command, 'zealots.'

^[1215] The Prophet's room, where he and his two most beloved companions, Abu Bakr and Umar, were later buried, was outside of his *Masjid* during his lifetime and the lifetime of his generation, after his death. Imam Ibn Taimiyyah stated that during his reign, Caliph Al-Waleed Ibn Abdul Malik (45-96/665-714) ordered his governor in Madinah, Umar Ibn Abdul `Aziz, to expand the Prophet's *Masjid*. Umar [Ibn Abdul `Aziz] bought the rooms belonging to the Prophet's wives, which were located in the southeastern, *qiblah* part of the *Masjid*, and added them to the *Masjid's* area. This is how the Prophet's room came to be a part of his *Masjid*, after the generation of the companions had passed. However, Umar [Ibn Abdul Aziz] took measures by building a wall around the room in such a way that it did not face the direction of prayer, to prevent anyone from taking it as a *qiblah*, i.e., from praying while facing it.

Naturally, no proof is offered for the claim that, 'Wahhabi Zealots,' almost destroyed the Prophet's 'tomb.'

^[1216] It was reported that the great Muslim Sultan and warrior Salah Ad-Deen Al-Ayyubi, popularly known in the West as, Saladin, used to sentence men who did not attend congregational prayer to be beaten with drum-sticks. To add, Dr. Nasir At-Tuwaim said, "The `Hanbali Madhhab makes it a requirement [on men] to attend congregational (*Jama`ah*) prayer. What testifies to this ruling is the verdict given by one of the `Hanbali scholars, Ibn Qudamah (d. 620/1223), *Al-Mughni* (Vol. 2, Pg., 176). Ibn Qudamah said, 'Praying in *Jama`ah* (congregation) is obligatory [for men] with regards to the five daily prayers. This is the verdict reported from [the two companions] Abdullah Ibn Mas`ud (d. 32-652) and Abu Musa [Al-Ash`ari (22BH-44AH/602-665)], as well as, `Ata [Ibn Abi Raba`h (27-

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world today. Women ... must cover themselves completely in public. Tough Islamic law - including beheadings for drug dealers and murderers - are common."¹²¹⁷

115/647-733], Al-Auza`ii (88-157/707-774), and Abu Thaur [Ibrahim Ibn Khalid (170-240/786-854)]. Malik [Ibn Anas], Ath-Thauri (97-161/716-778), Abu Hanifah and Ash-Shafi`i did not consider it obligatory. ... Abu Hurairah narrated that Allah's Messenger ﷺ said,

" وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أَمُرَ رِجَالًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِّنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ "

'I was about to order someone to pronounce the Adhan for the prayer, then order someone to lead the prayer for the people, then go with some men with batches of firewood (fuel) and go to some people, who do not attend the (compulsory congregational) prayer, so that I burn their homes down on them' (Bukhari 6683, and, Muslim 1041; this is Muslim's narration). ... The *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab adopted the verdict stating that attending congregational prayer is necessary [for men], because of the strength of relevant proof contained in the Glorious Quran and Prophetic *Sunnah*. As for the measures taken [by followers of Ibn Abdul Wahhab] to compel men to attend congregational prayers at the *Masjids*, such as knocking on doors and ordering people present at marketplaces [to attend the prayer], these measures are a part of enjoining good and helping one another in piety and righteousness; Allah ﷻ said,

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدٌ

الْعِقَابِ ﴿٥٢﴾

{Help you one another in Al-Birr and At-Taqwa (virtue; righteousness; piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.} (5:2)

As for what some Orientalists claimed about disciplining those who did not attend congregational prayer, it is true in the case of frequent offenders. In this case, the ruler is entitled to exercise some type of punishment." (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 125-6)

^[1217] [Http://www.csmonitor.com/1999/0811/p6s2.html](http://www.csmonitor.com/1999/0811/p6s2.html).

As a result of the 'tough' Islamic penal code, the society where the *Da`wah* of Muhammad Ibn Abdul Wahhab flourished experiences a far less rate of drug addiction, rape, theft and murder than 'civilized countries.' This is the fruit of implementing Allah's law, about which Allah said,

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Comments

Western biographies of the *Da`wah* of Muhammad Ibn Abdul Wahhab duplicate the same ideas repeatedly, and often, without an attempt at verifying their sources.

In 2002, Stephen Schwartz published a new book titled, *The Two Faces of Islam*, in which he repeated the same old/new Western accusations against Islam in general, and the Shaikh's *Da`wah* in specific. He claimed to have established a connection between Ibn Abdul Wahhab's *Da`wah* and every type of Islamic fanaticism committed by followers of various Islamic sects. The goal behind this is clear: tarnishing the *Da`wah* of Ibn Abdul Wahhab and portraying it as a movement that considers other Muslims of being apostates thus justifying shedding their blood. However, Schwartz has surpassed his predecessors by saying that he does not need to go to Riyadh to study Wahhabism.¹²¹⁸ Schwartz seems to have concentrated on using a precious and especially lucrative opportunity to spread his deep-rooted hatred against Islam among a public that is hysterically, if unrealistically, fearful of the word *jihad*.

This imagined threat is currently being magnified to such an extent as to equate it with the hysterical fear of nuclear annihilation that terrified the West for decades during the so-called, 'Cold War.' In reality, 'the global war on terrorism,' is a war against a gang of criminals that is surely not more capable of producing acts of violence as that produced by any small country, even if poor and undeveloped. Western media helped create this hysteria, as if there is a Muslim threat behind every corner, in every store where customers converge, and in every *Masjid*. This cannot possibly be as formidable a threat as that which still exists in the thousands of nuclear weapons stockpiled in Russia and, to a lesser extent,

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

{And there is (a saving of) life for you in Al-Qisâs (Law of Equality in punishment), O, men of understanding, that you may become Al-Muttaqûn (the Pious)} (2:179).

^[1218] He prefers to study it from afar, without meeting the people he is demeaning, or reading the literature they wrote on their methodology. This should give his reader an indication to this man's objectivity.

China, two countries capable of causing horrific destruction on the West in a matter of minutes.

It is sad to see this mass hysteria become so pervasive, thus justifying the belief that the West cannot live without an enemy; they have to find an enemy to have a purpose and to sell wars and weapons. They need an enemy that fascinates them as much as frightens them. Enemies that will help them forget the appalling social and economic ills, soaring unemployment, disappearance of budget surpluses under chronic mismanagement, and the racism that still prevails unabated; an enemy that help weapon sales soar. They found that enemy in Islam.

However, Islam is not a cult that anyone can outlaw or overcome. It is the religion of more than one fifth of humanity, as we repeatedly stated. It is simply not possible to combat it without creating catastrophic consequences that will expend Muslims and Christians for centuries to come. It, by no means, is a wise decision to choose Islam as the enemy, especially since the war the West has, is with a group of Muslims that breaks the tenets of Islamic law more often than it breaks other laws.

Women vs. Islam

First: Allah, all praise be to Him, said,

﴿يَأْتِيهَا النَّبِيُّ قُلٌّ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ﴾

{O, Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies} (33:59).

Second: in the midst of the West, innumerable Western women have embraced Islam and chose to cover themselves from head to toe in public. This should not cause any concern to Westerners, but it does.

Third: if the Western ideal of freedom concentrates on personal choice, then why are Muslim women in the West harassed and ridiculed because they cover? Why are they discriminated against at work, annoyed in the street, and even physically assaulted? Why is it that in some Western countries, women are forced to uncover their face under threat of fines, even jail? What about the personal choice of so many Eastern Muslim women, who willingly cover, those whom the West claims to seek to free from this 'appalling' condition and oppression? Western writers are currently mute about these facts.

Fourth: Christian bookstores sell pictures claiming to depict Jesus and his mother, peace be on both of them: they show a bearded Jesus, wearing a *thaub* (long shirt), and his mother Mary, completely covered in public, except for her face and hands. If Jesus and his mother Mary were to return to life today, which type of clothes would they have identified with, and who currently wears them?

Fifth: many Westerners are intent on uncovering Muslim women and disrespecting the right of Muslims to abide by their Islamic law. They have corrupted their own societies, disintegrated their families, dismantled the marriage institution, spoiled their social life, degraded women, and produced a younger generation that has no respect for honor, religion, decency or life. All what remains is *forcing* Muslims to become as corrupt as they are, even worse.

To continue with our comments, it is clear that Schwartz confuses cases where Muslims rightfully use self-defense authorized in the Islamic legislation of *jihad* to defend their lives, honor, religion and land, with the fact that some Muslims corrupt rulings of *jihad* to justify targeting non-combatants and committing suicide missions, car-bombings, hijacking, and so forth; these are actions that are outlawed in rightful *jihad*. Schwartz's book represents an attractive invitation to treat Judaism and Christianity in the same manner; Jalal Abualrub, *Holy Wars; Crusades; Jihad*, expounds on this topic.

To end, in an article published by Arab newspaper, *Ar-Riyadh*, Dr. Abdullah Ibn Ibrahim Al-`Askar mentioned Schwartz's book, then reported another research that contains a fair description of the *Da`wah* of Ibn Abdul Wahhab. Dr. Abdullah Al-`Askar wrote, "To refute false accusations [against the *Da`wah* of Ibn Abdul Wahhab], I will mention a research ... written by Natana De Long Bas, whose research won her a doctorate degree in history from Georgetown University. This research is titled, *Muhammed Ibn Abd al-Wahhab: An Intellectual Biography*. The author of this research, De Long Bas, believes that Shaikh Muhammad Ibn Abdul Wahhab assumes a high intellectual and religious status among scholars of the eighteenth century. This status continued onto the nineteenth, twentieth and twenty-first centuries ... especially the impact he had on many scholars and intellectuals of these centuries. She said that Shaikh

Muhammad Ibn Abdul Wahhab was a reformer and a great thinker who, without hesitation, encouraged *ijtihad*.¹²¹⁹ She emphasized Ibn Abdul Wahhab's deep comprehension in various aspects of Islamic knowledge, such as being relentless in criticizing [erroneous] religious practices and views. ... He considered *taqleed*, which was prevalent in his time, as being an obstacle on the path of Muslim progress. Thus, he called for a knowledgeable return to the resources of Islam, the Quran and *Hadeeth*, through proper understanding and comprehension of these resources. Yet, the author asserts, Ibn Abdul Wahhab was duly aware of the legacy and writings on Islamic *fiqh* compiled through the centuries. He added his own effort and personal *ijtihad* to many of these aspects, with special attention given to the conditions of the society he lived in. ... Dr. Natana De Long Bass asserted that Shaikh Muhammad Ibn Abdul Wahhab joined between creed and acting on creed. ... What is interesting is that she stated in her research that biographies written by Western travelers [discussing the life-story of the Shaikh] were not authored by his contemporaries; they did not meet the Shaikh himself. Thus, she said, their writings were biased and tainted by Western biases. ... She also discussed the false accusation that somehow the *Da`wah* of the Shaikh was about warfare and expansionism in the name of *jihad*. ... She reached a conclusion that the Shaikh did not contemplate expansionism. Rather, she asserted, the Shaikh taught that *jihad* is *Jihad An-Nafs*¹²²⁰ and in striving to produce whatever benefits people. As for warfare as a current concept, it is only for the purpose of self-defense and self-preservation. She proved these facts from the Shaikh's books. ... She also stated that during the Saudi expansion [of the first state], the Shaikh remained in his house and concentrated mainly on teaching and writing. She also asserted the fact that the Shaikh emphasized the significance of teaching

^[1219] "Linguistically, *ijtihad*, is a verb coming from the root-word, *juhd*, and pertains to striving to attain a desired aim. ... As a jurisprudence term, *ijtihad* pertains to striving to reach a verdict regarding a new occurrence by researching resources where the ruling should be found."

This is the meaning for *ijtihad* given by imam Abu Muhammad, Ali Ibn Ahmad Ibn `Hazm (384-456/1007-1079), in his resource book on Islamic jurisprudence, *Al-I`hkam fi Usul Al-A`hkam*, Vol., 8, Pg., 587.

^[1220] *Jihad An-Nafs*, means, *Jihad* against one's own-self; it should be noted that, *jihad* is also about Islamically acceptable warfare, whether defensive or offensive.

and education for both males and females. ... As for women's issues enemies of the Shaikh criticized him for, she stated that the Shaikh asserted Islamic equality between men and women,¹²²¹ except that he emphasized the areas where Islam designated to women their [unique] duties and responsibilities, which were not implemented in the Najd society during his time. She asserted that the Shaikh was a far more supporter of women than his contemporaries portrayed him to be."¹²²²

The Wahhabi Mission is to Wage Holy War Against All Other Forms of Islam

The Columbia Encyclopedia includes this entry, "Wahhabi ... Reform movement in Islam, originating in Arabia. It was founded by Muhammad ibn Abd al-Wahab (c.1703–1791), who taught that all accretions to Islam after the 3d cent. of the Muslim era—i.e., after c.950—were spurious and must be expunged.¹²²³ This view, involving essentially a purification of the Sunni sect, regarded the veneration of saints, ostentation in worship, and luxurious living as the chief evils. Accordingly, Wahhabi mosques

[1221] Muhammad Ibn Abdul Wahhab asserted the need for women to learn their religion, knowing that,

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظَلَّمُونَ نَقِيرًا ﴿٤٤﴾

{And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqîra* (speck on the back of a date stone), will be done to them} (4:124).

[1222] *Ar-Riyadh Newspaper*, Wednesday 28th of Safar 1424AH/30th of April 2003, Issue No., 12728, Pg., 30.

[1223] Ibn Abdul Wahhab called for a return to the methodology and understanding of the early generations of Islam. He rejected all innovations, whether invented before or after the third century. As proof, Ibn Abdul Wahhab disavowed actions and creeds of *Khawarij*, a sect that appeared during the Prophet's lifetime, and also the *Shiites* and *Saba-yyah*, which appeared in the lifetime of the Prophet's companions.

are simple and without minarets, and the adherents dress plainly and do not smoke tobacco or hashish.¹²²⁴ Driven from Medina for his preaching,¹²²⁵ the founder of the Wahhabi sect went into the NE Nejd and converted the Saud tribe. The Saudi sheik, convinced that it was his religious mission to wage holy war (jihad) against all other forms of Islam, began the conquest of his neighbors in c.1763. By 1811 the Wahhabis ruled all Arabia, except Yemen, from their capital at Riyadh.¹²²⁶ The Ottoman sultan, nominally suzerain over Arabia, had vainly sent out expeditions to crush them. Only when the sultan called on Muhammad Ali of Egypt for aid did he meet success; by 1818 the Wahhabis were driven into the desert."¹²²⁷

Comments

First: this book has established, with ample proof, that the so-called *Wahhabi* movement is not a new sect, but a continuation of the mission and methodology of the *Saved Sect and Victorious Group*: the *As-Salaf As-Sali`h* and those who followed their guidance. Even presently, and excluding deviant sects established on hatred of the Prophet's companions, if any Muslim is asked about the Prophet's generation and the early era of Islam, they will agree that it was the best era in Islam of all times. There is an attempt at creating the false impression that there is a difference between the Shaikh's *Da`wah* and *Ahl As-Sunnah wa-l-Jama`ah* methodology, even though the Shaikh himself said, "My creed and the religion with which I worship Allah, is the *madhhab* (methodology) of *Ahl As-Sunnah wal-Jama`ah* that was followed by the imams of Muslims,

^[1224] Even though outlawing tobacco and hashish is a virtue, especially since their harm is now widely known, it is being portrayed as a peculiar behavior. However, this testifies to the wisdom of imam Muhammad Ibn Abdul Wahhab and his followers who outlawed them, centuries before recent medical discoveries asserted their dangerous effect on health and mind and their devastating economic impact.

^[1225] Historical records indicate that Ibn Abdul Wahhab was driven out of the *Shiite* infested city of Basrah, in Iraq, not from Madinah, in `Hijaz (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 65-6).

^[1226] rather, at Dir`iyyah

^[1227] *The Columbia Encyclopedia*, 6th Ed., Columbia University Press, 2002.

including the Four Imams, and those who followed their path, until the Day of Resurrection."¹²²⁸

Second: 'The Saudi sheik' was not convinced that it was his religious mission to wage holy war against all other forms of Islam. He was convinced that the *Da`wah* of imam Muhammad Ibn Abdul Wahhab conforms to the Quran and *Sunnah*, the two resources of Islam, and the methodology of the early Islamic era. "This accusation¹²²⁹ is based on the assumption that there is a difference between the Shaikh's *Da`wah* and the way of people of *Sunnah*. The Shaikh only called to following the methodology of people of *Sunnah*, which was also the methodology that he followed. He believed that those who defied this methodology were committing *bid`ah*, not because they contradicted him, but because they contradicted the methodology that Muslims were ordered to follow."¹²³⁰

Third: Burckhardt, an Orientalist, mentioned several areas of difference between those whom he called, *Wahhabis* and their opponents, as follows. *Wahhabis* chastise their opponents for exaggerating in praising the Prophet.¹²³¹ The *Wahhabis* are correct to do so, Burckhardt stated, because the *ayat* [of the Quran] state that Muhammad is human.¹²³² They chastise their opponents for venerating righteous people; there are many tombs in every [Turkish¹²³³] town. *Wahhabis* state that all men are equal in

[1228] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48; Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 109.

[1229] also repeated by other Orientalists, such as Samalley in, *The Wahhabis and Ibn Sa`ud*, Vol., 22, Pg., 241

[1230] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 109.

[1231] The Prophet ﷺ said,

" لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ فُقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ "

"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only Allah's Slave. So, call me the Slave of Allah and His Messenger." (Bukhari 3189)

[1232] Allah ﷻ gave this commandment to His Prophet ﷺ,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ﴾

{Say (O, Muhammad ﷺ): "I am only a human being like you"} (41:6).

[1233] Here, Burckhardt mentioned Ottoman Turks as an example.

the Sight of Allah;¹²³⁴ this is why they demolished tombs and monuments built on graves of righteous people. The Turks thought that *Wahhabis* did so because they belittled the deceased on whose graves tombs were built.¹²³⁵ Many Muslims ignored various aspects of the religion [as compared to Ibn Abdul Wahhab and his followers].¹²³⁶

Fourth: we repeatedly stated that the term, Holy War, is not Islamic, but Western. There is not a single Quranic or Prophetic statement that mentions the terms, *Harb Muqaddasah* (Holy War), or, *Jihad Muqaddas* (Holy Jihad). There are Islamic texts that give other definitions for *jihad*, as follows. Imam Bukhari reported this Prophetic statement, which he, peace be on him, said when his wives asked him about the type of *jihad* women can perform,

" نِعْمَ الْجِهَادُ الْحُجُّ "

"How good is `Hajj (Pilgrimage) as a Jihad" (Bukhari 2664).

If *jihad* means, Holy War, then Muslim women and children, and weak old men, who perform `Hajj to Makkah, even including Westerners disguised as Muslim merchants,¹²³⁷ would be conducting holy war.

[1234] All creation are Allah's slaves; Allah ﷻ said,

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ ﴾

{Verily, those whom you call upon besides Allâh are slaves like you} (7:194).

[1235] This is a false assumption. Ali Ibn Abi Talib, the Prophet's paternal cousin, said to Abu Al-Hayyaj Al-Asadi "Should I send you on the same mission as Allah's Messenger ﷺ sent me, that I do not leave an image without obliterating it or a high grave without leveling it?" (Muslim 1609)

Thus, demolishing tombs, monuments, shrines and buildings erected around graves is done in respect of *Tau`heed* and does not mean that one is belittling the deceased, if the deceased was righteous that is.

[1236] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 100-1.

Dr. Nasir At-Tuwaim quoted these words from, Abdullah Al-Uthaimen, *Mawadd li-Tarikh Al-Wahhabiyyin*, Pg., 18-21.

[1237] "[Richard] Burton went to Mecca disguised as an Indian merchant. ... Burton, whose disguise as a Muslim was certainly no more than a disguise, describes with gratified pride his entrance to the great mosque of Mecca, the *Bait Allah*." (Sarah Searight, *The British in the Middle East*, Pg., 137)

Fifth: by 1764, the 'Saudi sheik,' as the *Columbia Encyclopedia* called him, who made the pact with Shaikh Muhammad Ibn Abdul Wahhab, had died. In another part of this book, the following statement is found, "Even Western historians¹²³⁸ agree that the main thrust of the Saudi military campaigns started after 1763 and that the Shaikh arrived at Dir`iyyah in 1744." Thus, their pact was not about establishing an empire, but about starting a mission.

Muhammad Ibn Abdul Wahhab Was a Prophet

Shaikh Hafidh Wahbeh said in his book, *Jazeeraat Al-`Arab (Arabian Peninsula)*, "Shaikh Muhammad Ibn Abdul Wahhab was not a prophet, as Niebuhr from Denmark claimed. Rather, he was a reformer and a *mujaddid*.¹²³⁹ He called to returning to the true religion. Shaikh Muhammad did not have exclusive teachings or exclusive opinions. Rather, the way that is being implemented in Najd is the *madhhab* of imam Ahmad Ibn Hanbal, may Allah grant him His mercy. As for their creed, the [so-called *Wahhabis*] follow *As-Salaf As-Sali`h* in contradiction to all other sects. Their teachings are almost totally identical to the writings of Ibn Taimiyyah and his students, even though they disagree with them regarding few minor rulings of the religion."¹²⁴⁰

Wahhabis Are Harsh

Muhammad Kard Ali defended Muhammad Ibn Abdul Wahhab in his book, *Al-Qadeem wal-`Hadeeth (The Old and the New)*, by saying that, "Ibn Abdul Wahhab was only a *Da`iyah* (caller, teacher);¹²⁴¹ he directed the people away from misguidance and guided them back to the plain

[1238] such as, H. S. Philby and J. Sabini; also, *The Columbia Encyclopedia*, Sixth Edition

[1239] who renewed matters of the religion for Muslims after centuries of gradual decline

[1240] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 126.

[1241] caller, or teacher

religion. If some of his followers were harsh, it came from their being Bedouins. Rarely do we witness a Muslim nation that is more religious, truthful and sincere than these people are. We experienced the commoners and the notables among them for years and did not notice on them any deviation from Islam, not in the least. What their enemies accuse them of is false and has no foundation."¹²⁴²

Muhammad Ibn Abdul Wahhab Invented a New *Madhhab*

First: Manhaj Harun said that the Ottoman state, "...instructed some of its scholars to falsely ascribe statements to Shaikh Ibn Abdul Wahhab, statements that were not supported by what Allah has revealed. They used [minor] differences between the *madhhab* of imam Ahmad and other Islamic *madhahib* as a justification to attack those whom they called, *Wahhabis*,¹²⁴³ so as to deceive public opinion into believing that this is a new discredited *madhhab*. However, [Ibn Abdul Wahhab and his followers] did not in the least defy the *madhhab* of imam Ahmad, which is the *madhhab* of *As-Salaf As-Sali`h*. They did not invent a new methodology in the religion. Rather, all what Shaikh Muhammad Ibn Abdul Wahhab called to was also called to by earlier renowned scholars, and indeed, by the honorable companions before them; he did not contradict the way of imam Ahmad or Ibn Taimiyyah, may Allah grant them His mercy."¹²⁴⁴

Second: Author `Amr Abu An-Nasr said in his book, *Ibn Sa`ud*, "The *Da`wah* of Ibn Abdul Wahhab was a righteous, successful call to discard *bid`ah* and evil practices that weakened Islam. These practices were propagated, circulated and made popular by [deviant] shaikhs. If we research the foundation of Ibn Abdul Wahhab's *Da`wah* and evaluate it, we will realize that it is not different from the *madhhab* of imam Ahmad Ibn `Hanbal, except for less or more depth in some areas. The *Wahhabis* do

^[1242] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 128-9.

^[1243] while at the same time claiming that Ibn Abdul Wahhab and his followers defied the Four *Madhahib*, knowing that the *madhhab* of imam Ahmad Ibn `Hanbal is one of the Four *Madhahib*

^[1244] *Ibid.*, Pg., 127.

not have a special *madhhab* called by their name, as their foes claim. Rather, their *madhhab* is the *madhhab* of imam Ahmad. What they seek and call for does not contradict the *Sunnah* or defy the Glorious Quran. They reject deviant practices committed by some shaikhs and oppose building monuments around graves, praying and burning incense in their vicinity, and invoking the deceased for their *shafa`ah*.¹²⁴⁵ Islam forbids all this and does not allow intermediaries (between Allah and creation);¹²⁴⁶ no one can earn the right to perform *shafa`ah*, except by Allah's permission."¹²⁴⁷

Comments

The correct assertions made by Manhaj Harun and `Amr Abu An-Nasr should be expounded on. Dr. Nasir At-Tuwaim said that, "Among the negative views popular with Orientalists, is the assertion that the *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab was a new sect, or *madhhab*, even a new religion. One Orientalist, Burckhardt, wrote while discussing the reformist movement [of Muhammad Ibn Abdul Wahhab] that generally, Bedouins comprised the following of the new creed, stating that, The *Wahhabi* religion is a Muhammadan religion."¹²⁴⁸ William G. Palgrave remarked, 'How did the [Saudi] prince embrace the *Wahhabi* sect?'¹²⁴⁹ Pelly, on his part ... described Muhammad Ibn Abdul Wahhab as the founder of his *madhhab*, and called his mission, *Wahhabi* religion.¹²⁵⁰ Samuel Zwemer said that 'Abdul Wahhab' called to reform and also

[1245] i.e., for their intercession with Allah on behalf of others

[1246] Allah ﷻ said,

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

{And when My slaves ask you (O, Muhammad ﷺ) concerning Me, then I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.} (2:186)

[1247] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 127-8.

[1248] Burckhardt, *Notes on the Bedouins and Wahabys*, [Mawadd li-Tarikh Al-Wahhabiyyin, Pg., 9].

[1249] William Gifford Palgrave, *Narrative of a Year's Journey Through Central and Eastern Arabia (1862-1863)*, Vol. ii, Pg., 39.

[1250] Colonel Lewis Pelly, *A Journey to Riyadh*, Pg., 69 & Pg., 6, respectively.

claimed that he was the founder of a new sect.¹²⁵¹ Philby said that the *Da`wah* was transported outside of its native area, and thus, people embraced this new religion.¹²⁵² Thomas Patrick Hughes said that *Wahhabiyyah* is an Islamic sect.^{1253''1254}

In response, Dr. Nasir At-Tuwaim said, "Many Orientalists hold the positive view that the mission of Shaikh Muhammad Ibn Abdul Wahhab was a purifying, reformist mission dedicated to returning the people to the methodology of *As-Salaf As-Sali`h*. Burckhardt said that the principles called to by Muhammad Ibn Abdul Wahhab were not principles of a new religion.¹²⁵⁵ Rather, they were merely efforts to resist the sinful practices that have become popular among Muslims and to spread the pure faith among Bedouins, who were Muslim in name but ignorant in the religion and disinterested in the obligations the religion ordained on them. Just as was the case with other reformers, Muhammad Ibn Abdul Wahhab was not fully understood, either by his friends or by his enemies.¹²⁵⁶ Margoliouth stated that the aim that Shaikh Muhammad Ibn Abdul Wahhab sought to achieve was to reject all innovations that occurred after the third century AH (the tenth century CE)¹²⁵⁷ ... Lee David Cooper said that the *Da`wah* of the Shaikh did not bring any new principles. Rather, he believed that the way to resolve all problems resided in a return to the *Sunnah* of Prophet Muhammad and his companions, *As-Salaf As-Sali`h*. His main objective was to save the world from two great evils: *Shirk* (Polytheism) and *bid`ah* (innovation in religion). This is what he and his followers enthusiastically spent their lives struggling to achieve.^{1258''1259}

[1251] Zwemer, *Arabia, the Cradle of Islam*, Pg., 193.

[1252] J. B. Philby, *Arabia*, Pg., 13.

[1253] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

[1254] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 93-4.

[1255] Contradicting his own views, Burckhardt also said that the *Wahhabi* religion is a Muhammadan religion and called Ibn Abdul Wahhab's mission a new creed.

[1256] John Lewis Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 13.

[1257] Margoliouth, *Wahhabiya*.

[1258] Cooper and Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 48.

On page 94, Cooper stated that the major difference between 'Wahhabis' and other Muslims is that they forbid veneration of saints (righteous people), and this is why they demolished domes, shrines and decorated graves.

[1259] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 98-9.

Muhammad Ibn Abdul Wahhab Invented a Heterodox Sect

Qeyamuddin Ahmad wrote, "Some of the earlier works in English tend to create the impression that Wahhabism represented some sort of a heterodox sect, if not altogether a new revelation. ... Carsten Niebuhr insinuates that Muhammad bin Abdul Wahhab was a prophet. But neither the Arabian reformer nor his followers even stated this, or even called themselves Wahhabis. That term came to be applied to them later by their opponents in derision. As Philby himself writes, 'Muhammad bin Abdul Wahhab died after nearly fifty years of unremitting toil in a cause which he himself initiated and which still perpetuates his memory in the sobriquet first applied to it in derision by its opponents and subsequently acquiesced in by its votaries, though to this day they do not apply it to themselves. The creed he taught never professed to be a new revelation or even a new interpretation of Islam; and the teacher never claimed a prophetic status.'"¹²⁶⁰

Comments

As stated before, Muhammad Ibn Abdul Wahhab refuted the claims that he was an innovator who invented a new heterodox sect, by saying, "All thanks to Allah, I am a *muttabi`* (a follower), not a *mubtadi`* (an innovator). My creed and the religion with which I worship Allah, is the *madhhab* (methodology) of *Ahl As-Sunnah wal-Jama`ah*, that which is followed by the imams of Muslims, including the Four Imams, and those who followed their path until the Day of Resurrection."¹²⁶¹

Dr. Nasir At-Tuwaim wrote, "Burckhardt said that the essential principles of the *Wahhabis* conform to those taught in other parts of the Islamic empire (Ottoman state). To followers of Ibn Abdul Wahhab, the Quran and *Sunnah* are essential resources that contain all [necessary] laws. Also, the views of respectable scholars of *Tafsir* are honored, even though not always entirely followed. And in an attempt to clarify the original traditions and pure creed of the founder (Prophet Muhammad ﷺ)

^[1260] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 32.

^[1261] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48.

and his early followers, they had to condemn erroneous opinions and sinful practices that were introduced into Islam. They also had to point out the many instances in which the Turks¹²⁶² directly contradicted the very principals that they themselves assert are essential."¹²⁶³

Additionally, imam Muhammad Ibn Abdul Wahhab's son, imam Abdullah, stated in one of his correspondences that, "Regarding minor rulings of *fiqh* (Islamic jurisprudence), we follow the *madhhab* of imam Ahmad Ibn `Hanbal, but do not object if others follow any of the Four Imams. ... We do not deserve to assume the status of *ijtihad* and none of us claims this status for himself, except that regarding some aspects, we follow the ruling that relies on a clear text in the Book (Quran), or *Sunnah*, that being a text that was not abrogated or made specific [on account of another text that restricted its implication], if there are no other more established texts that contradict it, and if one of the Four Imams adopted it. ... We do not object to performing *ijtihad*, in some aspects. ... To understand Allah's Book, we rely on accepted books of *Tafsir* such as and foremost, *Tafsir At-Tabari*,¹²⁶⁴ its summary by Ibn Kathir Ash-Shafi'i,¹²⁶⁵ and then Al-Baghawi,¹²⁶⁶ Al-Baidhawi,¹²⁶⁷ Al-Khazin,¹²⁶⁸ Al-`Haddad,¹²⁶⁹ Al-Jalalain,¹²⁷⁰ among others. To understand `Hadeeth narrations we rely

[1262] their chief opponent at that time

[1263] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 99-100.

[1264] Abu Ja`far, Muhammad Ibn Jarir Ibn Yazid At-Tabari (224-310/839-923).

[1265] Isam`eel Ibn Kathir died in 774/1372. Imam Ibn Kathir, a follower of the *Shafi`i* School of Thought, was a student of imam Ibn Taimiyyah, teacher of imam Ibn Qayyim Al-Jauziyyah. The author of this book, Jalal Abualrub, translated into English the following parts (*Juzu*) of the great book of Quranic interpretation, *Tafsir Ibn Kathir*: 1-10, 12, 13, 25-27. The Quran is divided into thirty parts, or *Juzu*, to make it easy to memorize and recite.

[1266] Abu Muhammad, Al-`Husain Ibn Mas`ud Ibn Muhammad Al-Baghawi (436-516/1044-1122); he wrote a commentary on the Quran titled, *Ma`alim At-Tanzeel*.

[1267] Judge Abu Al-Fat`h, Abdullah Ibn Muhammad Al-Baidhawi (d. 537/1142).

[1268] Khazin Al-Baghdadi, 'Ali Ibn Muhammad (677-741/1279-1341) wrote, *Lubab At-Ta`weel fi Ma`ani At-Tanzeel*, also titled, *Tafsir Al-Quran Al-Jaleel*, Published by Dar Al-Ma`rifah li-t-Tiba`ah wa-n-Nashr, Beirut, 1979. This *Tafsir* is based on another *Tafsir*: Al-Baghawi, *Ma`alim At-Tanzeel*.

[1269] Abu Ali, Al-`Hasan Ibn Ahmad Ibn Al-`Hasan (419-515/1028-1121).

[1270] Abdul Ra`hman Ibn Abi Bakr As-Suyuti (849-911/1445-1505)

on explanations written by notable imams, such as Al-`Asqalani,¹²⁷¹ Al-Qastalani's commentary on [*Sahih*] *Bukhari*,¹²⁷² An-Nawawi's commentary on [*Sahih*] *Muslim*,¹²⁷³ and Al-Munawi's on *Al-Jami' As-Sagheer*.¹²⁷⁴ We take special care of books of `Hadeeth, particularly the Six Collections,¹²⁷⁵ and the books that explain them. We also take special care of books on various types of knowledge, whether discussing major or minor aspects [of the religion], as well as, books on grammar, history, literature and language, and all knowledge left by the scholars. We do not order the destruction of any books, except those that contain what might lead people to *Shirk* (Polytheism) ... and books on topics that might cause deviation in the creed."¹²⁷⁶

In contrast to these clear, knowledgeable statements demonstrating the fact that followers of Muhammad Ibn Abdul Wahhab were from *Ahl As-Sunnah wal-Jama`ah*, their foes can only offer false accusations, conjecture, rumors, doubts, suspicion and tales of hearsay that do not establish Truth or dissipate Falsehood.

[1271] Imam Ibn Hajar Al-`Asqalani wrote the most famous commentary on, *Sahih Al-Bukhari*, known as, *Fat`h Al-Bari Shar`h Sahih Al-Bukhari*.

[1272] Al-Qastalani, Ahmad Ibn Muhammad (850-922/1447-1517) wrote, *Irshad As-Sari li-Shar`h Sahih Al-Bukhari*. Baghdad: Maktabat Al-Muthanna, 1971.

[1273] Imam Abu Zakariyya, Ya`hya Ibn Sharaf An-Nawawi (631-676/1233-1277) died at the age of forty-five, but left a rich legacy of major books that still benefit Muslims until the present time, such as his commentary on, *Sahih Muslim*, and, *Riyadh As-Sali`heen*. Refer to the English translation of An-Nawawi's, *Riyadh As-Sali`heen*, Commentary by Hafiz Salahuddin Yusuf.

[1274] Muhammad Abdul Raof Ibn Zain Al-`Abideen Al-Munawi (d. 1030/1621), *Faydh Al-Qadeer, Shar`h Al-Jami' As-Sagheer min Ahadeeth Al-Basheer An-Nadheer*, Beirut: Dar Al-Kutub Al-`Ilmiyyah, 1414/1994.

[1275] `Hadeeth collections of imams Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasai, and Ibn Majah are called, The Six Books of `Hadeeth. These books constitute the essential collection of knowledge of the *Sunnah* and contain thousands of `Hadeeth narrations along with their *isnad* (chains of narration).

[1276] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 72-4.

The Wahhabis Resurrected the Wahbi Sect

There are several points of interest in Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir's exemplary research on the *Da`wah* of imam Muhammad Ibn Abdul Wahhab titled, *Correcting A Historical Mistake Regarding Wahhabiyyah*, as follows.

What is the Wahbi Sect?

On page 15, Dr. Ash-Shuwai`ir said that a French author, Alfred Bell, wrote a book on Islamic sects in North Africa that was translated into Arabi by Abdul Ra`hman Badawi. In this book, there is mention of a sect called, *Wahbiyyah*, under the letter, 'W.'

This entry reads, "*Wahbiyyah*, or, *Wahhabiyyah*: a sect from the *Ibadhiyyah Khawarij*¹²⁷⁷ established by Abdul Wahhab Ibn Abdul Ra`hman Ibn Rustum. ... His sect was called, *Wahhabiyyah*, after him. Abdul Wahhab suspended Islamic law and `Hajj as wars raged between him and his opponents. ... He died in 197AH (812CE) in the city of Tahert in North Africa."

The French author went on to state that, *Wahbiyyah*, was called as such on account of the innovations and changes this sect introduced into the creed. Alfred Bell also said that *Wahbiyyah* hated *Shiites* as much as they hated *Sunnis*.¹²⁷⁸

On page 14, Dr. Ash-Shuwai`ir stated that Muhammad Ibn Abdul Wahhab was born in 1115AH and died in 1203AH. Therefore, there is no connection between the *Wahbi* sect of the late second century AH (ninth century) and the *Da`wah* of Ibn Abdul Wahhab of the second part of the

^[1277] *Khawarij* divided into numerous sects, often fighting each other and accusing each other of being infidels. *Ibadhis*, a *Khawarij* sect, exists today in parts of the Muslim world, such as the African *Sahara* and Oman.

^[1278] Alfred Bell, *Islamic Sects in North Africa*, Transl. Abdul Ra`hman Badawi, Pg., 150 (and also Pg., 140-52); also, Az-Zirikli, *Al-A`lam (Notables)* (under entry: *Wahbi* Sect), Fifth Edition, Vol. 5, Pg., 198; Az-Zirikli said that Abdul Wahhab Ibn Rustum died in 190AH.

twelfth century AH (eighteenth century). When scholars of North Africa, such as Ahmad Al-Wansherisi,¹²⁷⁹ Ali Ibn Muhammad Al-Lakhmi,¹²⁸⁰ and other *Maliki* scholars issued *fatwas* against *Wahbis* or *Wahhabis*, they by no means intended followers of Muhammad Ibn Abdul Wahhab. The latter was born centuries after the former. In fact, there were more than seven centuries separating Al-Lakhmi, who issued the *fatwa* against *Wahhabis*, from the time of imam Muhammad Ibn Abdul Wahhab.

Dr. Shuwai`ir's book was in response to claims that famous scholars of the *Maliki Madhhab* issued *fatwas* against the *Wahhabis*, meaning followers of imam Muhammad Ibn Abdul Wahhab of the twelfth century AH. The truth is that these *fatwas* were issued against the *Wahbi* sect, a deviant *Khawarij* sect unique only to North Africa. The *Wahbi* sect has long since disappeared, like many other deviant sects in the history of Islam.

Dr. Ash- Shuwai`ir also refuted a claim stating that Muhammad Ibn Abdul Wahhab resurrected *Khawarij* ideas, such as those propagated by the *Wahbi* sect. In response to this claim, Dr. Ash-Shuwai`ir said (Pg., 16-7), "First, due to the distance between the two areas then, the *Da`wah* of Abdul Wahhab Ibn Abdul Ra`hman Ibn Rustum was not mentioned in the history as having reached the Arabian Peninsula. *Wahbiyyah* was not mentioned in the works of earlier scholars who wrote about Islamic sects and followers of desire,¹²⁸¹ such as Ash-Shahristani [Abu Al-Fat`h, Muhammad Ibn Abdul Kareem (467-548/1074-1153)], [Ali Ibn Ahmad Ibn Sa`eed] Ibn `Hazm (384-456/994-1064), or refutations of Ibn Taimiyyah [that he wrote against sects]. Ibn Rustum died a long time before these scholars. Therefore, before it faded away, the *Da`wah* of Abdul Wahhab

^[1279] According to Dr. Ash-Shuwai`ir, Ahmad Ibn Ya`hya Al-Wansherisi (d. 914/1508) was a scholar from North Africa who belonged to the *Maliki* School of Thought. He wrote a book titled, *Al-Mi`yar Al-Mu`arrib wa-l-Jami` Al-Mugharrib `An Fatawa `Ulamaa Afriqia, wa-l-Andalus wa-l-Maghrib*. This book was published in Arabi by Dar Al-Gharb Al-Islami, Beirut, in 1401/1981. In Volume 11, Pg., 168, Al-Wansherisi answered a question on how to deal with followers of the *Wahhabi Madhhab*, meaning, the *Wahbi* sect described above.

^[1280] Al-Lakhmi was the *Mufti* (scholar who issues religious decrees) of *Al-Andalus* (Muslim Spain) and North Africa.

^[1281] meaning, *Ahl Al-Ahwaa*, a term used by early Muslim generations to describe deviant sects and followers of vain desires and opinions

Ibn Rustum did not reach beyond North Africa and the Andalus.¹²⁸² The *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab is different from the *Da`wah* of all [deviant] sects that contradicted the Book of Allah and the *Sunnah* of His Messenger ﷺ. It is a reformist movement that embraced the way of *As-Salaf As-Sali`h* and did not introduce any innovation that contradicts their path. Calling the *Da`wah* of Shaikh [Muhammad Ibn Abdul Wahhab], *Wahhabiyyah*, is a linguistic mistake, because his father did not found the *Da`wah*.¹²⁸³ ... The *Da`wah* of Shaikh Muhammad Ibn Abdul Wahhab does not agree with the *Da`wah* of *Khawarij Ibadhiyyah* or any other [deviant] sect that appeared in Muslim lands and was chastised by scholars of the *Sunnah*. The Shaikh's books and letters are clear proof to this distinction. The deviations that Shaikh Muhammad Ibn Abdul Wahhab was accused of were duly refuted, with proof, in the Shaikh's own statements and the statements of his students. Using the Shaikh's own words, he used to reply to such accusations by saying, '*Sub`hanaka hadha buh-tanun `adheem* (All praise is due to You [O, Allah] this is a clear falsehood).' Therefore, one cannot be accused of saying what he denies saying."¹²⁸⁴

Wahhabis are Similar to Qaramitah

J. B. Kelly said, "At first sight the Wahhabis appeared to the Muslim world as heretics, an impression deliberately fostered by the Sharif of Mecca, who feared their growing power and hoped to embroil them with his suzerain, the Ottoman Sultan. Another contemporary view of the Wahhabis likened them to the Qarmatians, who held sway in Hasa and Bahrain in the ninth and tenth centuries A.D., as being a scourge of Islam.

^[1282] Spain used to be called, *Al-Andalus*, when it was part of the Islamic state and before Muslims disappeared from it, without a trace, in the aftermath of the Christian Inquisitions.

^[1283] Even then, the Shaikh's father is Abdul Wahhab, which if translated, it means, Slave of *Al-Wahhab*. *Al-Wahhab* is one of Allah's names that indicate meanings of endlessly granting favors and bounties. Therefore, calling Ibn Abdul Wahhab's *Da`wah*, *Wahhabiyyah*, means that Allah started it.

^[1284] Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 16-7.

At the turn of the nineteenth century, when the Wahhabis swept down upon the Hijaz and captured Mecca and Madinah, the anti-Muslim character of the movement appeared to be demonstrated to the full."¹²⁸⁵

Comments:

This is implausible because Kelly compares *Qaramitah*, a Shiite sect adamantly opposed to Islamic law, to so-called, *Wahhabis*, a staunchly *Sunni* movement that aims to resist popular practices that had crept into Islam and to uphold Islamic law established by Prophet Muhammad ﷺ. These two groups could not have been more different, one is a corrupt, deviant sect opposing the creed and practices of the early generations of Islam, while the other is a movement that seeks to resurrect the creed and practices of the early generations of Islam.

Kelly committed this error, because, just like many other Western historians, he did not have access to the writings of Ibn Abdul Wahhab or to authentic historical accounts, that is, to have good thoughts about Kelly. Thus, he based his analysis on what the enemies of Ibn Abdul Wahhab claimed about his *Da`wah*. In fact, Louis-Pierre-Eugène Sédillot, a French historian, said that Ibn Abdul Wahhab called to honorable conduct, unlike *Qaramitah*, who acquired the worst of demeanor, pointing out that nothing mattered to them except fulfilling their desires.¹²⁸⁶

Qaramitah vs. 'Wahhabis'

In various parts of, *Majmu Al-Fatawa*, imam Ibn Taimiyyah, whom Orientalists repeatedly state as having great intellectual influence on imam Muhammad Ibn Abdul Wahhab, said of the *Qaramitah* that, "They are *Rafidhi* (Shiites)."¹²⁸⁷ In contrast, Muhammad Ibn Abdul Wahhab was a firm opponent of *Rafidhi* methodology; he once said, "The *Rafidhah* were the first to introduce *Shirk* (Polytheism) to this *ummah* (Muslims)."¹²⁸⁸

[1285] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 48.

[1286] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 150.

[1287] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 4, Pg., 422.

[1288] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48.

Ibn Taimiyyah said about *Qaramitah* that, "They proscribe the Law,"¹²⁸⁹ whereas, Muhammad Ibn Abdul Wahhab and his followers re-introduced the law, "...treating Shariah law as their constitution, their criminal code and the basis of their civil code."¹²⁹⁰

Ibn Taimiyyah said about *Qaramitah* that, "They deny the existence of the Creator."¹²⁹¹ Muhammad Ibn Abdul Wahhab resurrected *Tau`heed* of the Creator and defended it against all methods of polytheism, "He laid great stress on *Tauhid* (Unity of God) and denounced *Shirk* (polytheism) in any form, as evidenced by his chief work, *Kitab al-Tauhid*."¹²⁹²

Ibn Taimiyyah said about *Qaramitah* that, "Their creed entails disbelief in all [Divine] Books and in all of the Messengers."¹²⁹³ Ibn Abdul Wahhab affirmed all pillars of Islamic Faith, saying, "I believe in what *Ahl As-Sunnah wal-Jama`ah* believe in pertaining to faith in Allah and His Angels, Books, Messengers, Resurrection after death and belief in *Qadar* (Predestination)."¹²⁹⁴

Ibn Taimiyyah said about *Qaramitah* that, "They are *Batiniyyah*."¹²⁹⁵¹²⁹⁶ In contrast, "Muhammad ibn Abd al Wahhab's emphasis on the oneness of God was asserted in contradistinction to shirk, or polytheism, defined as the act of associating any person or object with powers that should be attributed only to God. He condemned specific acts that he viewed as leading to shirk, such as votive offerings, praying at saints' tombs and at graves, and any prayer ritual in which the suppliant appeals to a third party for intercession with God. Particularly objectionable were ... celebrations of the Prophet's birthday, Shia mourning ceremonies, and Sufi mysticism."¹²⁹⁷

[1289] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 5, Pg., 545.

[1290] Michael Field, *Inside the Arab World*, Pg. 182.

[1291] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 2, Pg., 160.

[1292] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 28.

[1293] Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 2, Pg., 129.

[1294] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 42-7; Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 107-10.

[1295] *Batiniyyah*: a deviant mystical sect that is outside the realm of Islam.

[1296] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 2, Pg., 134.

[1297] *Library of Congress Country Studies*.

We should also add that the West's ideas and perceptions about Islam and Muslims are mainly taken from such defective writings as J. B. Kelly's, who lacks knowledge in Islam, which he disbelieves in to begin with, yet describes a Muslim religious reformist movement that seeks to resurrect Islamic creed and law as being anti-Muslim in character.

Salafi (Wahhabi) Methodology Only Flourishes Among the Poor and in Desolate Areas

Dr. Nasir At-Tuwaim wrote that, "Lewis Pelly said that pure *Wahhabiyyah* (or *Salafiyyah*) is a brand of Islam restricted to poor and dissolute areas. And even though militaristic and political objectives –or policies- might assist *Wahhabi Salafiyyah* to exist –superficially- among rich societies, but when exposed to civilization and trade, the nature of things that prevail in such areas will in the end turn *Wahhabi Salafiyyah* into a mere name."¹²⁹⁸/¹²⁹⁹

Comments

Lewis Pelly (1825-1895) lived at a time when many Arab and Muslim areas were under direct, or indirect, control of European powers. Typically, he thought that civilization resided in Europe and its culture and traditions. Had he lived to see the remarkable transformation that occurred in the areas he called poor and desolate, he might have changed his position.

There is an illusion that pure religion only exists –or only flourishes- in poverty stricken and barren areas; this illusion is only an illusion. 'Pure religion' existed and flourished in the Arabian Peninsula long before, and after, that area was blessed with its recent outstanding wealth. When the Prophet ﷺ died, he was the undisputed ruler of all of Arabia, including Yemen. During the reign of the Rightly Guided Caliphs, Abu Bakr, Umar, `Uthman, and Ali, the Islamic state was the largest and most powerful state in the known world at that time. Under

[1298] Lewis Pelly, *A Journey to Riyadh*, Pg., 48.

[1299] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 96.

the Umayyad Caliphate, the Islamic state extended from southern France to the borders of China.

To continue, Dr, Nasir At-Tuwaim wrote about the claim made by Burckhardt, Brydges, Lewis Pelly, among other Orientalists, that the *Wahhabi Da`wah* is strict, fanatical and primitive, meaning that this type of *Da`wah* only flourishes in desolate, poverty stricken areas. Dr. Nasir At-Tuwaim said, "The invalidity of this view is well-known: the Arabian Peninsula witnessed dramatic growth, progress and technical advancement under the shade of the *Salafi Da`wah* [of imam Muhammad Ibn Abdul Wahhab]. Further, the *Salafi Da`wah* was transported to many areas outside of Arabia."¹³⁰⁰

The *Salafi Da`wah* is currently flourishing in the midst of the West in the twenty-first Christian century. Educated Western men and women embrace Islam and join the *Da`wah* of a return to the Quran and *Sunnah* that imam Muhammad Ibn Abdul Wahhab resurrected centuries ago. Being exposed to, 'civilization and trade,' only strengthens their resolve to learn, practice and preach the *Sunnah*.

Additionally, we should state here that Orientalists, except a few of them, consistently ignore the dreadful conditions that prevailed in Arabia: the poverty, division, ignorance, blatant paganism, infighting, and insecurity that existed before imam Muhammad Ibn Abdul Wahhab started his call, as compared to the virtual renaissance that occurred in Arabia after, and because of, his *Da`wah*. In the midst of what used to be a Bedouin area where ignorance and illiteracy were the norm, "Muhammad ibn Saud turned his capital, Ad Diriyah, into a center for the study of religion under the guidance of Muhammad ibn Abd al Wahhab and sent missionaries to teach the reformed religion throughout the peninsula, the gulf, and into Syria and Mesopotamia."¹³⁰¹

There are other significant impacts the *Da`wah* has had on Arabia.¹³⁰² For example, Burckhardt¹³⁰³ said that, after a prolonged struggle, Abdul

[1300] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 103.

[1301] *Library of Congress Country Studies*.

[1302] Based on, Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 114-5; we translated the quotes Dr. Nasir provided here.

[1303] Burckhardt, *Notes on the Bedouins and Wahabys*, Pg., 26, 28, 46 & 51.

`Aziz Ibn Muhammad Ibn Sa`ud unified Najd. As a result, tribal chiefs in Arabia were no longer allowed to resort to arms to resolve disputes that arose between them. Rather, they were compelled to resort to [Shari`ah] courts to help and resolve all types of conflict. Burckhardt also illustrated the security that prevailed in Arabia during the reign of imam Abdul `Aziz Ibn Muhammad Ibn Sa`ud, saying that merchants were finally able to penetrate the Arabian desert, alone, in full and complete safety and security. Bedouins went to sleep unafraid that their animals might be stolen by thieves at night.¹³⁰⁴

Burckhardt also described the penal code that was enforced as being, *Wahhabi*, admitting that it is taken from the Quran and Prophetic statements. For instance, he mentioned implementing the punishment for theft, intentional murder, and cases where the killer paid blood-money¹³⁰⁵ in unintentional murder.¹³⁰⁶

[1304] Thieves knew what awaited them if they committed theft or murder,

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

{And there is (a saving of) life for you in Al-Qisâs (Law of Equality in punishment), O, men of understanding, that you may become Al-Muttaqûn (the Pious)} (2:179).

[1305] The West often describes this Islamic system as primitive. Their *civilized* alternative: one might be acquitted in a murder trial but be ordered to pay millions of dollars in 'restitution' or 'punitive damages' to the family of the victim, even if they are his own children. Yet, they do not consider this 'blood money.'

[1306] Allah ﷻ said regarding murder,

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

{And do not kill anyone whose killing Allâh has forbidden, except for a just cause (executing the murderer and apostate, stoning the adulterer, self-defense, etc.)) (17:33).

He ﷻ also said this about paying blood money for the family of the deceased in unintentional murder,

﴿ وَدِيَةَ مُسْلِمَةٍ إِلَىٰ أَهْلِهَا إِنْ أُنصِدَتْ فَوْأً ﴾

{...and a compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it} (4:92).

To continue, Brydges said that the *Wahhabi* leader banned revenge killing in his [wider] efforts to prevent crime.¹³⁰⁷ Wilfrid Blunt also pointed out the fact that security and the rule of [Islamic] law were established under a central authority. He said that the leader of Dir`iyyah issued statements in which he promised safety for lives, property and trade within his sphere of influence.¹³⁰⁸ Further, George Rentz said that the aim the *Wahhabi* state sought to achieve in Najd was purely civil and was demonstrated by securing peace and civil order.¹³⁰⁹

'Wahhabis' Celebrate Four Festivals

Samuel Zwemer¹³¹⁰ said that *Wahhabis* only celebrate four festivals: *Al-Fitr*,¹³¹¹ *Al-Adh`ha*,¹³¹² *Ashura*,¹³¹³ and, *Lailat Elmooarek*.¹³¹⁴

[1307] Hartford Jones Brydges, *An Account of the Transactions of His Majesty's Mission to the Court of Persia*, Pg., 115-6.

[1308] Lady Anne Blunt, *A Pilgrimage to Najd*, Vol. 2, Pg., 255.

[1309] George Rentz, *The Arabian Peninsula Society and Politics*, Pg., 60.

[1310] Zwemer, *Arabia, the Cradle of Islam*, Pg., 193.

[1311] *Ed Al-Fitr*, comes at the conclusion of the lunar month of Ramadhan, month of the Fast.

[1312] *Ed Al-Adh`ha*, or, *Yaum An-Na`hr* (Day of Sacrifice), is the tenth day in the 12th lunar month, Dhul`Hijjah, month of the *Hajj* (pilgrimage). The, *Sunan*, collected this statement from the Messenger ﷺ,

" إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمُ النَّحْرِ "

"The greatest Day to Allah, the Blessed, the Honored, is *Yaum An-Na`hr*" (Imam Abu Dawud (1502) collected this *Hadeeth*; Al-Albani graded it authentic in his book, *Sahih Sunan Abu Dawud* 1552).

[1313] Apparently, due to the fact that it a *Sunnah* to voluntarily fast on the Day of *Ashura* (10th of Mu`harram) and that the so-called, *Wahhabis*, were active in practicing *Sunnah*, Zwemer thought that fasting *Ashura* is exclusively a *Wahhabi* holiday. However, followers of imam Muhammad Ibn Abdul Wahhab fast this day because Muslims fast it. Imam Muslim (1977) narrated that Abu Qatadah Al-Ansari ؓ said that Allah's Prophet ﷺ was asked about fasting the day of *Ashura*, and he said that it expiates the sins of the preceding year.

[1314] *Lailatul-Israa wal-Mi`raj*: Allah said in the *Qur'an* (*Surat Al-Israa* 17:1),

Continue next page...

Comments

Dr. Nasir At-Tuwaim responded by saying, "The correct stance is that Shaikh Muhammad Ibn Abdul Wahhab only observed the celebrations established in Islamic law, and they are only two: `Eed Al-Fitr and `Eed Al-Adh'ha.¹³¹⁵ The false claim made by Zwemer exposes the Orientalist method of seeking information through people's practices, not by referring to writings of scholars. As one Orientalist put it, many Western travelers [who traveled to the Muslim world] lacked basic knowledge in Islamic law, `Hadeeth or Quran. Without doubt, the majority of them were unaware of differences regarding various legislative rulings adopted by the Four Islamic *Madhahib*."¹³¹⁶

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

{(Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him], Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid Al-Harâm (at Makkah) to Al-Masjid Al-Aqsâ (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayât* (proofs; evidences; lessons; signs). Verily, He is the All-Hearer, the All-Seer.)

Followers of Muhammad Ibn Abdul Wahhab are followers of the *Sunnah*: they would not have celebrated the night of *Israa* for two reasons. First, celebrating *Lailat-ul-Israa* is a *bid'ah*, because it was not observed by the Prophet's companions. Second, its exact date is unknown. (Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 96).

^[1315] On arriving at Madinah, the Messenger ﷺ said,

"كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أُنذَلَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى "

"Before, you had two days of celebration, but instead of them, Allah has given you two better days: Day of Al-Fitr and Day of Al-Adh'ha" (*An-Nasaii* 1538; Al-Albani graded this `Hadeeth as authentic, from the *Sahih* grade, in his book, *Sahih An-Nasaii* 1465).

^[1316] Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 105.

Nasir At-Tuwaim was quoting the Arabi translation of, Lee David Cooper and George Rentz, *Wahhabi Movement in the Eyes of Western Travelers*, Pg., 102-3.

Wahhabis Literally Explain Quranic Texts about Allah's Hands and His *Istiwa'a*, Leading them to *Tajseem*

Samuel Zwemer¹³¹⁷ said that *Wahhabis* commit *tajseem*: they literally explain texts of the Quran about Allah's Hands and His *istiwa'a* (rising above His Throne).¹³¹⁸

Comments

Believing in Allah's names and attributes does not mean ascribing a specific nature for them. Imam Abu Jafar At-Ta'hawi said, "Islam is in the middle, between extremism and shortcomings, and between *tashbeeh* and *ta'teel*."¹³¹⁹

Imam Ibn Abi Al-Izz Al-Hanafi commented on imam Abu Jafar's statement that Islam is, '...between *tashbeeh* and *ta'teel*,' by saying, "We previously stated that Allah ﷻ should be described by what He described Himself with and by what His Prophet described Him with, without *tashbeeh*. Consequently, it should not be said that Allah's Hearing is similar to our hearing, or His Sight is similar to our sight. Also, *ta'teel* should be avoided, and thus, what He described Himself with and what the most knowledgeable person in Him (Prophet Muhammad ﷺ) described Him with, should not be denied because this constitutes *ta'teel* (circumventing the text). ... These meanings are found in Allah's Statement,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

{There is nothing like Him, and He is the All-Hearer, the All-Seer} (42:11)."¹³²⁰

On affirming Allah's names and attributes: Christians are told in the Bible to recite this prayer, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which

[1317] Zwemer, *Arabia, the Cradle of Islam*, Pg., 193.

[1318] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 97.

[1319] Ibn Abi Al-Izz Al-Hanafi, *Shar'h Al-Aqeedah At-Ta'hawiyah*, Pg., 518.

[1320] *Ibid.*, Pg., 520.

art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matthew 6:7-13)

Therefore, centuries before Prophet Muhammad ﷺ came, Prophet Jesus, peace be on him, attested to Allah being in (above) heaven. Also, the Bible affirms the Throne of Allah, by stating that, "...the Lord's throne is in heaven" (Psalms 11:4). Further, the Bible affirms Allah's Hand and the fact that He spoke to Prophet Moses, peace be on him, "And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." (Numbers 11:23)

Of course, People of the Scriptures, especially Christians, have become experts at altering and circumventing their 'Word of God,' explaining it by other than its apparent meaning and wishing that Muslims follow suit. They also added texts to their holy books, such as *Genesis*, for instance, which contains the following astonishing statement about Adam and Eve, peace be on them, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Genesis 3:8-10)

These biblical verses claim that God was walking in the garden, in the cool of the day of course, and not knowing where Adam was, calling him by saying, "Where are you, Adam?" This is the exact *tashbeeh* Islam rejects. The only part of *Genesis* 3:8-10 that Islam upholds pertains to stating that Allah speaks with whatever He wills whenever He wills,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like Him, and He is the All-Hearer, the All-Seer} (42:11).

Wahhabis Believe that Texts of the Quran and Sunnah Take Precedence over the Mind

Samalley¹³²¹ said that *Wahhabis* do not allow freedom for the mind to answer religious questions because the human mind is incapable of finding correct solutions for matters pertaining to life and religion; they say that the answer to all this is found in the Quran and *Sunnah*.¹³²²

Comments

Imam Ibn Abi Al-`Izz Al-`Hanafi said, "People of *Sunnah* do not deviate from authentic texts, or contradict them with the mind or anyone's statement. ... Allah ﷻ said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

{It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision} (33:36).¹³²³

One should ask: whose mind should be the judge over texts of the Quran and *Sunnah*? It is a fact that no two persons will agree on everything. Thus, if the mind is made a judge over the text, the text would be explained in as many ways as there are minds. This might be profitable for *Sufis*, since they proclaim that the number of paths leading to Allah is as many as there are members of creation. However, this method means the total destruction of Islam.

Imam Ibn Taimiyyah said, "Prophets were sent with aspects the mind is incapable of understanding, and, they were not sent with what the mind knows for certainty is untrue."¹³²⁴ It should be noted that Ibn Taimiyyah's statement pertains to the original, uncorrupt messages of Allah's Prophets and Messengers, peace be on all of them.

[1321] Samalley, *The Wahhabis and Ibn Sa`ud*, Vol., 22, Pg., 241.

[1322] Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 97.

[1323] Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 354-5.

[1324] Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 2, Pg., 311.

Wahhabis Believe in Jihad

Samuel Zwemer¹³²⁵ said that *Wahhabis* believe in *jihad* and that to them, this Islamic ruling will always be implemented.¹³²⁶

Comment

This book provided a description of the types of *jihad*, a term that fascinates Westerners who then strive exceptionally hard to erase it from the minds and hearts of Muslims.

What Would it Mean for Muslims to Abandon *Jihad*?

We previously stated that according to imam Ibn Qayyim Al-Jauziyyah, *jihad* has four main categories, *Jihad An-Nafs*, *Jihad Ash-Shaitan*, *Jihad Al-Kuffar wal-Munafiqin*, and *Jihad Arbab Adh-Dhulm, wal-Bida` wal-Munkarat*.¹³²⁷ If Muslims were to abandon this Islamic legislation, then these are some of the areas they would be abandoning.

1. *Jihad An-Nafs* (*Jihad* against One's Ownself), meaning, striving hard against one's own self to: learn Islam; abide by what one has learned; call to what one has learned, and teach it to those who do not know it; patiently endure difficulties, abuse and harm experienced from humankind while propagating the call to Allah.

Consequently, Muslims will not become among the, *Rabbaniyyun*, because they did not attain all four grades of this type of *jihad*. *Rabbaniyyun*, learn Islam, abide by it and patiently teach it to humankind.

2. *Jihad Ash-Shaitan* (*Jihad* against Satan), which has two grades: striving hard to repel the doubts and suspicions regarding one's faith that Satan places in one's heart, and striving hard to repel the temptations

^[1325] Zwemer, *Arabia, the Cradle of Islam*, Pg., 193.

^[1326] Dr. Nasir At-Tuwaim, *Muhammad Ibn Abdul Wahhab*, Pg., 97.

^[1327] Ibn Al-Qayyim, *Zad-ul Ma`ad*, Arabi edition, Vol. 3, Pg., 9-11.

Satan places in front of humankind in the form of corrupt ideas and vain desires.

If they abandon *jihad*, Muslims will not attain certain faith or learn patience, which are the outcome of practicing the two types of this *jihad*.

3. *Jihad Al-Kuffar wal-Munafiqin* (*Jihad* against Infidels and Hypocrites), which has four grades: condemning evil and its doers, and also supporting righteousness, in the heart; enjoining good and forbidding evil using words; using one's wealth to support defensive efforts to protect Muslim lands, lives, honor and religion; using one's own-self in physical defense of Islam and Muslims.

Hostile non-Muslims desire Muslims to abandon this type of *jihad* so they become weak and lose their freedom, lands, lives, honor, and most importantly, the right to practice their religion.

4. *Jihad Arbab Adh-Dhulm wal-Bida` wal-Munkarat* (*Jihad* Against the Unjust, the Innovators and the Sinners), which has three grades: physically forbidding injustice, sin and innovation, if one is able to do so; otherwise, one uses words to admonish unjust people and innovators; if unable to practice the two above types of this *jihad*, then one condemns injustice, sin and innovation in their heart.

Vice, sin, crime, *bid`ah*, dishonor and indecency will fill the Muslim world if Muslims fail to practice this type of *jihad*.

These are a total of thirteen grades of *jihad* Muslims will be abandoning; one who dies without performing *jihad* or preparing oneself to practice it, dies with a part of hypocrisy.

The following Prophetic statements would also be abandoned,

" الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ "

"The Mujahid is he who performs Jihad against his own self."¹³²⁸

[1328] This is an authentic *Hadeeth* collected by imams Ahmad, At-Tirmidhi and Ibn `Hibban (Al-Albani, *Sahih At-Targheeb wa-t-Tarheeb* 2:150, and, *Silsilat Al-A`hadeeth As-Sahihah*, *Hadeeth* No., 549).

Therefore, Muslims will lose the opportunity to conduct 'holy war' against their own selves if they abandon *jihad*.

In addition, women would be prevented from performing 'Hajj (pilgrimage to Makkah), since the Prophet ﷺ said to them,

" نَعْمَ الْجِهَادُ الْحُجُّ "

"How good is 'Hajj (Pilgrimage) as a Jihad" (Bukhari 2664).

Thus becomes clear the error of equating *jihad* with holy war, and also connecting *Salafis*, including the so-called *Wahhabis*, to acts of indiscriminate violence committed by some criminals in the name of *jihad*, Islam and *Salafiyyah*, especially since these acts are condemned by the *Sunnah* and the way of the *Salaf*.¹³²⁹

[1329] Presently, some criminal groups, whose way is to kill Muslims and cause them hardship any way they can, commit heinous crimes in the name of *jihad* and *Salafiyyah*, such as detonating bombs in residential areas that also kill Muslims in the process. One of their most hateful crimes, though, is attaching the word, *Salafi*, to their misguided, deviant, *Khawarij* groups, even though they have nothing to do with *Salafiyyah* or the way of the *Salafi* imam, Muhammad Ibn Abdul Wahhab, whose life-struggle and passion were about upholding Islamic law that condemns such acts. Ironically, the West attacks and condemns *Salafiyyah*, while they know that the brunt of hatred and violence that the so-called *jihadi* groups commit is directed at the areas where the *Salafi Da'wah* of imam Muhammad Ibn Abdul Wahhab has flourished. Muslims must strive, that is, perform true *jihad*, to stop these acts which have brought Muslims renewed disasters and losses. Muslims should ask: If these acts are truly Islamic, then where is the victory that Allah promised those who strive in His cause,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

{O, you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm} (47:7).

Wahhabiyyah Appeared in Najd, Land of Turmoil, Where the Devil's Horns Appear

Enemies of the *Da`wah* of imam Muhammad Ibn Abdul Wahhab often mention this `Hadeeth as clear proof, they claim, to the deviant nature of his *Da`wah* and its followers.

Bukhari (979) narrated this `Hadeeth from Abdullah Ibn Umar,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا " قَالُوا: " وَفِي بَجْدِنَا
قَالَ: " اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا " قَالُوا: " وَفِي بَجْدِنَا قَالَ: " هُنَاكَ الزَّلَازِلُ وَالْفِتْنُ وَهِيَ
يَطْلُعُ قَرْنُ الشَّيْطَانِ "

"The Prophet ﷺ said, 'O Allah! Bless our Sham (Syria) and our Yemen.' The people said, 'Our Najd as well.' The Prophet ﷺ again said, 'O Allah! Bless our Sham and our Yemen.' They again said, 'Our Najd as well.' The Prophet ﷺ said, 'There will appear earthquakes and afflictions, and from there will come out the side of the head (horn) of Satan.'"

Refutation

It is sufficient, to refute this false claim, to simply report another `Hadeeth found in, *Sahih Muslim* (5172), as collected from the same companion, Abdullah Ibn Umar, who collected the `Hadeeth above.

Imam Muslim narrated that Salim, the son of, Abdullah Ibn 'Umar said, "O, people of Iraq! How strange it is that you ask about minor sins, but commit major sins. I heard my father, 'Abdullah Ibn 'Umar, narrate that he heard Allah's Messenger ﷺ say, while pointing his hand towards the east,

" إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ "

"Verily, the turmoil will come from this side, from where appear the two horns of Satan."

Imam Al-Khattabi said, “Najd pertains to areas lying to the east.¹³³⁰ Thus, the Iraqi desert, and surrounding areas, is the Najd of those who reside in Madinah, since it is to the east of Madinah.” Also, imams Ibn Hajar Al-`Asqalani and Ad-Dawudi issued statements regarding Iraq being the location of the Najd referred to in the above *`hadeeths*.¹³³¹

[1330] Areas to the northeast are also included in the general direction of east; before the current era, only the four main directions were used.

[1331] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 90-1.

Muhammad Ibn Abdul Wahhab Defends his Movement

During his time, imam Muhammad Ibn Abdul Wahhab was confronted with a campaign of disinformation aimed at discrediting his *Da`wah*. By doing so, enemies of the Shaikh's *Da`wah* sought to convince uninformed Muslims that Muhammad Ibn Abdul Wahhab was a deviant and a rebel against the religion.

In response to these and other claims, imam Muhammad Ibn Abdul Wahhab sent a letter to Shaikh As-Suwaidi, one of the scholars of Iraq. Shaikh Abdul Ra`hman Ibn Abdullah As-Suwaidi had asked imam Muhammad Ibn Abdul Wahhab to explain popular views against his mission, and the Shaikh sent a message to him in response.

Imam Muhammad Ibn Abdul Wahhab wrote in his letter to the Iraqi scholar, Shaikh Abdul Ra`hman Ibn Abdullah As-Suwaidi, "From Muhammad Ibn Abdul Wahhab to his brother in Allah¹³³² Abdul Ra`hman Ibn Abdullah [As-Suwaidi], may Allah's peace, mercy and blessings be on you. Amma Ba`du,¹³³³ your letter reached me and brought some comfort, may Allah make you among the imams of the pious and the callers to the religion of the Sayyid of the Messengers.¹³³⁴ I declare to

[1332] This demonstrates the Shaikh's love and respect for Muslims, declaring them to be his brethren in the sake of Allah.

[1333] Muhammad Ibn Abdul Wahhab strived to imitate the Prophet's practices to the extent of repeating the introduction the Prophet ﷺ often used in his speeches,

" أَمَّا بَعْدُ "

"*Amma Ba`du* (afterwards; here is what I want to say)" (*Muslim* 1435).

[1334] Imam Abu Jafar At-Ta`hawi described Allah's Messenger, Muhammad ﷺ that he is, *Sayyidu Al-Mursaleen*, which means, Chief and Master of all Messengers (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyiyah*, Pg., 159).

Imam Ibn Abi Al-Izz Al-Hanafi mentioned this *Hadeeth* as evidence,

" أَنَا سَيِّدُ وَوَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ "

Continue next page...

you that, all thanks to Allah, I am a *muttabi`*¹³³⁵ not a *mubtadi`*.¹³³⁶ My creed and the religion with which I worship Allah, is the *madhhab*¹³³⁷ of *Ahl As-Sunnah wal-Jama`ah*¹³³⁸ embraced by the imams of Muslims, including the Four Imams,¹³³⁹ and those who followed their path, until the Day of Resurrection. I only enjoined on the people to purify their religion to Allah in sincerity, and forbade them from invoking the living and the dead for help,¹³⁴⁰ including invoking righteous people, and so forth. I forbade them from committing *Shirk* in Allah's worship pertaining to *dhab`h* (slaughtering), *nadhr* (vowing), *tawakkul* (trust), *sujud* (prostrating) and similar acts that are exclusively Allah's right, without a partner with Him whether a near angel or a sent Messenger. This is what the

"I am the Sayyid (chief and master) of the Children of Adam on the Day of Resurrection, the first around whom his grave will open up (for Resurrection), the first to perform Shafa`ah, and the first whose request to conduct Shafa`ah will be accepted" (Muslim 4223) (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 159-60).]

[1335] a follower, with knowledge

[1336] not an innovator in religion

[1337] way; path; methodology

[1338] who abide by the Quran and *Sunnah* and the methodology of the first three generations in Islam

[1339] They are imams: Abu `Hanifah An-Nu`man (80-150/699-767), Malik Ibn Anas (93-179/711-795), Muhammad Ibn Idris Ash-Shafi`i (150-204/767-819), and Ahmad Ibn `Hanbal (164-241/780-855).

[1340] Imam Muhammad Ibn Abdul Wahhab wrote, "We do not deny the permissibility of seeking help from creation in the things that are in their ability. For instance, Allah ﷻ said in the story of Prophet Musa (Moses),

﴿ فَاسْتَعَاذَ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ﴾

{The man of his (own) party (his religion — from the Children of Israel) asked him (Musa [Moses]) for help against his foe} (28:15).

Another example pertains to battle, where one seeks help from his fellow soldiers in the things creation is able to do. What we reject is the act of worship of invoking the dead near graves of righteous people, or in their absence, seeking their help in the things only Allah is Able to do." (Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [Majmu`at At-Tau`heed, Pg., 69])

Muhammad Ibn Abdul Wahhab objected to invoking a living teacher or righteous person in their absence to provide help, aid and support.

Messengers from beginning to end called to,¹³⁴¹ and this is the way of *Ahl As-Sunnah wal-Jama`ah*. I explained to the people that the first sect that introduced *Shirk* (Polytheism) to this *ummah* (Muslim nation) were the *Rafidhah* (*Shiites*), who invoke Ali and others seeking their help in fulfilling needs and relieving adversities. I am a man of social standing in my village and the people respect my word. This led some chieftains to reject my call, because I called them to what contradicts the traditions they were raised to uphold. I compelled those who are under my authority to establish the *Salah* (obligatory prayer), give *Zakah* (obligatory alms), and perform other acts ordained by Allah. I forbade for them *riba* (usury), alcohol consumption, and consuming other intoxicants. The chieftains could not rebel against these things that we did, nor could they criticize us because of them, the reason being is that what we did is applauded by the commoners. Instead, the chieftains directed their criticism and enmity towards our enjoining *Tau`heed* and forbidding *Shirk*. They confused the masses and portrayed the matters that we did as

[1341] *Tau`heed*: Abu Jafar At-Ta`hawi said, "We believe that Allah is One, without partners with Him" (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Pg., 77). Ibn Abi Al-Izz Al-Hanafi remarked, "Know that *Tau`heed* is the first article [of faith] called to in the *Da`wah* (mission) of all Messengers; it is the first stride on the road, and the first stance taken in the journey to Allah ﷻ. ... Allah ﷻ said,

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

{*And We did not send any Messenger before you (O, Muhammad ﷺ) but We revealed to him (saying): "Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)"*} (21:25)."

Tau`heed is the core article of faith in the message of all of Allah's Prophets and Messengers, peace be on all of them. The New Testament, for instance, provides proof that Prophet Jesus, peace be on him, only called to the Oneness of Allah, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:9-10). Mark 12:29 also reports these words, "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." Exodus 8:9-10 asserts that Moses only called to Allah's Oneness, "And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God."

Countless other examples are found in Jewish, Christian and Muslim Scriptures.

if they contradicted what the majority of people consider appropriate. They made various false accusations against us, thus, magnifying the *fitnah* (trial, ordeal). They gathered the forces of the devil and his followers against us. Among the false accusations they propagated, and which reached you, is the claim that I accuse all Muslims, except my followers, of being *Kuffar* (Unbelievers) and consider their marriage contracts invalid. This is truly incredible. How can any sane person accept such accusations? Would a Muslim say these things? I declare that I renounce, before Allah, these statements that only a mad person would utter. In short, what I was accused of calling to, other than enjoining *Tau`heed* and forbidding *Shirk*, is all false."¹³⁴²

These are the words of the imam himself defending his Da`wah mission and refuting false accusations made against him and against his call. One senses pain, grief and bewilderment on the part of the imam at the response he received from many Muslims, especially some scholars, whom he wanted to help reform their creed and practices, grow united and strong, and draw closer to Allah.

^[1342] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 48-9.

Chapter Nine: Legacy of the, 'Wahhabi Movement'

1. *Impact the "Wahhabi Da`wah" Had on the Muslim World..... Page 467*
2. *The Da`wah Reaches the Indian Sub-Continent..... Page 468*
3. *The Movement of Sayyid Ahmad Bareli..... Page 476*
4. *The "Wahhabi Da`wah" Reaches the Arab World..... Page 481*
5. *Wahhabi Resistance of British Hegemony over the Arabian Gulf; the Relentless Efforts by the British to destroy the Da`wah..... Page 486*
6. *Scholars Who Were Impressed by the Da`wah of Muhammad Ibn Abdul Wahhab: Prince Muhammad Ibn Isma`eel As-San`ani; Muhammad Ibn Ahmad Al-`Hafadhi, Muhammad Ibn Ali Ash-Shaukani; Ibn Baz; Al-Albani; Ibn `Uthaimen; Muqbil Ibn Hadi..... Page 497*

Chapter Nine: Legacy of the, 'Wahhabi Movement'

Impact the So-Called *Wahhabi Da`wah* had on the Muslim World

The Da`wah of Muhammad Ibn Abdul Wahhab had a far reaching impact on the Muslim world, especially after Saudi forces controlled Makkah and Madinah. With the `Hajj season, as Muslims from all over the world perform pilgrimage to the Sacred House, a unique opportunity arose for Muslims to gain direct experience and interaction with the *Da`wah* and its principals, as well as meet its scholars and leaders.¹³⁴³

Thomas Lippman said about the *Da`wah* of Ibn Abdul Wahhab, "This challenge was to have an impact far beyond the borders of Arabia, for it inspired the reform movements that swept through Islam and freed it from rigidity and reaction in the late nineteenth and early twentieth centuries."¹³⁴⁴

Additionally, "The establishment of the Saudi-Wahhabi state in the Arabian Peninsula represents the most concrete heritage and impact of the Wahhabi movement. Since the eighteenth century the WahhABIYAH have represented the spirit of fundamentalism in the central lands of Islam, establishing the tradition of a community based on the Qur'an and the *sunnah*. However, the significance of the movement goes beyond the state. In the rigor of their attachment to the renewal mission, the WahhABIYAH have provided an example of what was and is possible. The

^[1343] Dr. Nasir At-Tuwaim suggested this reference book: Muhammad Kamal Jum`ah, *Intishar Da`wat Ash-Shaikh Muhammad Ibn Abdul Wahhab Kharij Al-Jazeera Al-`Arabiyyah*. This book is on how the *Da`wah* of Muhammad Ibn Abdul Wahhab flourished outside of the Arabian Peninsula.

^[1344] Lippman, *Understanding Islam; An Introduction to the Moslim World*, Pg., 150.

implementation of the call for renewal contributed to the general spirit of fundamentalism in the eighteenth century. Some Muslims were directly inspired by Wahhabi teachings while others were affected more by their general effort. The fame of the Wahhabiyah spread to such an extent that almost any movement of rigorous fundamentalist reform came to be called a 'Wahhabi movement.'¹³⁴⁵ The Wahhabiyah are the best-known example of a Muslim movement calling for strict recognition of the oneness of God, with all of the social and moral implications of that belief, and advocating the reconstruction of society on the basis of a strict and independent interpretation of the fundamentals of Islam. This message helped to inspire movements ranging from holy wars to modernist rethinking of medieval formulations."¹³⁴⁶

The *Da`wah* Reaches Indian Sub-Continent

Wahhabi Role in *Jihad* Efforts against British and European Colonial Powers in India

Shah Waliullah Ad-Dahlawi: Shah Waliullah Ad-Dahlawi preached ideas and views similar to those of imam Muhammad Ibn Abdul Wahhab. The similarities between the two *Da`wahs* are significant. However, there are dissimilarities, because Shah Waliullah was a *Sufi*

[1345] "These 20th and 21st century views have come to define "Wahhabism" for Western human and women's rights activists and Muslim feminists alike, but, as with all definitions and characterizations of "Wahhabism," the terminology is problematic because it is applied to such a wide range of regimes which do not necessarily share the same theological and legal orientations. Indeed, because "Wahhabism" has become such a blanket term for any Islamic movement that has an apparent tendency toward misogyny, militancy, extremism, or strict and literal interpretation of the Quran and hadith, the designation of a Regime or movement as "Wahhabi" or "Wahhabi-like" tells us little about its actual nature." (Natana DeLong-Bas *Wahhabi Islam: From Revival and Reform to Global Jihad*, the sixth chapter titled: *Women and Wahhabis: In Defense of Women's Rights*, Pg., 2-3.

[1346] *Macmillan Library Reference USA*, Volume 15, Pg., 315.

scholar. Nevertheless, he was a renowned scholar of *'Hadeeth*. Imam Muhammad Ibn Abdul Wahhab was, rightfully, a strong opponent of *Sufism*. Following are some brief words about the movement of Shah Waliullah in India.

Professor Qeyamuddin Ahmad wrote, "Shah Waliullah (1703-62) belonged to a family whose origin can be traced back to the 13th century. ... Shah Waliullah's grandfather, Shaikh Wajihud Din who having given up his job in the army had devoted himself to mysticism."¹³⁴⁷

To continue, Albert Hourani wrote, "One wave of change came from the far east of the Muslim world, from northern India, where the other great Sunni dynasty, the Mughals, ruled Muslims and Hindus. Here a number of thinkers, of whom the most famous was Shah Waliullah of Delhi (1703-62), were teaching that rulers should rule in accordance with the precepts of Islam, and that Islam should be purified by teachers using their *ijtihad* on the basis of the Qur'an and Hadith; the different *madhhabs* should be merged in a single system of morality and law, and the devotions of the Sufis should be kept within its bounds."¹³⁴⁸

Also, "In the Indian subcontinent, Shah Wali Allah of Delhi, a highly sophisticated intellectual (said to have been a fellow student of Ibn 'Abd al-Wahhab during his stay in Medina), also advocated a return to pristine Islam¹³⁴⁹ although, unlike his Arabian contemporary, he was a Sufi at a high spiritual level. In the nineteenth century a reformist militant group called the Jihad movement¹³⁵⁰ arose out of Wali Allah's school, and three

^[1347] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 23.

^[1348] Albert Hourani, *A History of the Arab Peoples*, Pg., 257.

^[1349] Dr. Nasir At-Tuwaim said, "...there is only one Islam" (Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 110.

This is the Islam Allah meant in His Statement,

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

{And let those who oppose the Messenger's (Muhammad's) commandment (his Sunnah) beware, lest some Fitnah (trials) should befall them or a painful torment be inflicted on them} (24:63).

^[1350] against the British occupation of India

more movements followed in Africa— the Sanusi in Libya,¹³⁵¹ the Fulbe in West Africa, and the Mahdists in the Sudan. Although these three movements emerged from different environments, common to all of them was a reformist thrust in terms of the recovery of the 'true pristine Islam' of the Qur'an and the Prophet, particularly emphasizing monotheism; an insistence upon *ijtihad*, that is, rejection of the blind following tradition in both theology and law in favor of an attempt to discover and formulate new solutions to Islamic problems; and finally, resort to militant methods, including the imposition of their reformist ideologies by force. In addition, these movements generally brought to the center of consciousness the necessity of social and moral reforms as such, without recourse to the rewards and punishments of the hereafter. In other words, all three were characterized by a certain positivistic orientation."¹³⁵²

Comments

The call to Islamic reform and resurrecting Islamic law cannot be accomplished and preached without recourse to the rewards and the punishments of the Hereafter. There is an abundance of Quranic statements that contain ordainments and prohibitions, coupled in the same text with Allah's promises and warnings to whoever abides by, or disobeys, His ordainments. No Islamic reformer can avoid the relationship between obedience, or lack of it, to Islamic law, and consequences to these actions in this life and the Hereafter. The Islamic texts reformers use to call for reform, contain both the action desired and, often, their reward (promises) or punishment (warnings). By simply reading the Quran, one would realize that it is not possible to talk about one without mentioning the other. For instance, Muhammad Ibn Abdul Wahhab mentioned Allah's Statement,

﴿ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًّا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ ۗ ﴾

^[1351] "[Sanusi's] call for political activism was influenced by the Wahhabi movement in Arabia, to which [Sanusi] eclectically added some Sufi teachings from several different Sufi orders" (*The Columbia Encyclopedia, Sixth Edition 2001*).

^[1352] *Macmillan Library Reference USA, Volume 7, Pg., 318.*

{And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path};

Ibn Abdul Wahhab then mentioned the end of the *ayah*,

﴿ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴾

{Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"} (39:8)¹³⁵³

Consequently, for Muhammad Ibn Abdul Wahhab to enjoin dedicating acts of worship to Allah Alone, in times of comfort and abundance and in difficult times, he used Quranic statements that enjoin *Tau'heed* and also mention the punishment of those who commit *Shirk*.

Further, in, *Kitab At-Tau'heed* (Pg., 6), imam Muhammad Ibn Abdul Wahhab mentioned a *Hadeeth* on the virtue of abiding by *Tau'heed* and refraining from *Shirk*; this is the core of his *Da'wah*. The *Hadeeth* mentions the action and creed desired and also the anticipated reward Muslims receive if they abide by the *Hadeeth*,

" مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ "

"If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few" (Bukhari 3180, and, Muslim 41).

To continue, it seems that Orientalists repeatedly claim that followers of Muhammad Ibn Abdul Wahhab imposed their ideology on others by force. They never seem to get tired of repeating this theme, even at the

^[1353] Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [Majmu'at At-Tau'heed, Pg., 65].

expense of exposing their own double standards. By simply referring to the Old Scripture, the double standard being applied here becomes clear.

Allah's Prophets, peace be on them, who were sent to the Children of Israel, sought and established political authority based on their Scripture, by invading many other peoples who did not share their ideologies, forcing them to submission, slaughtering them (as is falsely claimed in the Old Testament) and confiscating their lands; *Joshua* 10:1-43 reported in its entirety at the end of this segment, expounds on this topic. They established political dominance, as well as, the reign of Monotheism, by force; the numerous Bibles in existence are full of stories describing the military campaigns that ensued.

However, and to explain, Muslims believe in all of Allah's Prophets and in all the *original* Scriptures revealed to them. Naturally, Muslims take the Prophets' side in any dispute that arose between them and their foes, whether religious, military, or political. However, Muslims will not accept segments in the Old or the New Testament where the Prophets are accused of the most heinous crimes, even polytheism.

After Muhammad ﷺ was sent as Allah's Final and Last Messenger and Prophet, followers of Muhammad ﷺ inherited the legacy and mission of all of Allah's Prophets, and therefore, take the side of Islam in any dispute that arose and will arise between Muslims and their foes.

To add, Muslims, including Muhammad Ibn Abdul Wahhab and his followers, are being accused of imposing their faith by force. However, Orientalists forget their own holy books where similar actions were reportedly taken by the prophets who were sent to the Children of Israel. A weary silence is all that is being produce by Orientalists here, thus exposing their hypocritical stance and suspicious double standards.

After all, it is the Christian world that is currently atoning for its terrible slaughter of Jews that continued for many centuries, before and after Jesus came, including in the twentieth century at the height of Europe's civilization. To atone for their crimes, though, the Christian world fanatically gives unlimited aid and support to the Jews to help them invade other people's land and establish a homeland in an area *they* never owned, displacing millions of innocent Muslim and Christian Arabs. They do all this in the pretext of fulfilling a 'promise' given to the Jews in the Bible, even though that occurred in ancient history and no

longer has any merit, especially, after the Jews disbelieved in Jesus and tried, unsuccessfully, according to Muslims, but successfully, according to Jews and Christians, to kill Jesus, peace be on him.

Even in an era when the West claims to be secular, using force to impose what basically constitutes their religious doctrines, which Muslims and most of humanity do not believe in, is not considered by the aggressors as imposing their ideology by force. These terms are only used when Muslims are concerned.

Joshua 10:1-43

To end this segment, here is a chapter from the Old Testament; we quote it here without comment: *“Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adonizedek king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake*

Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all

the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. And Joshua returned, and all Israel with him, to Debir; and fought against it: And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal." (Joshua 10:1-43)

The Movement of Sayyid Ahmad Bareli: "Sayyid Ahmad, popularly remembered as a *shahid* (martyr), belonged to a family of saintly renown ... the son of Sayyid Muhammad Irfan, was born ... in the month of *Safar*, A.H. 1201 (November, 1786). He had his early education at home but ... continued his self-education later on, and acquired some proficiency in Arabic and Persian ... then moved on to Delhi where he met the famous theologian and scholar, Shah Abdul Aziz (1746-1824), spiritual successor of Shah Waliullah. ... Sayyid Ahmad seems to have realised from an early age the urgency of religious reforms and the need for building up an organisation and collecting a band of dedicated followers who could bear arms too. ... Sayyid Ahmad had some awareness of the British policy of winning over the Indian chiefs and rendering them harmless through treaties drafted with a view to weakening their military power. ... The more notable among Sayyid Ahmad's ideas at this stage are a strong affirmation of *tawhid* (monotheism), rejection of *Bid`at*, and an advocacy of *Ijtihad*. ... Sayyid Ahmad never ceased strongly criticising the *Bid`at*, and he was also rather harsh on some of the Sufis whom he considered responsible for the state of affairs."¹³⁵⁴

^[1354] Qeyamuddin Ahmad, *Wahhabi Movement in India*, Pg., 40-3.

Few Orientalists recognized the tremendous amount of un-Islamic and alien innovations that flourished in Muslim India, which serve as an example to conditions in the Muslim world as a whole. Ignaz Goldziher wrote, "The Islamic cult of saints allows extensive scope for popular manifestations of Hindu influence upon the *sacra* of Islam. In that cult Indian elements daily assert themselves. Especially in Indian Shi'ism, they have produced some extraordinary phenomena. Indian divinities became Muslim saints; Indian holy places were automatically reinterpreted in the light of Islam. Of all the territories Islam has conquered, none offers such conspicuous examples of the preservation of pagan elements as India and the Malay Archipelago. Here at every step we are struck by evidence of a real religious mixture between Islam and paganism. There is a wholly external cult of Allah, a wholly superficial use of the Qur'an, an uncomprehending performance of Islamic practices—and hard by all this the persistence of the cult of demons and the dead, and other practices of animistic religion. ... Concerning the Indian subcontinent, T. W. Arnold has recently reported instructive findings about the survival of the worship of Hindu gods and the practice of Hindu rituals among the lower classes of the Muslim populace in the most varied parts of India." (Goldziher, *Introduction to Islamic Theology*, Pg., 256)

Continue next page...

Sayyid A'hamad, and his followers who resisted the brutal British occupation of India, were called *Wahhabis* by British authorities to discredit them and to alienate Muslims of India against their movement. Professor Qeyamuddin Ahmad wrote, "Since 1840 the attention of the [British] government had been drawn from time to time by different local officials to the dangerous and 'seditious' character of the activities of the Wahhabi centres in British India. The apprehension was not shared, or at least not given adequate attention, by the higher authorities in the beginning, but the military expeditions which the government was forced to organise against the Wahhabis on the Frontier from 1852 onwards forced it to view the problem more seriously. In 1858 and even more so in 1863 the government had to organise full-scale military expeditions against the Wahhabi centre on the Frontier. ... For about ten years since 1863 extensive police enquiries were carried on and a large number of Wahhabi workers and sympathisers were detained and interrogated at different places all over the country, such as Malda, Rajmahal, Patna, Thaneswar, Ambala and Delhi. The enquiries were followed by a long series of trials spread over a decade. These trials were held at Ambala (1863), Patna (1865), Rajmahal, Malda and again Patna (1870-71)."¹³⁵⁵

To add, Ignaz Goldziher wrote, "The ideas of the Wahhabi movement streamed out of Arabia into this Islamic land [India], as well. Contacts and experiences gained during the pilgrimage to Mecca have always proved a powerful means for the awakening of religious forces, for the adoption of new tendencies, and for their transplantation to remote areas of Islam. After a period of quiet theoretical preparation, the Wahhabi stimulus found in India a man who acted on it with vigor. This was Sayyid Ahmad Brelwi, who spread the Wahhabi ideas in the first quarter of the nineteenth century, in various regions of Muslim India. He combined purging Islam from *shirk*—so starkly in evidence here in the cult of saints and in superstitious practices—with a mission to the Hindus. His followers have described his missionary work as extremely

Accordingly, it is becoming clear as to the reason behind the ferocious animosity with which the *Da`wah* of imam Muhammad Ibn Abdul Wahhab was met by many Muslims, who largely did not adhere by the Islamic creed or law, and by hostile non-Muslims, who wished for Islam to be so corrupt that it would virtually and eventually vanish and disappear.

^[1355] Qeyamuddin Ahmad, *Wahhabi Movement in India*, Pg., 200.

successful. In his zeal to bring back the early Islamic way of life, he also led his numerous followers into holy war, *jihad*.¹³⁵⁶ Suppression of the Sikh sect, widespread in northern India ... presented itself as an immediate aim.¹³⁵⁷ In this unsuccessful war he met his death, in 1831. Although the adventurous undertaking of the *jihad* and the related political attempts came to an end with Ahmad's death, the intra-Islamic religious movement that he had set afoot continued to be effective in Indian Islam. Although not under the Wahhabi flag, the apostles of Ahmad's teachings worked in India, under various religious appellations, for the complete Islamization of the nominal Muslims who were still given to Indian practices. They won them over to the observance of Islamic law, and gathered bands of adherents to the *sunna*. Their various divisions augmented the number of Islamic sects in India."¹³⁵⁸

Qeyamuddin Ahmad also wrote these words about Sayyid Ahmad, "A lively, often vitriolic, discussion has continued, through the medium of books, pamphlets and periodicals on the implications of the term 'Wahhabi', and its application to the followers of Sayyid Ahmad in India. Wahhabis have been subjected to a double onslaught; firstly, from the British officials and others who viewed them as conspirators and rebels, and secondly, from some Indian Muslims themselves who criticised them strongly on the ground of being *ghair muqallid*,¹³⁵⁹ and for believing British

[1356] *Jihad*, does not mean, holy war.

[1357] The Sikhs had powerful states in India, even though in number they were a small minority as compared to Hindus and Muslims. The Sikh states cooperated with France, and also with Britain, which by that time had occupied most of India and started suppressing and destroying Islamic states, "...even in India itself, on whose north-western frontier European officers, the ablest of them Frenchmen, had made Ranjit Singh's Sikhs a most formidable fighting force" (*The Cambridge History of the British Empire, Volume II, the Growth of the New Empire (1783-1870)*, Pg., 572.

[1358] Ignaz Goldziher, *Introduction to Islamic Theology*, Pg., 257.

[1359] So-called, *Wahhabis*, in India called for reintroducing *ijtihad* and to discarding *taqlid* (blind following) which had a significant role in weakening Muslims and partly led to the military, industrial, economic, scientific and social stagnation they suffered from. A direct result of this calamitous condition was that Muslims in India lost their great state and fell under British occupation. Yet, many of these same Muslims resisted reformist movements in India which were inspired by the *Da'wah* of the imam of *Sunnah*, Muhammad Ibn Abdul Wahhab. These reformist

Continue next page...

India to be a *Daru'l Harb*.¹³⁶⁰ Sayyid Ahmad's followers were quick to refute these arguments. The publication of Hunter's book *The Indian Mussalmans*, gave added weight to the opinion of the first-mentioned group of critics. Hunter maintained that there were links between the reform movement in Arabia led by Muhammad bin Abdul Wahhab and that in India led by Sayyid Ahmad, and that the Wahhabis in India had a moral obligation to rebel against the government."¹³⁶¹

Judge Al-Butami also wrote this brief biography on Sayyid Ahmad, "The *Da`wah* of imam Muhammad Ibn Abdul Wahhab also reached India through the efforts of Sayyid Ahmad, a pilgrim from India.¹³⁶² ... After 1816, Sayyid Ahmad performed *Hajj*. When he met scholars of the *Da`wah* of imam Muhammad Ibn Abdul Wahhab in Makkah, he believed in the correctness of this *Da`wah* and became one of its callers and adherents. ... When Sayyid Ahmad went back to India in 1820, he found a fertile land for the *Da`wah* among the Muslims of his area. Muslims in India had adopted many practices, traditions and beliefs from the Hindus. Sayyid Ahmad started calling to the *Da`wah* in the city of Patna, calling on his Muslim brethren to embrace true Islamic principles and abandon Hindu innovations and practices that became popular among them. After a period of struggle, Sayyid Ahmad and his followers were able to establish an Islamic state in the Punjab based on the principles imam Muhammad Ibn Abdul Wahhab called to, and under leadership of Sayyid Ahmad. However, this Islamic state was short-lived, because British colonial forces were able to destroy it in the fourth decade of the nineteenth century. Yet, the *Wahhabi Da`wah* remained active after Sayyid Ahmad's death, through the continuing efforts of his successors. British

movements had the potential to elevate Muslims and secure their freedom from British domination over their lives and the natural resources of their lands.

^[1360] *Dar Al-'Harb*, pertains to a state comprising of combatant disbelievers. During the era under discussion, India was under Christian military occupation, Islamic law was suspended, and India's Islamic states were being systematically destroyed. Thus, followers of Sayyid Ahmad Bareli used the term, *Dar Al-'Harb*, to describe India at that time and the conditions under which they lived.

^[1361] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 261.

^[1362] During that era, India was larger than it is now and included Pakistan, Bangladesh and parts of Afghanistan.

colonialists could not destroy the *Da`wah*, which remained strong in that area until the present time."¹³⁶³

To continue on the 'Wahhabi Movement' in India: We previously stated that followers of the so-called *Wahhabi Da`wah* had an active role in resisting brutal British colonial presence in India. These efforts were militarily defeated and were followed by extensive trials of 'Wahhabi' leaders and sympathizers in India, spanning more than a decade. For more information on this era, the reader is referred to an extensive historical account written by Prof. Qeyamuddin Ahmad, *The Wahhabi Movement in India*.

Qeyamuddin Ahmad, however, discounted the report that Sayyid Ahmad Bareli was a *Wahhabi*, saying, "It is quite understandable that when shortly afterwards a somewhat similar movement started in India the British officers there began to see it as a direct result of the Arabian movement. This official attitude had the additional advantage that the adverse reaction of the orthodox Muslim circles over certain actions of the Wahhabis in Hijaz could be passed on to the followers of the movement in India too. ... There are some similarities in the movement led by Muhammad bin Abdul Wahhab in Arabia and that by Sayyid Ahmad in India some three-quarters of a century later. This was due mainly to the fact that both [of] the movements were inspired by the common sources of the Qur'an and the *Hadith*. At the same time, it is also to be noted that there were marked differences between the two. ... The apparent similarity between the two movements, perhaps, led Hunter, and some other writers too, to see a causal connection between the two. ... Another authoritative writer, Philby, remarks, 'Sayyid Ahmad of Bareli took back with him from the Meccan pilgrimage to India the seeds from which, after his death in a *jihād* against the enemies in 1831, grew the Wahhabi reaction of the Black Mountain and its reverbations elsewhere.' ... [However,] by the time Sayyid Ahmad performed the *Hajj* (1822-23¹³⁶⁴), Makkah and Madina had been recovered from the Wahhabis and the Najdis' presence was hardly tolerated there."¹³⁶⁵

^[1363] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 104-5.

^[1364] Judge Al-Butami said that Ahmad Bareli went back to India in 1820, after he performed *Hajj* (Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 105).

^[1365] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 30-1.

The 'Wahhabi Da`wah' Reaches the Arab world

Reformist efforts of Shaikh Muhammad Rashid Ridha: "A century later, Rashid Rida, one of Muhammad 'Abduh's most distinguished pupils,¹³⁶⁶ developed some of the themes of the Islamic Modernism of his teacher in the direction of Islamic fundamentalism, and identified himself with the House of Sa'ud, which was at that stage gradually taking over the greater part of the Arabian peninsula. Jamal al-Din al-Afghani (1839–97) and Muhammad 'Abduh (1849–1905) were the founders of Islamic Modernism.¹³⁶⁷ Both wished to reform and revitalize Islam, in order to enable the Muslims to stand up effectively to the challenge of Europe. Afghani considered that the most effective method of doing this was to incorporate European ideas of the nation into a new vision of the Islamic *umma*, while 'Abduh's main concern was to promote a progressive interpretation of the *shari'a* by stressing individual interpretation based on reason, an approach which enables Muslims to accept all modern science and technology as being part of God's revelation."¹³⁶⁸

Comments

There is not a single statement contained in the Quran or *Sunnah* about aspects of life and science that contradicts an established, unequivocal, undisputed scientific fact. Many scientific facts mentioned in the Quran, such as embryonic development, have only become known by Western scientists in the last century.¹³⁶⁹ In the past two centuries, as Muslims stagnated at the height of European conquests into their lands, some of them blamed Islam, instead of Muslims, for their stagnation. The fact is that blame lies with Muslims, not with Islam. Bukhari (3) and Muslim (231) reported that the first word revealed to Prophet Muhammad ﷺ was,

[1366] Rashid Ridha was also a renowned scholar of *Sunnah* and 'Hadeeth' in Egypt and the Arab world in the twentieth century.

[1367] Islamic modernism movements seek to modernize Islamic concepts to conform them to Western ideas and way of life.

[1368] *The Cambridge Encyclopedia of the Middle East and North Africa*, Pg., 82.

[1369] I. A. Ibrahim, *A Brief Illustrated Guide to Understanding Islam*, Chapter One: (1) *The Scientific Miracles in the Holy Quran*, Pg., 5-31.

This entire book can also be downloaded at: www.islam-guide.com.

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

{Read! In the Name of your Lord Who has created [all that exists].} (96:1)

Muslims benefited from this and similar Islamic ordainments for centuries, and thus, were able to establish a civilization that was both strong, and unique. Then, they experienced a painful, slow decline spanning several centuries. They ignored Islamic creed and Islam's various ordainments, including scientific advancement, and then later realized that they severely lagged behind the West, which by then had occupied many parts of the Muslim world. Had Muslims abided by their religion, as imam Muhammad Ibn Abdul Wahhab strived to teach them, they would have saved themselves from humiliation, as well as made significant improvements in all spheres of life. However, as Muslims discovered how far Europe had advanced ahead of them and how deep their stagnation was, they started amending Islamic law, which they had not fully implemented, and consequently, was not responsible for their state of affairs. They wanted to blindly imitate Western standards and methods, even if it meant amending their own religion in the process. Hence, they spoiled the purity of their Islamic religion and did not achieve parity with the West.

Judge Ahmad Ibn `Hajar Al-Butami on the impact the *Da`wah* of Muhammad Ibn Abdul Wahhab had on Arab and Muslim areas: "The *Da`wah* of the Shaikh sprang out of Najd soon after the Saudi forces [of the first state] controlled Makkah in 1218AH/1803, as the pilgrims who converged on Makkah from various Islamic areas were able to experience firsthand the *Da`wah* and its scholars. They listened to its scholars give speeches, offer advice, and enjoin wise religious instructions and beneficial teachings. They witnessed the conduct of the First Saudi State and realized for themselves the vigor with which the state resurrected and implemented the Quran and *Sunnah* and assured safety, justice and fairness."¹³⁷⁰ This contrasted sharply to the lawlessness, fear and violence raging in Arabia before the *Da`wah* succeeded in controlling Najd and `Hijaz.

^[1370] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 102-3.

To continue, "Many pilgrims were impressed by the *Da`wah's* principals, and on returning to their areas, started calling to *Tau`heed* and rejecting [*bid`ah* and] superstitious practices popular in their areas. They rebuked the practices of revering graves, sanctifying the dead, and building monuments around graves."¹³⁷¹

In addition, "The reformist movement [also] reached Sudan, in Africa, Sumatra, in Asia, and India. The *Da`wah* also reached Iraq, *Ash-Sham* (Syria), Egypt, Algeria, Java, Oman and Persia. Those who embraced the *Da`wah* relentlessly rejected all types of mischief, strived to eliminate innovation and superstition, and called to reforming the creed. ... In Sudan,¹³⁷² Shaikh `Uthman Ibn Fudi, from the Fula (Fulbe) shepherd tribes, led *Da`wah* efforts in his area, after meeting scholars of the *Da`wah* during `Hajj. Having embraced the *Da`wah*, and on returning to *Sudan*, `Uthman Ibn Fudi started rejecting innovations popular among his people. He strived to obliterate remnants of polytheism and worshipping of the dead that was mixed with the Islamic creed among Sudanese. He preached a return to the true Islamic teachings and helped spread the *Da`wah* of imam Muhammad Ibn Abdul Wahhab. As a consequence, he was able to unite his tribe around the strong ties of the religion, while beforehand his tribe was divided into several weak, submissive factions. In 1802, he started his military campaigns against the idolater Husa tribes and in the process destroyed the kingdom of Ghubar, around the River Niger. Two years after he started his campaign, Shaikh `Uthman was able to establish the kingdom of Sukuto in Sudan. This state was founded on the principals of the *Da`wah* of imam Muhammad ibn Abdul Wahhab and established control over a large area spanning between Timbuktu and Lake Chad. For a century, this kingdom preserved its independence and unity, until it was defeated and destroyed by European colonial forces."¹³⁷³

^[1371] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 103.

^[1372] The central part of Africa used to be called, Sudan, by Muslim scholars, not necessarily pertaining to the current political entity bearing this name or to its current boundaries.

^[1373] *Ibid.*, Pg., 103-4.

Judge Al-Butami continued, "In 1803, the *Wahhabi Da`wah* reached Sumatra by the hands of a pilgrim from that island, who came back [to Sumatra] that year from his *Hajj* trip after meeting scholars of the *Da`wah* and recognizing the correctness of their mission. On returning to Sumatra he started *Da`wah* efforts and the *Da`wah* grew rapidly. War broke out between *Wahhabi* Muslims, who became a power to reckon with in Sumatra, and non-Muslim inhabitants of the island. In 1821, Dutch colonial authorities decided to wage war against this strong movement to secure its colonial presence and influence over the island."¹³⁷⁴

Dutch authorities actively and violently suppressed the call to the *Sunnah* in Indonesia, as well as, its followers and adherents. Typically, illegal European colonial powers branded Muslim reformers in Indonesia as 'religious fanatics and extremists.' European colonial powers desired complacency from local populations under occupation and certainly did not wish for them to try and liberate their lands and secure their freedom. When they did resist, however, they were branded as extremists, fanatics, and terrorists. War raged in Indonesia for sixteen years between Dutch colonialists and *Wahhabi* Sumatrans; the colonialists won the war and destroyed armed *Wahhabi* resistance in one of the bloodiest wars for independence. Ironically, decades later, the Dutch came to experience brutal occupation themselves, and their freedom fighters were also branded as rebels and terrorists under Nazi occupation.

The Sanusi Movement: "The *Sanusi* movement, which started in Algeria in the middle of the nineteenth century, reached Tripoli (Libya) and the rest of North Africa, then sprang farther south and reached Sudan. Wherever the *Sanusi* movement reached, its followers resisted colonialist presence. This movement ... was impressed in its beginning by the *Wahhabi Da`wah*. Sayyid Muhammad Ali As-Sanusi, who founded this movement, was studying in Makkah when the *Wahhabis* controlled it. He met the *Wahhabis*, learned with their scholars and was impressed by their methodology. Upon returning to Algeria, As-Sanusi started his reformist movement in accordance with the principles of the *Da`wah* imam Muhammad Ibn Abdul Wahhab founded in the Arabian Peninsula. ... The blessed *Da`wah* of imam Ibn Abdul Wahhab also reached *Hadhramaut* (Yemen), and Java (Indonesia), through the efforts of

^[1374] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 106.

Shaikh Sayyid Muhammad Rashid Ridha, who established an association that called to the Quran and *Sunnah* and to discarding *bid`ah* and superstition; that organization was called, *Jam`iyyat Al-Irshad*, which adhered by the guidelines of the Shaikh's *Da`wah*. Many more Muslims were impressed by the *Da`wah*. ... Briefly, the *Wahhabi Da`wah* left an outstanding and great legacy in the Muslim world in many respects. It was the light that founded contemporary awakening in the Islamic world, and leaders of Islamic reform in all Islamic countries were impressed by its principles. Accordingly, all contemporary Islamic reformist movements are indebted to the *Wahhabi Da`wah*."¹³⁷⁵

Yet, sadly, many Muslims are all too happy to participate in the world-wide onslaught currently taking place against the *Da`wah* popularly known as, *Wahhabi*. By doing so, these Muslims tarnish the image of one of the imams of Islam who resurrected knowledge of the Quran and *Sunnah* and called to the righteous way of *As-Salaf As-Sali`h* in aspects of creed, law and practice. Some of these Muslims claim that they want to help the cause of Islam by attacking the Shaikh's *Da`wah*. Thus, they stand side-by-side with hostile *Kuffar* in their relentless struggle against every pure reformist movement in the Muslim world that might elevate Muslims from their current inferior status in the world.

If anything, Muslims should read the abundant literature left by the many scholars of the *Da`wah* of imam Muhammad Ibn Abdul Wahhab and compare what they read to texts of the Quran and *Sunnah* as understood by the respected scholars of Islam of old and present. Then, and only then, will they be basing their judgment against or for this *Da`wah* on knowledge, not hearsay or conjecture. It is hoped that then, they will come to understand the reason behind the relentless campaign of misinformation and aggression against the *Da`wah* and why the colonial powers of old and present strive very hard to discourage people from following it or understanding its tenets.

Imam Muhammad Ibn Abdul Wahhab died more than two centuries ago. Yet, presently, his *Da`wah* is still alive and strong by the will of Allah. His efforts were substantial, righteous, and far-reaching. Had the *Da`wah* and its followers been allowed to effectively, safely and freely

^[1375] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 106-7.

reach various Muslim peoples, the course of history might have taken a different course. Allah Alone is sought for all kinds of help, aid, support and relief.

'Wahhabi' Resistance of British Hegemony over the Arabian Gulf; The Relentless Efforts by the British to Destroy the *Da`wah*

Qeyamuddin Ahmad wrote, "The political power of the Wahhabis had been broken,¹³⁷⁶ but the social and religious awakening brought about by the movement could not be suppressed. Of particular significance is the point, very often overlooked, that the British authorities in India felt alarmed at the extension of the Wahhabi influence and power in the Persian Gulf side. As early as 1809, the government of Bombay had sent a fleet under Captain Wainwright and Colonel Smith to cooperate with the forces of the Imam of Muscat against those who were officially described as Arab pirates but who were mostly Wahhabi, or had 'at least made common cause with them.'¹³⁷⁷

Qeyamuddin Ahmad also wrote, "Now, in 1818 too, a special messenger was sent by the Government of India to congratulate Ibrahim Pasha on his victory over the Wahhabis. The jubilation of the British Government of India, however, was not without some concern at the substitution of the Ottomans' influence¹³⁷⁸ in the area for that of the Wahhabis. 'A British officer, Captain G.P. Sadlier, was immediately deputed to visit Ibrahim at Dar'iyah and discuss the intentions of the new rulers of Arabia, with the object of discouraging¹³⁷⁹ any tendency on their

[1376] after the destruction of the First Saudi State

[1377] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 30.

[1378] actually, Egyptian influence

[1379] or, encouraging, depending on how one would evaluate true British intentions then and how either method could have helped their imperial designs

part to establish themselves on the shores of the Persian Gulf, which was already envisaged as a British lake.^{1380/1381}

Additionally, Sarah Searight wrote, "From the beginning of the twentieth century the British position was increasingly attacked by a fast-growing nationalist movement, inspired partly by movements of Islamic reform led by the Wahhabis in Arabia, by Jamal al-Din al-Afghani, the great nineteenth-century modernist, and his disciple Muhammad Abdu in Egypt, and partly by a new generation of Arab nationalists, many of them Christian Arabs from Syria, owing allegiance primarily to their Arab nationality rather than to their religion."¹³⁸²

Comment

The movement started by imam Muhammad Ibn Abdul Wahhab is an Islamic reformist effort to resurrect knowledge and practice of the *Sunnah*. It was not nationalistic, not even partly. The imam who founded this *Da`wah* called to a return to the original and pure Islamic Message, which includes this Prophetic *Hadeeth*,

" يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى "

"O, People! Verily, your Lord is One (Allah), and your father is one (Adam). Verily, an Arab has no virtue above a non-Arab, or a non-Arab above an Arab, nor does a red (or white¹³⁸³) person have a virtue above a black person, or a black person above a red (or white) person, except by fear and obedience to Allah."¹³⁸⁴

[1380] What if Muslim navies establish permanent presence around the British Isles and envisage its shores as a Muslim lake, how would the West react and describe this action?

[1381] Qeyamuddin Ahmad, *The Wahhabi Movement in India*, Pg., 30.

[1382] Sarah Searight, *The British in the Middle East*, Pg., 133-40.

[1383] according to a narration authenticated by Al-Albani in his analysis of *Hadeeths* found in, *Shar`h Al-`Aqeedah At-Ta`hawiyah* 361

[1384] Collected by imam Ahmad Ibn `Hanbal (22391) and graded authentic by imam Al-Albani in, *Silsilat Al-A`hadeeth As-Sahihah* (2700), on account of the collective strength of the several chains of narration reporting it; also, Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 126-7.

To continue, Sarah Searight also wrote, "British officials in the Gulf made up for the absence of any other overall authority and the fact that their hegemony of the Gulf was virtually unchallenged for most of the nineteenth century gave them the freedom to meet the stern obligations of the white man's burden.¹³⁸⁵ Britain was in the Gulf, not only to protect an approach to India, but also 'in obedience to the calls that have been made upon her in the past to enforce peace between warring tribes, to give a free course to trade, to hold back the arm of the marauder and the oppressor and to stand between the slave dealer and his victim.'¹³⁸⁶ ... The major challenge facing the establishment of British authority in the Gulf at the beginning of the nineteenth century was Arab piracy.¹³⁸⁷ Organised to a large extent on the lines of a *jihad* by the Jawasmi tribesmen of Ras al-Khaima, inspired by the Wahhabis, it was at first studiously ignored and ultimately ruthlessly destroyed. Buckingham was with the British expedition which attacked and burned Ras al-Khaima in 1816, and he described the bloodless battle in which only one European died — from the shock of hearing the first shot fired.^{1388''1389}

[1385] Apparently, the white man's burden was about forcing their way of life, religion, and political system on other people, using sheer force. On the other hand, the *Wahhabi* man's burden was ferociously attacked by Europeans as being a movement to force others to accept their creed, way of life, and religious beliefs! Expounding on this topic will need a separate book.

[1386] This is a pleasant 'civilized' way of explaining tyranny, ruthlessness, theft of other people's land, treasures, sovereignty and honor, military occupation, destruction of other people's culture, and the seemingly never ending aggression against Islam and its people. Further, facts of history indicate that the slave trade that Britain all of a sudden outlawed, after centuries of this trade being tolerated and actively pursued, went to other Western societies, notably North America.

[1387] Even though blatant and inexcusable breaches of Islamic law were committed by some people in the Arabian Gulf, especially against each other, the essence of their movement was to salvage whatever the Arabs could salvage of their way of life and independence, and to fend off stubborn invaders who loathed them and despised their religion. They were struggling against overwhelming odds to save themselves from being subjugated to British rule.

[1388] The attack on Ras Al-Khaimah was brutal and sudden. Therefore, the defeat of the Qawasim in this battle against a much stronger force is not shameful to them, but to the aggressor who attacked them thousands of miles away from their own homeland.

[1389] Sarah Searight, *The British in the Middle East*, Pg., 113.

Further, J. B. Kelly wrote, "What distinguished the attacks in 1804-5 from the earlier ones was the tinge of religious fanaticism which accompanied them, although it is doubtful whether they had been deliberately ordered by the Amir Sa'ud. Rather would it appear that the Qawasim's recent conversion to Wahhabism had inflamed their naturally warlike dispositions. The Qawasim of Lingah had also been converted to the reformed creed, but as yet neither they nor their kinsmen at Ras al-Khaima seemed to be completely under the Wahhabi Amir's thumb."¹³⁹⁰

Kelly also wrote, "The connexion between the Qawasim and the Wahhabis could not be ignored (although the Indian authorities were not aware at this time of its full extent), and with the Company's resources strained by the French Wars and campaigns within India the possibility of a campaign in Arabia could not be contemplated lightly. ... Seton reached Muscat early in January 1809 to find that the Qawasim were out in force along the main shipping lanes, and that Husain ibn 'Ali, the Wahhabi vice-regent, was demanding tribute from the Bombay Government to allow British ships to pass up the Gulf. For the first time Seton learned of what had been going on in northern 'Oman and saw for himself the full extent of the Wahhabi grip. In Muscat Wahhabi preachers were a common sight, and the populace went in fear of them.¹³⁹¹ ... Seton's dispatches persuaded Malcolm ... that British intervention was necessary if Muscat were not to become a Wahhabi satrapy like the Qasimi shaikhdoms. The Amir Sa'ud himself had threatened to visit 'Oman in the spring, after he had made the pilgrimage, if Sa'id did not obey the injunction to attack Basra and participate in piracy.¹³⁹² ... By the first week of September the expedition was ready to sail. ... Ras al-Khaima was made the focal point of attack. The Qasimi war fleet was to be destroyed, together with any pirate vessels found in the ports from Rams southwards. The Qawasim were to be driven from Shinas and other places on the Shamailiyah coast, though caution was to be exercised lest these places be in Wahhabi hands. ... The expedition sailed on 14.

[1390] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 106.

[1391] Oman was a major land and sea power in the southern part of the Arabian Gulf, and even though under British hegemony, was also branded as a pirate state. It is doubtful that the Omani populace, followers of *Ibadhi* methodology, would be fearful of a handful of so-called *Wahhabi* preachers.

[1392] Naturally, no references are given here to support Kelly's claim.

September [1809]. ... On 3 October Wainwright sent three of the cruisers to water on the Makran coast, and two to Muscat, with instructions to H.M.S. *Caroline* to rendezvous with the fleet off Ras Musandam, so that the attack on Ras al-Khaima could be made without warning. ... Half an hour later [after dawn] the main assault, by troops of H.M. 47th and 65th Regiments and the Marine Battalion, was launched at the base of the peninsula. ... These were quickly overrun, and the Qawasim retired along the peninsula to the town. The battle for the town was fierce: the Qawasim turned every house into a strongpoint and they were only driven from them when the British set fire to the huts between them. By 10 a.m. Ras al-Khaima had been cleared and most of the Qawasim had retreated across the creek to the mainland. ... All vessels of any size found in the creek were burned, naval stores were destroyed. ... Lingah was attacked on 17 November and 20 vessels burned. *Caroline* and the heavy transports were now detached to the Batinah coast, where it had been arranged that they should rendezvous with Saiyid Sa'id¹³⁹³ on 6 December for a combined attack on Shinas, Khaur Kalba, and Khaur Fakkan. Wainwright, with the rest of the fleet, sailed for the eastern end of Qishm Island to attack Luft, which was held by the Qawasim and their allies, the Bani Ma'in. ... The next day Wainwright and Smith ordered the troops ashore to attack the town. ... Casualties in the storming of Luft had been heavy."¹³⁹⁴

Kelly also wrote, "When Saiyid Sa'id appealed to Duncan for help in fending off a new assault by Mutlaq al-Mutairi,¹³⁹⁵ he received a swift refusal. Sa'id was now alleging that his cooperation with the late expedition to the Gulf [in 1809] 'had involved him in a perpetual and implacable war with the Wahabees, with whom he was before at peace.' ... If it had not been for his friendship for the British Government,¹³⁹⁶ he complained, he would by now have accepted one of the several offers of peace made to him by the Wahhabis."¹³⁹⁷

[1393] *Muslim Sultan of Oman*

[1394] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 113-9.

[1395] commander of the Saudi force in that area

[1396] notorious for abandoning their allies and friends in times of need

[1397] *Ibid.*, Pg., 125.

J. B. Kelly went on, by saying that, "On all counts the demonstration at Ras al-Khaima had been a failure ... it served to increase the Qawasim's contempt for British power, a contempt which had been fostered in the first place by the Bombay Government's ill-judged forbearance towards them. They now had a war fleet of more than 100 large dhows, drawn from the ports between Rams and Sharjah and carrying among them 400 cannon and 8,000 fighting men. Lingah, Charak, and other ports on the Persian coast, together with Luft on Qishm Island ... were all allied to Ras al-Khaima. They were all under Wahhabi influence, and all were equally contemptuous of British power. ... It was obvious, however, that the power of the Qawasim would not be broken unless another military expedition were sent against them. ... The choice before the British Government in India, then, was to attack the Qawasim in the full knowledge that this would probably involve them in a protracted campaign in Arabia, or to hope that when the time came for such an attack the Wahhabis would be so fully occupied elsewhere that they would be unable to help their protégés. A good chance that such an opportunity might soon present itself seemed to lie in the turn of events in western Arabia, where Mehemet 'Ali had reopened the campaign against the Wahhabis in the autumn of 1816.^{1398/1399}

Additionally on this topic, Alvin Cottrell wrote, "The general lack of security in the Persian Gulf region during the eighteenth century encouraged the increase of piracy. Piracy was nothing new in the Persian Gulf. ... But never had it existed on the scale it had reached by the end of the eighteenth century. The Omanis were the pirates *par excellence*, but they were by no means the only offenders; there were English and American pirates,¹⁴⁰⁰ and the celebrated Captain Kidd operated in Indian waters. By 1771, the situation had become so bad that, for the first time, the English East India Company appealed to the Royal Navy to suppress piracy in the region. ... Two factors that profoundly influenced the course of events in the Persian Gulf during the nineteenth century were the French expedition to Egypt in 1798 and the rise of the Wahhabi power in

[1398] Thus, subduing Qawasim *Muslims* and destroying their resistance efforts against British colonialist forces were secured through the help of Muhammad Ali and his *Muslim* army.

[1399] J. B. Kelly, *Britain and the Persian Gulf (1795-1880)*, Pg., 134-5.

[1400] a fact often overlooked by Western writers and historians

Arabia; in 1800, the Wahhabis captured Qatif and the Buraimi oasis and threatened Oman itself. Although the French were soon driven out of Egypt, the great age of Western imperialism had begun, and the Middle East as a whole was increasingly subjected to the process often referred to as the 'impact of the West.' The 1798 agreement between the English East India Company and the Imam of Muscat marks a turning point in the history of British involvement in the Persian Gulf. This agreement, dated 12 October 1798, was intended in part as a defensive measure against Napoleon's designs in the Middle East and India. Accordingly, most of the clauses of the agreement relate to the exclusion of the French from the territories of the Imam.¹⁴⁰¹ There was, however, another reason why the British were anxious to conclude this agreement. The political vicissitudes of the eighteenth century, the destructive activities of the Banu Ka'b over a wide area of southern Mesopotamia and southwestern Iran, and increasing Ottoman pressure at the head of the Persian Gulf, had induced the company to return to its old base at Bandar 'Abbas, and to seek protection for this base by a political alliance with the most powerful ruler in the area at that time, the Imam of Muscat. ... Throughout the seventeenth century, the activities of the English East India Company in the Persian Gulf had been primarily commercial. Its merchants and factors had sought privileges from the rulers of Iran, and its military activity had been restricted to the defense of these privileges against those who, like the Portuguese and Dutch, sought to infringe upon them. It had not only not sought, but had tried hard to avoid political involvement in the area. The events of the eighteenth century had changed the whole scene: the disintegration of the Safavid empire, and the consequent political anarchy in Iran; the breakdown of security in the Persian Gulf, as numerous petty states contested among themselves for the dominant position in the region, and the concomitant increase in piracy; all these factors had led to a decline in the English East India Company's interest in the Persian Gulf. At the turn of the century, however, the repercussions of the French *démarche* in Egypt led the company gradually to establish a military and political imperium in the

[1401] Even though the British established a strict monopoly on trade, they interrupted and destroyed the livelihood of Arabs in the entire Middle East partly in the pretext of stopping their monopoly on trade.

Persian Gulf, an imperium to which the 1820 General Treaty for suppressing piracy and slave traffic gave formal expression."¹⁴⁰²

To expound on this topic, we quote here what Cottrell wrote, "The late eighteenth century also witnessed important changes in Najd in the interior of Arabia. It is unnecessary to rehearse here the well-known story of the rise of what became known to outsiders as the Wahhabi movement, for, like the Ibadis, the Wahhabis regarded themselves only as good Muslims. It is sufficient to note that the movement had two aspects, that of a puritanical religious revival, a protest against the laxities that had crept into Muslim practice; and that of a political revolution associated with the rise of a new dynasty, that of the house of Al Sa'ud. The combination proved irresistible, and the Wahhabi expansion of the late eighteenth century was a major disruptive factor both in Iraq and also on the Gulf coast, where the mild sway of the Banu Khalid, which had comfortably screened the 'Utab, was broken in 1795 and replaced by militant Wahhabism. In 1800, the Wahhabis conquered Qatif and by 1803 dominated the northern part of the Arab shore of the Gulf. Also, in 1800, they occupied Buraimi, a key point from which to extend their influence from Oman. Between 1807 and 1813, the Wahhabi governor of Buraimi, Mutlaq al-Mutairi, encouraged the Qawasim to intensify their campaign against Muscat and against their other rivals. Like others, the Qawasim espoused the Wahhabi doctrines, which provided a convenient justification for their belligerency.¹⁴⁰³ Through conquest and voluntary submission, the Wahhabis promised to bring the entire Arabian shore under their hegemony."¹⁴⁰⁴

Cottrell also wrote, "Ottoman authority, never strong, had been shattered under the hammer blows of Nadir Shah [of Iran], whose death, in 1747, left a vacuum that was filled in Iraq by a group of Georgian Mamluks, slaves who had come to dominate the army and bureaucracy in the Iraqi provinces. Although they maintained their allegiance to the Ottoman Empire, the Georgians were, for most purposes, autonomous

^[1402] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 37-9.

^[1403] More accurately, the Qawasim embraced the faith and sought fulfillment of its doctrines through resurrecting pure Islamic practices and creed, including defending Muslim lands against invaders.

^[1404] *Ibid.*, Pg., 46.

rulers of Iraq. They ruled from Baghdad, and their authority over Basra was not always certain. ... The Mamluks had no power in the Gulf, since they had no navy, and they were obliged to pay the Muscatis to protect Basra from pirates. ... Basra remained second only to Muscat among Gulf ports in 1800. ... The prosperity of the people of the Gulf depended upon trade and the pearl fisheries. In the early nineteenth century, persistent maritime warfare threatened to ruin both. Contemporary Britons described this maritime warfare as piracy, a term repudiated by modern Arab historians. Indeed, the distinction between the two terms is unclear, depending as it does on a discrimination between opponents and on a system of legalization that was essentially European; even in Europe privateering and the rights of neutrals raised questions about the connection between legitimate warfare and piracy to which there was no simple answer ... more interesting is the question of the causes of maritime violence in the Gulf. According to one theory, it is explicable by the custom of centuries, even of millennia, and the natural consequence of the poverty of the pirates and the wealth of the trade that passed their doors. A second explanation sees piracy as the transfer of land conflicts to the sea by a people who were particularly at home on the water. A third view is that the peculiar violence that characterized the early nineteenth century was the consequence of the Wahhabi revolution, which supplied a moral imperative to the pirates. 'Their occupation is piracy and their delight murder,' wrote one observer, 'and to make it worse they give you the most pious reasons for every villainy they commit.' A more recent argument makes piracy, like Wahhabism itself, the consequence of the intrusion of Europeans bringing both innovations and their own wars and rivalries from Europe. No doubt each of these views has some merit. ... But the principal marauders were the Qawasim of the Gulf coast of Oman; in 1808, their fleet numbered 65 large vessels, 800 smaller boats, and 19,000 men. Their principal victims were Muscati vessels, but their ravages embraced other shipping, including British and Indian, and the British retaliated with punitive expeditions in force in 1809 and 1820."¹⁴⁰⁵

Comments

First: whenever 'tribute' is mentioned, not pertaining to the so-called *Wahhabis*, it is mentioned casually and without comment. However,

^[1405] Alvin J. Cottrell, *The Persian Gulf States*, Pg., 47-8.

whenever the so-called, *Wahhabis*, collect the *Zakah*, ordained by Allah on Muslims, the word, 'tribute,' is used in the most unfavorable terms. This is because in the West, the description of *Wahhabism* is that it is being, "...considered a 'fanatical discourse' which is 'the most retrograde expression of Islam' and 'one of the most xenophobic radical Islamic movements that can be.'"¹⁴⁰⁶ Such colorful terminology seems to only work and be used pertaining to the Muslims who are trying to live by their own Islamic law in their own lands.

Second: the unique conditions prevailing in the Arabian Gulf during the era under discussion were by no means the custom of millennia or even centuries as Cottrell claimed. The Gulf area experienced extended periods of safety and tranquility, before and after that period.

Third: the poverty of the Gulf people also came about after Europe *discovered* the path to India and effectively deprived Arabs in the Middle East of their livelihood and status as trade intermediaries between Europe and the Far East.

Fourth: resistance to Europe's dominance was also a significant factor behind the insecurity that plagued the Gulf, especially in the eighteenth and nineteenth centuries.

Fifth: this article contains a familiar tone, such as, "...their delight is murder," and similar themes that make it seem as if the Arabs were besieging the shores of Europe and depriving its inhabitants of their livelihood and means of sustenance. To the Arabs, those who issue and repeat these themes are also aggressors, part of an alien culture that brought European conflicts and greed, occupied Muslim lands, and subjugated Arabs and Muslims to their tedious rule. Cottrell himself admits that, to a certain extent, the insecurity in the Gulf was due to Europeans bringing their own wars and rivalries from Europe.

The Slave Trade: During the era under discussion, a nation of European descent, later to be called, The United States of America, was

^[1406] Dr. Natana DeLong-Bas said that these are extracts from 'Aziz and *L'arroseur arrose*' (Dr., Natana DeLong-Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad*; first page of chapter six titled, *Women and Wahhabis: In Defense of Women's Rights*). Dr. Natana refuted these unfavorable terms and presented an unbiased view of Muhammad Ibn Abdul Wahhab and his mission.

forced to violently sever ties to Europe, that specifically being, the same European power described as being present in the Arabian Gulf, "...not only to protect an approach to India, but also 'in obedience to the calls that have been made upon her in the past to enforce peace between warring tribes, to give a free course to trade, to hold back the arm of the marauder and the oppressor and to stand between the slave dealer and his victim.'"¹⁴⁰⁷

The New-World colonies, inhabited to a good extent by British immigrants, could not bear living under British domination and resorted to arms to fight a bloody war for independence that ended in the expulsion of British tyrannical rule. Ironically, the American revolutionaries were also called, 'rebels,' by the British. The Arabs felt the same way and were entitled to defend against invaders who loathed them and despised their religion.

^[1407] Sarah Searight, *The British in the Middle East*, Pg., 113.

Scholars Who Were Impressed by the *Da`wah* of Muhammad Ibn Abdul Wahhab

An impressive list of scholars embraced and supported, or at least, praised the reformist *Da`wah* of imam Muhammad Ibn Abdul Wahhab.¹⁴⁰⁸

Among them was the Yemeni scholar of *Sunnah*, Prince Muhammad Ibn Isma`eel As-San`ani, who wrote, *Subul As-Salam*, a famous book on Islamic law. As-San`ani recited a poem about Shaikh Muhammad Ibn Abdul Wahhab praising his efforts to purify acts of worship and dedicate them to Allah Alone and to reject all types of innovation in the religion, and superstition.

Shaikh Muhammad Ibn Ahmad Al-`Hafadhi, from the then Yemeni province of `Aseer, wrote a long poem praising Shaikh Muhammad Ibn Abdul Wahhab and commending his efforts.

Imam Muhammad Ibn Ali Ash-Shaukani (1172-1250/1758-1824), one of the major scholars of *Sunnah*, was also a contemporary of imam Muhammad Ibn Abdul Wahhab. Imam Ash-Shaukani wrote a book titled, *Nayl Al-Autar*, a major reference on Islamic law, and many other books including several booklets against polytheistic practices popular during his time. Ash-Shaukani wrote an emotional poem when he heard of imam Muhammad Ibn Abdul Wahhab's death. He praised his efforts in resurrecting knowledge of *Tau`heed* and rejecting practices of *Shirk* and *bid`ah*. In his poem, Ash-Shaukani affirmed that Ibn Abdul Wahhab only called to the Quran and *Sunnah* and to Truth. Since the books imam Ash-Shaukani wrote are still major references available throughout the Muslim world, it should be another indication that the *Da`wah* of imam Muhammad Ibn Abdul Wahhab is a pure *Da`wah* and a reformist movement based strictly on the original teachings of Islam.

On hearing of Ibn Abdul Wahhab's death, Shaikh `Husain Ibn Ghannam Al-A`hsaii, from A`hsaa in eastern Arabia, wrote an emotional

^[1408] This section is based on, Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 108-64.

poem describing his grief at the Shaikh's death. He also described the Shaikh's *Da`wah* and attested that it was a resurrection of *Tau`heed* in its purest form. Shaikh `Husain Ibn Ghannam is the author of, *Raudhat Al-Afkar wal-Afham* [also known as, *Tarikh Najd*].

Several other scholars and Shaikhs wrote poems about imam Muhammad Ibn Abdul Wahhab, such as Shaikh `Imran Ibn Ali Ibn Radhwan, from Persia, Abu As-Sam`h Abdul Dhahir Al-Misri, former imam of Makkah's Grand *Masjid*, and Shaikh Ahmad Ibn Musharraf Al-A`hsaii, from Al-A`hsaa. In addition, various biographies of imam Muhammad Ibn Abdul Wahhab were authored by renowned scholars, linguists and noted personalities of our time.

We should state that the most authoritative scholars of *`Hadeeth* and *Sunnah* of our time were equally impressed by the *Da`wah* of imam Muhammad Ibn Abdul Wahhab. They include imams Abdul `Aziz Ibn Abdullah Ibn Baz, Muhammad Nasir Ad-Deen Al-Albani, Muhammad Ibn Sali`h Al-`Uthaimen, and Muqbil Ibn Hadi Al-Wadi`i.

Those who embraced the call of imam Muhammad Ibn Abdul Wahhab exist today in every part of the Muslim world. His books are available in many languages and his effort to resurrect knowledge of Islam and the *Sunnah* is remembered and appreciated by Muslims.

It is time for the Muslim youth of today to start learning their great history and appreciating their leaders and scholars. As for non-Muslims who read this book, it is an opportunity for them to appreciate Islam and realize that it is a magnificent religion, astoundingly complex, yet easy to understand and abide by. It is not a mediocre cult of some sort. It is a dynamic religion with a set of rules that define its creed and law. The magnificence of Islam's creed takes strength from its clarity and the availability of its original resources, as fresh as the day they were revealed.

The Quran provides guidance and knowledge to more than one-fifth of humanity, who frequently recite it, memorize a part or all of it, and respect its words and commandments. The *Sunnah* explains the Quran and establishes the law that governs every aspect of life and religion for Muslims. Non-Muslims should contemplate how, regardless of the status of Muslims and their weakness or strength, the number of adherents to Islam still increases and grows steadily in every part of the world, despite

Islam being the youngest of the three major so-called 'Monotheistic Religions.'

It is hoped that this book has made a difference in the way many Muslims and non-Muslims alike view the call to the *Sunnah*, especially the *Da`wah* of imam Muhammad Ibn Abdul Wahhab. Hopefully, they will then be able to overcome their biases and have a better understanding of the imam and his call. The end of our speech is, all thanks and praises be to Allah, Lord of all that exists.

Chapter Ten: Methodology Followed by Muhammad Ibn Abdul Wahhab as Recorded in His Writings

1. *Status of Al-`Aqeedah At-Ta`hawiyyah..... Page 501*
2. *Status of Imam Abu Ja`far At-Ta`hawwi..... Page 502*
3. *Teachers with whom Imam Abu Ja`far At-Ta`hawwi learned..... Page 503*
4. *Students who learned with Imam Abu Ja`far At-Ta`hawwi..... Page 503*
5. *The Message Muhammad Ibn Abdul Wahhab Sent to the People of Qaseem..... Page 505*
6. *Ibn Abdul Wahhab's Creed on Allah's Names and Attributes..... Page 543*

Chapter Ten: Methodology Followed by

Muhammad Ibn Abdul Wahhab as

Recorded in His Writings

Status of, *Al-`Aqeedah At-Ta`hawiyyah*

This book contains a translation of three correspondences imam Muhammad Ibn Abdul Wahhab sent to various scholars explaining his mission and defending his *Da`wah*. For evidence, for or against the imam's statements, proof was provided from the great book of Islamic creed, *Al-`Aqeedah At-Ta`hawiyyah*, by imam Abu Ja`far, Ahmad Ibn Muhammad Ibn Salamah Al-Azdi At-Ta`hawi, one of the major scholars of *Hadeeth* and a follower of the *Hanafi* School of Thought; and from the creed's exemplary explanation by imam Sadr Ad-Deen, Muhammad Ibn Ali Ibn Abi Al-`Izz Ad-Dimashqi Al-`Hanafi (731-792/1330-1390), another scholar of *Hadeeth* and the *Hanafi Madhhab*.

Abu Ja`far At-Ta`hawi (239-321/853-933), born in the Egyptian town of Ta`ha, lived soon after the time to earlier Muslim generations, and thus, his book provides a unique insight into the creed embraced by, *As-Salaf As-Sali`h*. Both of At-Ta`hawi's parents were learned (his father was a scholar of *Hadeeth* and literature); they used to attend classes given by the great imam of *Sunnah* and *Hadeeth*, Muhammad Ibn Idris Ash-Shafi'i, one of the Four Imams. In his book on creed, Abu Ja`far At-Ta`hawi, who also learned with his maternal uncle, Isma`eel Ibn Ya`hya Al-Muzani (d. 264/877), one of the most distinguished students of imam Ash-Shafi'i, explained the Islamic creed followed by imam Abu Hanifah An-Nu`man and his two most eminent disciples: Judge Abu Yusuf [Ya`qub Ibn Ibrahim] (113-182/731-798), and Muhammad Ibn Al-`Hasan Ash-Shaibany (131-189/748-864).

Followers of Abu Hanifah's *madhhab* comprise the largest group of *Sunni* Muslims today. By relying on the creed according to imam Abu Hanifah for evidence, it is hoped that the reader will realize that imam Muhammad Ibn Abdul Wahhab called to the same creed and understanding of the Four Imams and earlier generations of Islam. If the *Da`wah* mission of Ibn Abdul Wahhab is found to conform with the creed of early Muslim generations, as this book stipulates, then doubts raised about so-called, *Wahhabiyyah*, will be dissipated, especially when realizing that attacking their creed means attacking the *Salaf's* creed, and thereby Islam itself.¹⁴⁰⁹

Status of Imam Abu Ja`far At-Ta`hawi

Imam Abu Ja`far At-Ta`hawi was an imminent scholar of *Hadeeth* and *Fiqh*. Several major scholars of *Hadeeth* praised At-Ta`hawi's scholarship in the knowledge of *Hadeeth*, such as imam Ibn Kathir, imam Ibn Hajar Al-`Asqalani (773-852/1371-1448), imam Adh-Dhahabi, imam Abu Ishaq Ash-Shirazi (d. 476/1083), to name a few. Imam Ibn Kathir said, "He was a most reliable and correct (precise) narrator of *Hadeeth*. ... One of the great scholars of *Hadeeth* (*Al-Huffadh Al-Jahabithah*)."¹⁴¹⁰

The renowned critic of *Hadeeth* narrators and narrations, scholar of *Hadeeth* and imminent student of imam Ibn Taimiyyah, imam Shams Ad-Deen Adh-Dhahabi, wrote these words about Abu Ja`far At-Ta`hawi that he , "...was the *Mu`haddith* and *Faqih* of Egypt, equally distinguished in *Hadeeth* and *Fiqh*."¹⁴¹¹

[1409] This section on the status of, *Al-Aqeedah At-Ta`hawiiyyah*, is somewhat based on, *Commentary on the Creed of At-Ta`hawi by Ibn Abi Al-`Izz*, Trans. Muhammad Abdul-Haqq Ansari, Pg., xvii-xlv.

[1410] *Ibid.*, Pg., xxiii and footnote No., 12 on the same page.

[1411] *Ibid.*, Pg., xxiii and footnote No., 14 on the same page.

Teachers with whom Imam Abu Ja`far At-Ta`hawi Learned

The teachers from whom imam Abu Ja`far At-Ta`hawi learned, as he mentioned in his books, include several major scholars of *Hadeeth*, such as imam Ahmad Ibn Shu`aib An-Nasaii (d. 303/915), imam Abu Zur`ah Ad-Dimashqi (d. 281/894), imam Ali Ibn Abdul `Aziz Al-Baghawi (d. 280/893), and imam Muhammad Ibn Sa`eed Ad-Dulabi (d. 310/922).¹⁴¹²

Students Who Learned with Imam Abu Ja`far At-Ta`hawi

Many students learned with imam Abu Ja`far At-Ta`hawi; they comprise an impressive group of distinguished imams, judges, and outstanding scholars such as imam Abu Al-Qasim Sulaiman Ibn Ahmad At-Tabarani (d. 360/971), and imam Abu Ahmad, Abdullah Ibn `Adiy (d. 365/975).¹⁴¹³

Status of *Al-`Aqeedah At-Ta`hawiiyah*

Imam Ibn Abi Al-`Izz Al-`Hanafi said that imam Abu Ja`far At-Ta`hawi, may Allah grant him His Mercy, "...narrated the creed of the *Salaf*, specifically the creed of imam Abu Hanifah, An-Nu`man Ibn Thabit Al-Kufi, and his two students, imam Abu Yusuf, Ya`qub Ibn Ibrahim Al-`Himyari Al-Ansari, and imam Muhammad Ibn Al-`Hasan Ash-Shaibany, may Allah be pleased with them. He reported that which they believed pertaining to the foundation of the religion and the description of faith they had in [Allah] the Lord of all that exists."¹⁴¹⁴

^[1412] *Commentary on the Creed of At-Ta`hawi by Ibn Abi Al-`Izz*, Trans. Muhammad Abdul-Haqq Ansari, Pg., xxii.

^[1413] Ibid.

^[1414] Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyah*, Arabi edition, Pg., 73.

Al-`Aqeedah At-Ta`hawiyyah, which earlier *Salaf* scholars used to call, *Al-`Aqeedah Al-Mubarakah* (The Blessed Creed), was explained by many scholars.¹⁴¹⁵

Shaikh Abdul Wahhab As-Subki said, “All thanks to Allah ﷻ; the creed followed by the Four *Madhahib*¹⁴¹⁶ is one and the same, except those among them (followers of these *madhahib*) who followed the *Mu`tazilah*¹⁴¹⁷ and *Mujassimah*¹⁴¹⁸ [deviant] sects. Otherwise, the majority of the people (followers) of the Four *Madhahib* who abide by the Truth accept the *`aqeedah* written by Abu Ja`far At-Ta`hawi, which the scholars of earlier and later generations received with approval.”¹⁴¹⁹

[1415] Refer to, *Commentary on the Creed of At-Ta`hawi by Ibn Abi Al-`Izz*, Transl. Muhammad Abdul-Haqq Ansari, Pg., xxv-xxvii, for a list of scholars who wrote commentaries on, *Al-`Aqeedah At-Ta`hawiyyah*.

[1416] The *`Hanafi*, *Maliki*, *Shafii* and *`Hanbali* Schools of Thought are called, The Four *Madhahib*.

[1417] This book explains the deviant ideas of the *Mu`tazilah* sect who denied Allah’s attributes and made the mind the judge over texts of the Quran and *Sunnah*.

[1418] The sects that equated Allah’s attributes to creation’s attributes are called, *Mujassimah*, or, *Mushabbihah*.

[1419] Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Arabi edition, Pg., 5.

The Message Muhammad Ibn Abdul Wahhab Sent to the People of Qaseem

Imam Muhammad Ibn Abdul Wahhab wrote in a letter he sent to the people of Qaseem, in Najd, Central Arabia: "For witness, I take Allah,¹⁴²⁰ then the angels who are present with me,¹⁴²¹ then all of you, and testify to the following: I believe in that which Ahl As-Sunnah wal-Jama`ah¹⁴²² believe in regarding faith in Allah, His Angels, His Books, His Messengers,

[1420] Imam Muhammad Ibn Abdul Wahhab, a scholar of Quranic interpretation, repeated a statement here similar to this *ayah*,

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ﴾

{Say (O, Muhammad ﷺ): "What thing is the most great in witness?" Say: "Allâh (the Most Great) is Witness between me and you."} (6:19)

[1421] Allah ﷻ said about creation,

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

{Not a word does he (or she) utter but there is a watcher (angel) by him ready (to record it)} (50:18).

Imam Abu Ja`far At-Ta`hawi said, "We believe in the *Kiram* (honorable angels), *Katibeen* (Scribes), whom Allah appointed to keep watch over us."

Imam Ibn Abi Al-`Izz Al-`Hanafi commented, "There are two angels, one to the right and one to the left [of each one of us], who record one's deeds. The angel to the right records good deeds and the angel to the left records evil deeds. There are two more angels that protect and guard everyone."

As proof, imam Ibn Abi Al-`Izz mentioned Allah's Statement (43:80),

﴿ أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴾

{Or do they think that We hear not their secrets and their private counsel? Bala (Yes, We do) and Our Messengers (appointed angels in charge of humankind) are by them, to record.} (Ibn Abi Al-`Izz, *Shar'h Al-`Aqeedah At-Ta`hawiyiyah*, Pg., 388-9)

[1422] *Ahl As-Sunnah wa-l-Jama`ah*: those who follow the Quran and Prophetic *Sunnah* and abide by the guidance of the Prophet's companions and then the imams of Islam, including the Four Imams.

Resurrection after death, and *Qadar*: its favorable and unfavorable parts.¹⁴²³

Faith in Allah ordains believing in what He described Himself with in His Book and by the words of His Messenger ﷺ,¹⁴²⁴ without *ta`hreef* (altering,

[1423] These are the six pillars of *Eman* (Islamic Faith) as stated in the Quran and asserted in the *Sunnah* of the Prophet ﷺ. Allah ﷻ said, while describing His Prophet and the believers,

﴿ كُلُّ ءَامِنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ﴾

{Each one believes in Allâh, His Angels, His Books, and His Messengers} (2:285).

The Prophet ﷺ explained the meaning of *Eman* (Faith) as this `Hadeeth testifies,

عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِئًا يَوْمًا لِلنَّاسِ فَأَتَاهُ جِبْرِيلُ فَقَالَ: " مَا الْإِيمَانُ " قَالَ: " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ " قَالَ: " مَا الْإِسْلَامُ " قَالَ: " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ "

Abu Hurairah ؓ said, "One day while the Prophet ﷺ was sitting in the company of some people [when Angel] Gabriel came [in the shape of a man] and asked, 'What is Faith?' Allah's Prophet ﷺ replied, 'Faith is to believe in Allah, His angels, His Books, the meeting with Him, His Prophets, and to believe in Resurrection.' He further asked, 'What is Islam?' Allah's Prophet ﷺ replied, 'Islam is to worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory charity (Zakah), and to observe fasts during the month of Ramadan.'" (Bukhari 48, and, Muslim 10)

[1424] "The *Musnad* 3528, by Imam Ahmad, and the, *Sahih*, by Abu `Hatim Al-Busti, both reported that `Abdullah Ibn Mas'ud ؓ said that the Prophet ﷺ said,

" مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ اللَّهُمَّ إِنِّي عَبْدُكَ وَإِبْنُ عَبْدِكَ وَإِبْنُ أَمْتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي وَعَمِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَها وَأَبْدَلَهُ مَكَانَهُ فَرِحًا "

'If anyone who is experiencing a concern or sadness says, 'Allahumma inni `abduk, wa-bnu `abdik, wa-bnu amatik; nasiyati bi-yadik, madhin fiyya `hukmuk, `adlun fiyya qadha-uk. Asaluka bi-kulli-s-min huwa lak, sammaita bihi nafsak, au `allamtahu a`hadan min khalqik, au anzaltahu fi kitabik, au ista-tharta bihi fi `ilmi-l-ghaibi `indak, an taj`ala al-qurana al-`adheema rabi`a qalbi, wa-nura sadri, wa-jila-a `huzni, wa-dhahaba hammi wa ghammi,' Allah will send away his concern and depression and will replace them with

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corrupting), or *ta`teel* (circumventing, denying) of them (meaning, Allah's attributes and names).

Rather, I believe that Allah,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

{There is nothing like Him, and He is the All-Hearer, the All-Seer} (42:11).

I neither negate what Allah has described Himself with, nor alter His Words from their true meaning, or fall into heresy regarding His names and attributes:¹⁴²⁵ I do not designate a specific nature [or essence] for them nor equate them with attributes of His creation.

He, Glorified He is, has no equal, or rival; none is like unto Him and He cannot be compared to His creation.¹⁴²⁶

relief instead. ... Translated, this *du`aa* means, 'O, Allah! I am Your slave, the son of Your male slave (my father) and the son of Your female slave (my mother); my forelock is in Your Hand; Your Preordainment will certainly touch me; Your judgment concerning me is surely just. I ask You by every name You have and call Yourself by, and [the names] which You taught to some of Your creation, and [the names] which You revealed in Your Books (such as original Torah and Gospel, and the Quran), and [the names] which You kept in the knowledge of the Unseen that You Alone have, to make the Great Quran the springtime of my heart, the light of my chest, the end of my sorrow and the conclusion of my depression and sadness.'" (Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol.4, Pg., 308)

Therefore, Allah's Prophet ﷺ believed in Allah's names and attributes and invoked Him by them.

[1425] Allah ﷻ said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ﴾

{And (all) the Most Beautiful Names belong to Allâh, so call on Him by them and leave the company of those who deny (or utter impious speech against) His Names} (7:180).

[1426] Imam Bukhari reported this *Hadeeth* (No., 4593) from the companion Abu Hurairah, who said that Allah's Messenger ﷺ said,

Continue next page...

Indeed, He, Glorified and Exalted He is, has more knowledge in Himself and in everyone else [than anyone else]; His Statement is the truth¹⁴²⁷ and His Speech is the best speech.¹⁴²⁸

Allah has glorified Himself above the statements of those who contradict [Him], who fall into *takyef* and *tamtheel*, and above the denials of the deniers who fall into *ta`hreef* and *ta`teel*.¹⁴²⁹ He ﷻ said,

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٤٦﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٤٧﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٤٨﴾ ﴾

" قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَمَ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَمَ يَكُنْ لَهُ ذَلِكَ أَمَا تَكْذِبُنِي إِنِّي أَنَا أَن يَقُولُ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ وَأَمَا شَتَمْتَنِي إِنِّي أَنَا أَن يَقُولُ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَمَ أُولَدُ وَمَ يَكُنْ لِي كُفُوًا أَحَدٌ "

"Allah said, 'The son of Adam tells a lie against Me, and he does not have the right to do so. He abuses me, though he does not have the right to do so. As for his telling a lie against Me, he says that I will not recreate him as I created him the first time. However, the first creation was not easier for Me than new creation. As for his abusing Me, he says that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me."

[1427] Allah ﷻ said in the Quran,

﴿ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٣٣﴾ ﴾

{But Allâh says the truth, and He guides to the (Right) Way} (33:4).

[1428] The Prophet ﷺ used to say in his speeches,

" فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ "

"Surely, the best speech is Allah's Book" (Muslim 1435).

[1429] *Takyef*: giving a specific nature for Allah's names and attributes.

Tamtheel: equating Allah's attributes to attributes of creation.

Ta`hreef: altering the apparent meaning of Allah's names and attributes.

Ta`teel: circumventing Allah's names and attributes from describing Him, by explaining them in such a manner that leads to denying them.

{Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allâh, Lord of the `Âlamîn (all that exists).} (37:180-182)

Al-Firqah An-Najiyah (The Saved Group¹⁴³⁰) is consequently *wasat*¹⁴³¹ regarding Allah's actions: in the middle between the *Qadariyyah* and the *Jabriyyah*.¹⁴³²

[1430] The Prophet ﷺ said,

" وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثَلَاثِينَ وَسَبْعِينَ مِلَّةً ، وَتَفَرَّقُوا أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً ... مَا أَنَا عَلَيْهِ وَأَصْحَابِي "

"The Children of Israel divided into seventy-two religious sects, and my ummah (Muslims) will be divided into seventy-three religious sects — all in Hellfire, except one religious sect ... [that sect is] what I and my Companions are on." (At-Tirmidhi 2641; this authentic *Hadeeth* has various chains of narration that collectively elevate it to the `Hasan (acceptable) grade; Al-Mubarakpuri, *Tu`hfah Al-A`hwadhi*, Vol. 1, `Hadeeth no. 2526; Al-Albani, *Sahih At-Tirmidhi*, `Hadeeth no. 2641).

[1431] Imam Bukhari (6803) reported that the Prophet ﷺ recited *Ayah* (2:143),

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا ﴾ قَالَ : " عَدْلًا " ﴿ لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

{Thus We have made you [believers in Islâmic Monotheism; true followers of Prophet Muhammad's *Sunnah*], a *Wasat Ummah* (Nation)}. The Prophet said here, "...an `Adl (Ummah)," {...that you be witnesses over humankind and the Messenger (Muhammad ﷺ) be a witness over you." (*Wasat*, and, `Adl, mean, 'trustworthy; in the middle; the best; and so forth')

[1432] Regarding Allah's actions and actions taken by creation: imam Abu Ja`far At-Ta`hawi said, "Actions made by creation are created by Allah, but creation truly performs them" (Ibn Abi Al-Izz, *Shar`h Al-Aqeedah At-Ta`hawiyyah*, Pg., 436). Imam Ibn Abi Al-Izz Al-Hanafi commented, by saying that, "People have differed regarding voluntary actions taken by creation. The *Jabriyyah*, following their leader Al-Jahm Ibn Safwan As-Samarqandi, claimed that all actions taken by creation are actually taken by Allah, and as such, are all spontaneous, just like shivering, blood circulating in veins, tree movements; they are being called, 'creation's actions,' as a figure of speech [according to this deviant sect]. ... In contrast, the *Mu`tazilah* said that all voluntary actions taken by creation are created by creation, and thus, Allah has no role in bringing them into existence. ... Followers of Truth said, 'On account of *their* actions, creation is classified as

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[*Al-Firqah An-Najiyah*] is *wasat* regarding Allah's warnings between the *Murji-ah* and the *Wa`eediyyah*.¹⁴³³

either obedient or disobedient. All actions are created by Allah. 'Al-`Haqq (the Truth [Allah]),' all praise is due to Him, is the One and Only Creator there is, and thus, there is no creator of actions besides Him. Consequently, the *Jabriyyah* went to the extreme in affirming *Qadar* (Predestination) and, as a consequence, negated creation's role in their-own actions. Similarly, the *Mushabbihah* went to the extreme in affirming Allah's attributes, and as a consequence, equated them with attributes of creation. In contrast [to *Jabriyyah*], the *Qadariyyah*, who denied *Qadar* (Predestination), went to the other extreme, making creation as creators besides Allah. This is why *Qadariyyah* are the *Majus* of this *ummah*, even worse. The *Majus* (Fire-Worshippers) believe in *two* creators. The *Qadariyyah*, in contrast, affirmed *many* creators. Allah guided the believers, followers of the *Sunnah*, to the part of Truth regarding which people differed by His Permission (meaning, He allowed it to happen), and indeed, Allah guides whom He wills to the Straight Path." (Ibn Abi -Al-Izz, *Shar`h al-`Aqeedah At-Ta`hawiiyyah*, Pg., 436-7) On Pg., 444, Ibn Abi Al-`Izz said, "In summary, actions taken by creation are truly theirs, but all actions are created by Allah. ... Allah ﷻ said [about creation],

﴿ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ﴾

{He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned} (2:286)."

There is a *Hadeeth* stating that *Qadariyyah*, who denied Predestination and Preordainments, are similar to *Majus*, who believe in two creators for the world, one good and one evil. The Prophet ﷺ said,

" الْقَدَرِيَّةُ بَجُوسٌ هَذِهِ الْأُمَّةُ "

"The *Qadariyyah* (who denied Predestination) are the *Majus* (Fire-worshippers) of this *Ummah* (Muslims)." Imam Ibn Abi Al-`Izz mentioned this *Hadeeth* on page 272-3, saying that Abu Dawud (4071 & 4072) collected it [and also Ibn Majah (89) and Ahmad Ibn `Hanbal (22359)]. In footnotes No., 284 & 809, Al-Albani said that this *Hadeeth's* chain of narration is weak, but is strengthened [to becoming of the *Hasan* (acceptable) grade] by several other narrations; Al-Albani collected this *Hadeeth* in his book, *Dhail al-Jannah fi Takhreej As-Sunnah* 338-342).

^[1433] "*Murji-ah* said that no sin will hurt the believer and no good deed will avail the disbeliever. ... Being in the middle between the *Murji-ah*, and the *Wa`eediyyah* who are comprised of two sects: the *Haruriyyah* (*Khawarij*) and the *Mu`tazilah*, is that people of *Sunnah* do not say that no sin will hurt the believer, on account of the *ayat* containing Allah's warnings [and which promise punishment for

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They are *wasat* regarding matters of *Eman*¹⁴³⁴ and *Deen* (religion) between the *`Haruriyyah* and the *Mu` tazilah*, to one extreme, and the *Murji-ah* and the *Jahmiyyah*, to the opposite extreme.¹⁴³⁵

They are *wasat* regarding the companions of the Messenger of Allah ﷺ between the *Rawafidh* and the *Khawarij*.¹⁴³⁶

disobedience]. Also, people of *Sunnah* do not say that whoever commits major sins becomes a disbeliever, as *Khawarij* claimed, or that he [or she] is in a grade between belief and disbelief, as *Mu` tazilah* claimed. Rather, people of *Sunnah* hope for good doers and fear for evil doers, who if they die without repenting, return to Allah's Hand, Who will either forgive or punish them." (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 43-4, Footnote No., 2).

[1434] meaning, deciding who is a believer and who is not a believer

[1435] Regarding Faith: *`Haruriyyah* (*Khawarij*) and *Mu` tazilah* said that those who commit major sins either end up becoming *Kuffar* (disbelievers), as *`Haruriyyah* *Khawarij* claimed, or, according to *Mu` tazilah*, in a grade between *Kufr* (disbelief) and *Eman* (belief). Both sects, though, claim that those who commit major sins will reside in Hellfire forever. In contrast, *Murji-ah* and *Jahmiyyah* did not include actions in the essence of Faith, and thus, said that no sin will hurt the believer. [*Jahmiyyah* said that faith is merely knowledge that resides in the heart; thus, even Satan is a perfect believer, since he knew who his Lord was and acknowledged Allah as being the Lord (Quran 15:36).] Followers of the *Sunnah* hope for those who do good actions and fear for those who commit evil who, if they die without repenting, will either be punished by Allah and then entered into Paradise, or be forgiven and entered into Paradise. (Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 43-4, Footnote No., 2)

[1436] Regarding the Prophet's companions: *Rawafidh* (*Shiites*) accused the majority of the Prophet's companions of becoming apostates after the Prophet's death. *Khawarij* rebelled against the companions and accused some of the best among them, such as `Uthman Ibn `Affan, Ali Ibn Abi Talib, Tal`hah Ibn `Ubaidillah, Az-Zubair Ibn Al-`Awwam, Mu`awiyah Ibn Abi Sufyan, and `Amr Ibn Al-`Aas of becoming apostates. Followers of the *Sunnah* do not fall into extremism regarding Ali Ibn Abi Talib and the Prophet's family, unlike *Shiites*, and never accuse any of the Prophet's companions of becoming disbelievers, unlike *Khawarij* and *Shiites*. Followers of the *Sunnah* respect, love, and honor all of the Prophet's companions, and consider their generation to be the best generation ever to have been raised for humankind, just as Allah stated,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

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I believe that the Quran contains Allah's *Kalam* (Speech), a revelation from Him, not created;¹⁴³⁷ it started from Him and to Him it shall be returned.¹⁴³⁸ Allah truly spoke with the Quran and revealed it to His Slave

{You (believers in Islâmic Monotheism, followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for humankind; you enjoin Al-Ma'rûf (Islâmic Monotheism) and forbid Al-Munkar (polytheism, disbelief), and you believe in Allâh} (3:110).

[1437] On the Quran being Allah's Word: imam Abu Ja`far At-Ta`hawi said, "The Quran is Allah's Speech, it started from Him: He truly said it, but we do not have knowledge as to the nature of how He said it; He sent it to His Messenger in revelation; and the believers truly believe in all of this. They believe that the Quran is truly Allah's Word, not created like the speech of men. Consequently, whoever hears it and claims that it is the speech of men will be committing *Kufr* (disbelief): Allah chastises and admonishes this type of person and promises them of *Saqar* (Hell) as a consequence of their statement,

﴿ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

{This (Quran) is but the speech of men}" (74:25).

Thus, we have knowledge and certainty that the Quran is the Speech of the Creator of men; it is nothing similar to the speech of men." (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 168)

For proof that Allah speaks with what He wills, imam Ibn Abi Al-`Izz mentioned this *ayah* (on Pg., 170),

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

{And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him...} (7:143).

[1438] On the Quran starting from Allah and returning to Him: `Amr Ibn Dinar, one of the scholars of the *Salaf*, said, "For seventy years, I have heard those whom I met [*Salaf* scholars] state that Allah is the Creator and everything else is created, except for the Quran: it is Allah's Speech, not created; it started from Him and to Him it shall return." (Ibn Taimiyyah said that this statement is authentic and well known from the *Salaf*, but is it not a Prophetic `Hadeeth; Ibn Taimiyyah, *Minhaj As-Sunnah* 8/150)

There is a `Hadeeth that states the following, "The slaves never draw close to Allah better than with what came out of Him (i.e., by reciting Quran)" (*At-Tirmidhi* 2836, and, *Ahmad* 21274. The chain of narration reporting this `Hadeeth is weak, as Al-Albani stated in his books, *Silsilat Al-A`hadeeth Adh-Dha`eefah wal-*

Continue next page...

and Messenger, our Prophet, Muhammad ﷺ, Allah's trustworthy on His Revelation and the emissary between Him and His slaves.¹⁴³⁹

I believe that Allah does what He wills¹⁴⁴⁰ and that nothing occurs without His Permission or outside of His Power.¹⁴⁴¹

Nothing in existence occurs contrary to Allah's appointed destiny (*Qadar*) or in opposition to His Will.¹⁴⁴²

Maudhu`ah 1957, *Dha`eef At-Targheeb wa-t-Tarheeb* 862, *Dha`eef At-Tirmidhi* 555, and, *Mishkat Al-Masabee`h* 1281; it appears, and Allah has the best knowledge, that this statement was collected from one of the companions, Abu Bakr, rather than from the Prophet ﷺ).

Just before the end of time, Allah will remove the Quran, virtually overnight, and not a single *ayah* will remain on earth or in any one's memory, according to an authentic *Hadeeth* collected by Ibn Majah (4039) and graded as *Sahih* by Al-Albani in his, *Silsilat Al-A`hadeeth As-Sahihah* 87; also, Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 3, Pg., 199.

[1439] Bukhari (4004) and Muslim (1763) narrated that Allah's Prophet ﷺ said,

"أَنَا أَمِينٌ مَنْ فِي السَّمَاءِ"

"I am the Trustworthy of He (Allah) Who is in (above) heaven."

[1440] Allah ﷻ said,

﴿ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

{And Allah does what He wills} (14:27).

[1441] After imam Abu Ja`far At-Ta`hawi said, "Nothing occurs, except that which Allah permits," Ibn Abi Al-`Izz mentioned this *ayah* (2:253) in his commentary,

﴿ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

{...but Allâh does what He likes} (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 113-4).

[1442] After Imam Abu Ja`far At-Ta`hawi said, "Everything occurs by Allah's Due Measurement and Will, and His Will shall come to pass," Ibn Abi Al-`Izz Al-`Hanafi then commented by saying, "Allah ﷻ said (81:29),

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

Continue next page...

No one can avoid the appointed destiny or overstep beyond what was written for them in the *Al-Lau`h Al-Mastur*.¹⁴⁴³

{And you cannot will unless (it be) that Allâh wills, the Lord of the ‘Âlamîn (all that exists)}” (Ibn Abi Al-‘Izz, *Shar`h Al-‘Aqeedah At-Ta`hawiyah*, Pg., 145-6).

[1443] Regarding *Qadar* and *Al-Lau`h Al-Ma`hfudh*: after imam Abu Jafar At-Ta`hawi said, “Allah designated a term-limit for creation,” Ibn Abi Al-‘Izz Al-Hanafi commented by saying, “*Sahih Muslim* (4814) reported that Abdullah Ibn Mas`ud said that ‘Um `Habibah the Prophet’s wife رضي الله عنها said, ‘O, Allah! Prolong my joy in my husband, the Messenger of Allah, my father, Abu Sufyan, and my brother, Mu’awiyah.’ The Prophet ﷺ said,

" قَدْ سَأَلْتَ اللَّهَ لِأَجَالٍ مَضْرُوبَةٍ وَأَيَّامٍ مَعْدُودَةٍ وَأَزْرَاقٍ مَقْسُومَةٍ لَنْ يُعَجَّلَ شَيْئًا قَبْلَ حِلِّهِ أَوْ يُؤَخَّرَ شَيْئًا عَنْ حِلِّهِ وَلَوْ كُنْتَ سَأَلْتَ اللَّهَ أَنْ يُعِيدَكَ مِنْ عَذَابٍ فِي النَّارِ أَوْ عَذَابٍ فِي الْقَبْرِ كَانَ خَيْرًا وَأَفْضَلَ "

‘You have asked Allah to change set term-limits, numbered days, and measured provisions. Verily, Allah will not hasten something before its due time and will not delay something beyond its due time. Had you asked Allah to save you from punishment in Hell and punishment in the grave, it would have been better and more righteous.’ (Ibid., Pg., 142)

On Pg., 144, imam Ibn Abi Al-‘Izz mentioned Allah’s Statement,

﴿ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ^ط وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ ﴾

{For every matter there is a Decree (from Allâh). Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.} (13:38-39)

Ibn Abi Al-‘Izz then commented, “Blotting out and confirming occur in the records that the angels have, as for {And with Him is the Mother of the Book} ... it is in reference to, *Al-Lau`h Al-Ma`hfudh* (The Kept Record [which never changes]).” (Ibid., Pg., 144)

Further, imam Abu Ja`far At-Ta`hawi said, “We believe in *Al-Lau`h* (Tablet) and in the *Qalam* (Pen) and in all that was recorded on *Al-Lau`h*.”

Ibn Abi Al-‘Izz remarked that, *Al-Lau`h Al-Ma`hfudh* is, “Tablet: where Allah wrote due measurement of everything pertaining to creation; Pen: is that which Allah created and used to write due measurement of everything on the Tablet. In the, *Sunan*, by Abu Dawud (4078) [and also At-Tirmidhi (2081)], ‘Ubadah Ibn As-Samit reported that he heard Allah’s Messenger ﷺ say,

" إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ [ثُمَّ] قَالَ لَهُ أَكْتُبْ قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ أَكْتُبُ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ "

Continue next page...

I believe in all the news about what will happen after death that the Prophet ﷺ has foretold: I believe in trial in the grave and in its delight,¹⁴⁴⁴ and that souls [of the dead] will be returned to their bodies.¹⁴⁴⁵

'Allah first created the Pen, [then] said to it, 'Write!' The Pen said, 'What should I write, O, Lord?' Allah said, 'Write the due measurement of everything, until the (Last) Hour starts.'" (Ibn Abi Al-'Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 263-4; in footnote No., 271, Al-Albani said that this `Hadeeth is authentic, except for one word in it [we included the correct word between brackets, and it means, 'then']

[1444] After imam Abu Ja'far At-Ta'hawi said, "[We believe] in torment in the grave for those who deserve it. ... The grave is either a garden from the gardens of Paradise, or a hole (a pit) from the pits of Hellfire," Ibn Abi Al-'Izz then commented, "Al-Baraa Ibn `Azib ؓ said, 'We attended a *Janazah* (funeral) in *Baqi' Al-Gharqad*. The Messenger of Allah ﷺ came, sat, and we sat all around him, as if there were birds hovering above our heads (describing the heavy silence), while the grave was still being dug. The Prophet ﷺ said three time,

"أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ"

'*A`udhu Billahi min `Adhabi Al-Qabr* (I seek refuge with Allah from torment in the grave)." (Ibid., Pg., 396)

This is a segment of a much longer `Hadeeth collected in the English translation of, *Zad-ul Ma`ad* (Vol., 4, Pg., 213-27). After narrating the entire length of the `Hadeeth, there is this commentary, "Al-Albani reported this `Hadeeth ... then said that [it] was collected by Abu Dawud (2:281), Al-'Hakim (1:37-40), At-Tayalisi (`Hadeeth no.753), Ahmad (4:287-288, 295-296), who collected these words, and Al-Ajjurri in, *Ash-Shari`ah* (367-70)." (Al-Albani authenticated this `Hadeeth)

The same `Hadeeth expands on the delight believers will experience in the grave,

"فَيُنَادِي مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبَسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ ... فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيْبِهَا وَيُفَسِّخُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ"

"A caller will then herald from heaven [with Allah's Statement], 'My slave has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise.' ... So, he is given from Paradise's tranquility and good scent, and his grave is enlarged for him as far as his sight can reach."

[1445] After imam Abu Jafar At-Ta'hawi said this regarding life after death, "We believe in Resurrection," Ibn Abi Al-'Izz remarked that Allah ﷻ said (22:7),

﴿وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

Continue next page...

Then, humankind will stand before the Lord of all that exists.¹⁴⁴⁶ Then, they will be resurrected barefooted, naked, un-circumcised.¹⁴⁴⁷ The sun will draw close to them at that time,¹⁴⁴⁸ the scales will be brought, and the deeds of the slaves will be weighed on those scales,¹⁴⁴⁹

{And certainly, Allâh will resurrect those who are in the graves} (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Pg., 404 & 409).

[1446] Allah ﷻ said,

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾

{The Day when (all) humankind will stand before the Lord of the ‘Âlamîn (all that exists)} (83:6).

[1447] Bukhari (3191) and Muslim (5104) reported that Allah’s Messenger ﷺ said,

" تَحْشُرُونَ خُفَاءَ عُرَاهُ غُرْلًا " ثُمَّ قَرَأَ: ﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا

فَنَعْلِينَ ﴾

"You (Humankind) will be gathered (to the Day of Resurrection) while bare-footed, naked, and not circumcised."

He ﷺ then recited [this ayah], {As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it} (21:104).

[1448] Bukhari (4343) and Muslim (287) reported that Allah’s Messenger ﷺ said,

" يَجْمَعُ اللَّهُ النَّاسَ الْأُولِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ يُسْمِعُهُمُ الدَّاعِيَ وَيَنْفُذُهُمُ الْبَصِيرَ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ "

"Allah will gather all human beings of early generations as well as of latter generations on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble that they will not be able to bear or stand it."

[1449] *Al-Mizan*: imam Abu Jafar At-Ta`hawi said, "(We believe) in the Mizan (Scale)" (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Pg., 404). Imam Ibn Abi Al-`Izz mentioned Allah’s Statement (21:47),

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ

حَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَسِيبِينَ ﴾

Continue next page...

﴿ فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٣﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٢٤﴾ ﴾

{Then, those whose scales (of good deeds) are heavy, they are the successful. And those, whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide.} (23:102-3)

Then, the *dawaween* [records of deeds for everyone] will be brought; there will be those who will receive their records with their right hand, and [there will be] those who will receive their records with their left hand.¹⁴⁵⁰

{And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.}

Ibn Abi Al-`Izz commented, "The *Sunnah* indicates that the *Mizan* (Scale) of deeds has two actual sides that can be seen. ... Bukhari (4360) [and also Muslim (4991)] reported that Abu Hurairah said that Allah's Prophet ﷺ said,

" إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَرَى عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ " وَقَالَ: " اقْرَءُوا: ﴿ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴾ "

'On the Day of Resurrection, a big, fat man will be brought, but will not weigh with Allah even the wing of a mosquito.' Read, {...and on the Day of Resurrection, We shall assign no weight for them} (18:105)." (Ibn Abi Al-`Izz, *Shar'h Al-`Aqeedah At-Ta'hawiyyah*, Pg., 417-8)

^[1450] *Dawaween*: imam Abu Jafar At-Ta'hawi said, "(We believe) in the reading of the book (i.e., that everyone will read his or her Book of Records)."

Ibn Abi Al-`Izz remarked that Allah ﷻ said (84:7-12),

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿١٠﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿١١﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٢﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٣﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٤﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٥﴾ ﴾

{Then as for him who will be given his Record in his right hand. He surely, will receive an easy reckoning. And will return to his family in joy! But whosoever is given his Record behind his back. He will invoke (for his) destruction. And he shall enter a blazing Fire, and made to taste its burning.} (Ibid., Pg., 404 & 412)

I believe in the `haudh belonging to our Prophet, Muhammad ﷺ, in the `arasah¹⁴⁵¹ of the Day of Resurrection: its water is whiter than milk and sweeter than honey, and its cups are as numerous as stars in the sky. Whoever takes one sip of its water will never feel thirst again.¹⁴⁵²

[1451] `Arasah, means, 'Plane': Allah will change this earth into another, a plane with no mountains or any distinguishable features.

Allah ﷻ said regarding what will happen to the earth on the Day of Resurrection,

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۗ وَرَزَوُا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٤٤﴾ ﴾

{On the Day when the earth will be changed to another earth and so will be the heavens; and they (all creatures) will appear before Allâh, the One, the Irresistible} (14:48).

[1452] The Prophet's `Huadh (Lake-Fount): after imam Abu Jafar At-Ta`hawi commented on the Prophet's `Huadh, by saying, "(We believe) that the `Haudh, which Allah ﷻ has honored him ﷺ with as a relief for his ummah, is true," Ibn Abi Al-'Izz said, "The `Hadeeths that mention the `Huadh are numerous enough to be among the mutawatir type. This is because more than thirty companions reported them. ... Bukhari (6094), may Allah grant him His Mercy, narrated that Anas Ibn Malik ؓ said that Allah's Prophet ﷺ said,

" إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ وَإِنَّ فِيهِ مِنَ الْأَبَارِقِ كَعَدَدِ نُجُومِ السَّمَاءِ "

'The width of my `Haudh (Lake-Fount) is equal to the distance between Aila (a town in Sham [Syria]) and Sana', in Yemen, and it has as many (numerous) jugs as the number of stars of the sky.' ... Also Bukhari (6528) [and also Muslim (4243)] reported from Sahl Ibn Sa'd Al-Ansari that the Messenger of Allah ﷺ said,

" أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ فَمَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَطْمَأْ بَعْدَهُ أَبَدًا "

'I am your predecessor at the `Haudh (Lake-Fount [Al-Kauthar]); whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that.' (Ibn Abi Al-'Izz Al-'Hanafi, Shar'h Al-'Aqeedah At-Ta`hawiyah, Pg., 227)

Further, Bukhari (6093) reported this Prophetic statement,

" حَوْضِي مَسِيرَةُ شَهْرٍ مَاءُهُ أَبْيَضُ مِنَ اللَّبَنِ "

"My Lake-Fount is (so large it takes) a month's journey to cross it; Its water is whiter than milk," while Muslim (4255) reported that the Prophet's `Haudh is,

" أَحْلَى مِنَ الْعَسَلِ "

"...more sweet than honey."

I believe that the *sirat* will then be raised above *Jahannam* (Hell) and that people will pass over it according to their deeds.¹⁴⁵³

I believe in the Prophet's *shafa`ah*; he ﷺ will be the first to request *shafa`ah* and the first to be granted the right to conduct *shafa`ah*.¹⁴⁵⁴

[1453] *Sirat*: imam Abu Ja`far At-Ta`hawi said, "(We believe) in *As-Sirat*;" Ibn Abi Al-`Izz remarked, "*As-Sirat* is a bridge erected over Hell" (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Pg., 404 & 415).

In the Islamic creed, it is established through various *ayat* and authentic *Hadeeths* that everyone must pass over the *Sirat*; Allah ﷻ said (19:71-2),

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۖ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ

الظَّالِمِينَ فِيهَا جِثًّا ۖ ﴿٧١﴾

{There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Dhâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).}

Ibn Abi Al-`Izz said that imam Al-Baihaqi reported this *Hadeeth* about *As-Sirat*,

"فَيَمُرُّونَ عَلَى قَدْرِ أَعْمَالِهِمْ"

"They (humankind) will pass over it (*Sirat*) according to their deeds" (Al-Albani said this in his commentary on *Hadeeths* contained in, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Footnote No., 562, "This *Hadeeth* is *Sahih* (authentic); also, Al-`Hakim collected it (2/376)..." (Ibid., Pg., 415).

[1454] The Prophet's *shafa`ah* pertains to his repeated intercession with Allah, by His Permission, on behalf of humankind, and also on behalf of the believers, on the Day of Resurrection. Imam Ibn Abi Al-`Izz Al-`Hanafi said, "There are various types of *shafa`ah*. ... The first is the greatest (on behalf of all of humankind to start the Day of Reckoning), and it is exclusive for our Prophet ﷺ from among all of his brethren prophets and messengers, may Allah's peace and blessings be on all of them. This [type of *shafa`ah*] is reported in the, *Two Sahihis* [*Bukhari* 4116, and, *Muslim* 284], among other collections [of *Hadeeth*], collected from a group of companions, may Allah be pleased with all of them. ... The second and third types of the Prophet's *shafa`ah* are that he performs on behalf of some people whose good deeds are equal to their evil deeds (People of *Al-A`raf* [Quran 7:46]); he intercedes on their behalf, so that they enter Paradise. He ﷺ will also perform *shafa`ah* on behalf of some people who were ordered to be taken to the Fire, for them not to enter it. The fourth type of *shafa`ah* is that he performs

Continue next page...

for those who enter Paradise that they be elevated in grade above that which the reward of their [good] deeds qualifies them for (as a favor from Allah [Quran 52:21]). ... The fifth is his *shafa`ah* on behalf of some people to be entered into Paradise without questioning. For proof establishing this type, we should mention a *Hadeeth* about Ukkashah Ibn Mi`hsan for whose benefit Allah's Messenger ﷺ invoked Allah to make him among the seventy thousands who will enter Paradise without questioning; this *Hadeeth* is found in the *Two Sahihs* (*Bukhari* 5364, and, *Muslim* 318). The sixth type of *shafa`ah* will be conducted on behalf of those who deserve punishment [in Hellfire] to have their torment lessened, like the Prophet's *shafa`ah* for his uncle, Abu Talib (who died on disbelief), for his torment to be made less severe (*Bukhari* 6079, and, *Muslim* 310). Al-Qurtubi said, in his book, *At-Tath-kirah* (*The Reminder* [about matters of death and the Hereafter]), after mentioning this type of *shafa`ah*, 'If someone says that Allah stated,

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

{So no intercession of intercessors will be of any use to them} (74:48), then the reply would be, '*Shafa`ah* does not benefit them [disbelievers] in exiting Hellfire, even though it does benefit the sinners among the *Muwa`hhidun* (believers in Allah's Islamic Monotheism), who will ultimately be taken out of Hellfire [if they are being punished in it] then entered into Paradise.' The seventh type, is the Prophet's *shafa`ah* on behalf of all believers to be permitted to enter Paradise. ... Muslim (291) reported from Anas Ibn Malik that the Prophet ﷺ said,

"أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ"

'I am the first intercessor with regards to Paradise.'

The eighth type of *shafa`ah* is for those from his *ummah* who have committed major sins and were entered into the Fire, to depart it. *Hadeeths* about this type are from the *mutawatir* grade (abundantly reported)." (Ibn Abi Al-'Izz Al-Hanafi, *Shar`h Al-Aqeedah At-Ta`hawiyah*, Pg., 229-35)

On the eighth type of *shafa`ah*: Ibn Abi Al-'Izz Al-Hanafi mentioned a *Hadeeth*, collected by [imams] Ahmad (12745) [Abu Dawud 4114, and, At-Tirmidhi 2359], wherein the Prophet ﷺ said,

"شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي"

"My *Shafa`ah* is reserved for those among my *Ummah* (Muslims) who commit major sins" (Ibid., Pg., 233; in footnote No., 206, Al-Albani commented, "This is an authentic *Hadeeth* ... it is included in [Al-Albani's books], *Mishkat Al-Masabee`h* 5598-5599, and, *Dhilal Al-Jannah* 831-832").

Continue next page...

Only people of misguidance and innovation [in religion] deny the Prophet's *shafa`ah*.¹⁴⁵⁵

However, the right to *shafa`ah* will only be granted after gaining Allah's Permission and Leave to do so, just as Allah ﷻ stated,

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ ﴾

{They cannot intercede except for him with whom He is pleased} (21:28);

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ ﴾

{Who is he that can intercede with Him except with His Permission?} (2:255);

As for the Prophet ﷺ being the first to request *shafa`ah* [for the benefit of others], and the first to be granted the right to conduct *shafa`ah*: imam Abu Jafar At-Ta`hawi said, "(We believe) that the *shafa`ah* that he ﷺ kept for Muslims is true just as [authentic] narrations assert." Ibn Abi Al-'Izz commented by saying, "*Shafa`ah* is of different types. ... Abu Hurairah reported that Allah's Messenger ﷺ said [about what will happen on the Day of Resurrection],

"فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ فُلَنْ تُسْمَعَنَّ سَأَلَ تُعْطَىٰ اشْفَعْ تُشْفَعَنَّ"

'It will be said (by Allah), 'O, Muhammad! Raise your head. Say, and it will be heard; ask, and it will be granted to you; intercede, and it (your request for intercession) will be granted. (Bukhari 6861, and, Muslim 284)" (Ibn Abi Al-'Izz Al-'Hanafi, *Shar`h Al-'Aqeedah At-Ta`hawiyah*, Pg., 229)

Also, the Prophet ﷺ said,

"وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ"

"I will be the first to perform *Shafa`ah* and the first to be granted [permission] to perform *Shafa`ah*" (Muslim 4223).

Imams Bukhari (6920) and Muslim (294) also narrated that the Prophet ﷺ said,

"لِكُلِّ نَبِيٍّ دَعْوَةٌ فَأُرِيدُ أَنْ شَاءَ اللَّهُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ"

"Every Prophet has one invocation [that will definitely be fulfilled by Allah], and I wish, if Allah wills, to keep my (special) invocation as to be the intercession for my followers on the Day of Resurrection."

^[1455] This statement refutes the false claim made by enemies of imam Muhammad Ibn Abdul Wahhab that he denied the Prophet's *shafa`ah*.

﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

{And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with} (53:26).

Indeed, Allah only accepts *Tau`heed*¹⁴⁵⁶ and gives His permission [to perform *shafa`ah*] to its people. As for the *Mushrikun*,¹⁴⁵⁷ they will have no share in *shafa`ah*, just as Allah ﷻ stated,

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

{So no intercession of intercessors will be of any use to them} (74:48).

I believe that Paradise and Hellfire are a part of creation and that, today, they exist and will never perish.¹⁴⁵⁸

[1456] *Tau`heed*: Allah's Islamic Monotheism.

[1457] *Shirk*: Polytheism and disbelief in the Oneness of Allah. Allah ﷻ said,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

{Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills} (4:48).

[1458] Paradise and Hellfire: imam Abu Jafar At-Ta`hawi said, "Paradise and Hellfire are among creation; they will never cease to exist, or perish. Allah ﷻ created Paradise and Hellfire before He created creation." Ibn Abi Al-`Izz commented afterwards by saying, "People of *Sunnah* agree that Paradise and Hell have already been created and they exist now" (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqedah At-Ta`hawiyah*, Pg., 420). On Pg., 421, Ibn Abi Al-`Izz mentioned a *Hadeeth* collected by Muslim (1500) in which Aishah رضي الله عنها said that the sun eclipsed during the Prophet's time [and he offered the Eclipse Prayer after which he said],

"رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدَّتُمْ بِهِ حَتَّى لَقَدْ رَأَيْتُنِي أَخْذُ قِطْعًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ
وَلَقَدْ رَأَيْتُ النَّارَ يَخْطُمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ "

"Everything you have been promised (in the Hereafter), I have seen in this prayer of mine. I was going to pick a cluster of fruit from Paradise; this is when you saw me move

Continue next page...

I believe that faithful believers will see their Lord with their own eyes on the Day of Resurrection [without trouble], just as they see the moon when it is full, without trouble.¹⁴⁵⁹

I believe that our Prophet, Muhammad ﷺ, is the Last and Final Prophet and Messenger,¹⁴⁶⁰ and that the `abd's faith will never be valid,

forward. Hell was brought to me; its parts were consuming the other parts; and this is when you saw me moving back."

[1459] Seeing Allah by the believers on the Day of Resurrection is a creed of *Ahl As-Sunnah wal-Jama`ah*: imam Abu Jafar At-Ta'hawi said, "Just as the Book of our Lord has stated, residents of Paradise will truly see Allah, without encompassing Him or us [now] understanding how seeing Him will really occur,

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴾

{Some faces that Day shall be *Nâdirah* (shining and radiant). Looking at their Lord (Allâh).} (75:22-23)"

Ibn Abi Al-'Izz Al-'Hanafi commented by saying, "As for *Hadeeths* collected from the Prophet ﷺ and his companions about seeing Allah [on the Day of Resurrection], they are from the *mutawatir* (abundant) grade. ... Among them is Abu Hurairah's *Hadeeth* wherein some people asked, 'O, Allah's Messenger! Will we see our Lord on the Day of Resurrection?' The Messenger ﷺ said,

" هَلْ تُضَاوُونَ فِي رُؤْيَاةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟ "

'Do you have trouble seeing the moon the night when it is full?' They said, 'No, O, Messenger of Allah.' He said,

" هَلْ تُضَاوُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ "

'Do you have trouble seeing the sun when it is not covered by clouds?' They said, 'No.' He said,

" فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ "

'Likewise you shall see Him.' (Ibn Abi Al-'Izz Al-'Hanafi, *Shar`h Al-'Aqeedah At-Ta'hawiyah*, Pg., 188 & 193)

[1460] Muhammad ﷺ is Allah's Final Prophet: Abu Jafar At-Ta'hawi said, "He (Prophet Muhammad ﷺ) is the Final Prophet." Ibn Abi Al-'Izz commented, by quoting what Allah ﷻ said about His Prophet ﷺ,

﴿ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ ﴾

Continue next page...

until he [or she] believes in Muhammad's Message-hood and testifies to his Prophethood.¹⁴⁶¹

I believe that the best of the Prophet's *ummah* (Muslims) are:

Abu Bakr As-Siddiq:¹⁴⁶²

Then, `Umar Al-Faruq:¹⁴⁶³

{But he (Muhammad ﷺ) is the Messenger of Allâh and the last (end) of the Prophets} (33:40) (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 158).

^[1461] All of Allah's creation is `abd, that being, subservient to Allah;

﴿ إِن كُئِلٌ مِّنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴾

{There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as an `Abd (a slave)} (19:93).

Ibn Abi Al-`Izz said that imam Muslim (218) collected this Prophetic statement,

" لَا يَسْمَعُ بِي أَحَدٌ مِّنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَمَنْ يُؤْمِنُ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ "

"Any member of this Ummah, whether a Jew or a Christian, who hears about me then dies without believing in what I was sent with, but shall be among the people of the Fire" (Ibid., Pg., 167). *Ummah* pertains here to mankind (*Ummat Ad-Da`wah*); those who without distortion, hear about the Prophet's Message and righteous conduct.

^[1462] Abu Bakr Ibn Abi Qu`hafah: Abu Jafar At-Ta`hawi said, "Regarding succession after Allah's Prophet ﷺ we first and foremost assert the *Khilafah* for Abu Bakr As-Siddiq ﷺ preferring him and submitting to his leadership over the entire *Ummah*" (Ibid., Pg., 471). Ibn Abi Al-`Izz commented, "The, *Two Sahihs* [Bukhari 6677, and, Muslim 4399], reported that Aishah رضي الله عنها said, 'The day when the Prophet's final sickness started, he came to my room and said,

" ادْعِي لِي أَبَا بَكْرٍ أَبَاكَ وَأَخَاكَ حَتَّى أَكْتُبَ كِتَابًا (فِيَّيْ أَحَافُ أَنْ يَتَمَنَّى مُتَمَنَّ وَبِعْمَلٍ قَائِلًا أَنَا أَوْلَى) وَيَأْتِي اللَّهَ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ "

'Call your father Abu Bakr and your brother (Abdul Ra`hman) to me so that I write a will [for the benefit of Abu Bakr]. [I am afraid that someone might wish for himself or say that he is more worthy (of being the Caliph).] Verily, Allah and the believers refuse other than Abu Bakr.'" (Ibid., Pg., 472)

^[1463] Umar Ibn Al-Khattab: Abu Jafar At-Ta`hawi said, "...then to Umar Ibn Al-Khattab رضي الله عنه." Ibn Abi Al-`Izz said, "Abu Jafar meant that we assert succession to

Continue next page...

Then `Uthman Dhu An-Nurain;¹⁴⁶⁴

Then Ali Al-Murtadha;¹⁴⁶⁵

Khilafah to Umar ﷺ after Abu Bakr ﷺ. Abu Bakr delegated the *Khilafah* to Umar after him, and the *ummah* agreed to his choice. ... Muhammad Ibn Al-`Hanafiyyah said, 'I asked my father (Ali Ibn Abi Talib), 'O, my father! Who is the best among the people after Allah's Messenger?' He said, 'Don't you know, my son?' I said, 'No.' He said, 'Abu Bakr.' I asked, 'Then who?' He said, 'Umar. (Bukhari 3395)" (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 476) This *Hadeeth* contradicts *Shiites* who curse Abu Bakr and Umar and claim to follow Ali Ibn Abi Talib, even though Allah's Prophet ﷺ said,

" اَتَّبِعُوا بِاللَّذِينَ مِنْ بَعْدِي : أَبِي بَكْرٍ وَعُمَرَ "

"Follow the example of the two who will come after me, Abu Bakr and Umar" (In his commentary on *Hadeeths* found in, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 472, Footnote No., 675, Al-Albani said that this *Hadeeth* is *Sahih* (authentic); it is included in [Al-Albani's], *Silsilat Al-A`hadeeth As-Sahihah*, *Hadeeth* No., 1233).

[1464] `Uthman Ibn `Affan: Abu Jafar At-Ta`hawi said, "...then to `Uthman ﷺ." Ibn Abi Al-`Izz commented by saying, "Abu Jafar meant that we assert *Khilafah* succession to `Uthman after Umar, may Allah be pleased with both of them. ... Among `Uthman's exclusive virtues, is that he married two of the Prophet's daughters." (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 478 & 482) `Uthman married the Prophet's daughter, Um Kulthum, after the Prophet's other daughter, Ruqayyah, Uthman's first wife, died, may Allah be pleased with them (Adh-Dhahabi, *Siyar A`lam An-Nubalaa*). This is why `Uthman was called, *Dhu An-Nurain*', meaning, 'Owner of the Two Lights.'

[1465] Ali Ibn Abi Talib: Abu Jafar At-Ta`hawi said, "...then to Ali Ibn Abi Talib ﷺ." Ibn Abi Al-`Izz said, "Abu Jafar meant that we assert the *Khilafah* succession to `Ali after `Uthman, may Allah be pleased with both of them. ... `Ali's reign is included in the succession to the Prophethood. ... Allah's Prophet ﷺ said,

" خِلَافَةُ النَّبِيِّ ثَلَاثُونَ سَنَةً "

'The Reign of *Khilafat An-Nubuwwah* will last for thirty years.'" (Ibid., Pg., 482) *Khilafat An-Nubuwwah*, pertains to the Rightly Guided Caliphs, who faithfully followed the guidelines, method of rule, and conduct set by the Prophet ﷺ. This Prophetic prophecy came true, exactly as the Prophet said. Abu Bakr reigned for 2 years, Umar for ten, `Uthman for thirteen, and Ali for five; the six-month reign of Al-`Hasan Ibn Ali completed the thirty years to the month.

Then the rest of the Ten;¹⁴⁶⁶

Then the people of Badr;¹⁴⁶⁷

[1466] *Al-`Asharah Al-Mubash-sharun bil-Jannah*: Abu Jafar At-Ta`hawi said, "We testify that the Ten [Companions] whom the Prophet of Allah ﷺ mentioned by name and to whom he delivered the good news that they are destined to Paradise, will truly achieve Paradise as the Prophet testified they would, and his statement is the truth. They are: Abu Bakr [As-Siddiq], Umar [Ibn Al-Khattab], `Uthman [Ibn `Affan], Ali [Ibn Abi Talib], Tal`hah [Ibn `Ubaidillah], Az-Zubair [Ibn Al-`Awwam], Sa`d [Ibn Abi Waqqas], Sa`eed [Ibn Zaid Ibn `Amr Ibn Nufail], Abdul Ra`hman Ibn `Auf, and Abu `Ubaidah Ibn Al-Jarra`h –the *Ameen* (trustworthy) of this *ummah* ﷺ." (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Pg., 485-6)

Ibn Abi Al-`Izz Al-`Hanafi wrote, "*Sahih Muslim* (4442) [and also *Sahih Bukhari* 3461], reported that Anas Ibn Malik said that Allah's Messenger ﷺ said,

" إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيُّهَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ "

'Every Ummah (nation) has an Ameen (trustworthy) and the Ameen of our Ummah (Muslims) is Abu `Ubaidah Ibn Al-Jarra`h. ' ... Abdul Ra`hman Ibn `Auf ﷺ reported that the Prophet ﷺ said,

" أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ "

'Abu Bakr will go to Paradise; Umar will go to Paradise; `Uthman will go to Paradise; Ali will go to Paradise; Tal`hah [Ibn `Ubaidillah] will go to Paradise; Az-Zubair [Ibn Al-`Awwam] will go to Paradise; Abdul Ra`hman Ibn `Auf will go to Paradise; Sa`d [Ibn Abi Waqqas] will go to Paradise; Sa`eed [Ibn Zaid] will go to Paradise; Abu Ubaidah Ibn Al-Jarra`h will go to Paradise.' ... People of *Sunnah* attest to the honor and virtue of the Ten Companions." (Ibid., Pg., 487)

The *Hadeeth* that names the ten companions is Tirmidhi's narration 3680; Al-Albani graded it as authentic, *Sahih* (Ibid., Pg., 487, Footnote No., 728).

[1467] *Ahl Badr*: imam Ibn Abi Al-`Izz Al-`Hanafi said, "In, *Sahih Muslim* (4551), there is a report from Jabir that the servant of `Hatib Ibn Abi Balta`ah said, 'O, Messenger of Allah! `Hatib will surely enter Hell.' Allah's Messenger ﷺ said,

" كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ "

'You said a lie! He will never enter Hell; he attended Badr and Al-`Hudaibiyah.'" (Ibid., Pg., 488)

Continue next page...

Then the People of *Ash-Shajarah*,¹⁴⁶⁸ who attended *Bai`at Ar-Ridhwan*,¹⁴⁶⁹

Then the rest of the *Sa`habah* (the Prophet's Companions), may Allah be pleased with all of them.¹⁴⁷⁰

Badr: the first major battle between Islam and *Shirk*; it occurred in the second year after *hijrah* (623CE); Muslims won decisively against the pagans of Quraish. *Sul'h Al-Hudaibiyah*, which occurred in the sixth year after *Hijrah* (627), was a treaty of peace conducted at `Hudaibiyah area near Makkah between the Prophet ﷺ and pagans of Quraish, his own tribe. The treaty was conducted after the Prophet ﷺ took an oath of allegiance (*bai`ah*) from his companions after he heard a false rumor that the Quraish had killed his emissary, `Uthman Ibn `Affan.

For details on these historical events: Ibn Al-Qayyim, *Zad-ul Ma`ad*, third Arabi volume; and relevant chapters within, Ibn Kathir, *Al-Bidayah wan-Nihayah*.

[1468] *Shajarah*, means, Tree; the *Bai`at Ar-Ridhwan* pledge took place under the tree –mentioned here- in the `Hudaibiyah area.

[1469] *Ahl Bai`at Ar-Ridhwan*: This pledge was called, *Bai`at Ar-Ridhwan*, because Allah ﷻ stated that He is pleased with the companions who participated in it;

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾

{Indeed, Allâh was pleased with the believers when they gave the *Bai`ah* (pledge) to you (O, Muhammad ﷺ) under the tree} (48:18).

Imam Ibn Abi Al-`Izz Al-`Hanafi said, "*Sahih Muslim* (4552) reported that Jabir ؓ said that Allah's Messenger ﷺ said,

" لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ لَدَيْنَ بَايَعُوا تَحْتَهَا "

'Allah willing, none of those who gave *Bai`ah* under the tree shall ever enter Hellfire.'
(Ibn Abi Al-`Izz, *Shar'h Al-Aqeedah At-Ta`hawiyah*, Pg., 488)

[1470] *Sa`habah*, pertains to the Prophet's Companions: imam Abu Jafar At-Ta`hawi said, "He who proclaims good words about the Messenger's companions ... has saved himself from hypocrisy." (Ibid., Pg., 490)

Imam Ibn Abi Al-`Izz Al-`Hanafi commented, "Allah ﷻ said,

﴿ وَالسَّبِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ ﴾

﴿ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

{And the foremost to embrace Islâm of the *Muhâjirûn* (who migrated from Makkah to Madinah) and the *Ansâr* (people of Madinah who gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they

Continue next page...

I am a *wali*¹⁴⁷¹ of the Prophet's companions: I mention their good qualities, seek [Allah's] forgiveness for them, refrain from mentioning their shortcomings, stay idle regarding what happened between them,¹⁴⁷² and believe in their virtues, thus implementing the Statement of Allah ﷻ,

are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. (9:100) ...

The, *Two Sahihs* [Bukhari 3397, and, Muslim 4611], reported that Abu Sa'eed Al-Khudri said that the Messenger of Allah ﷺ said,

"لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُخْدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ"

'Do not abuse my companions, because, by He in Whose Hand is my life, if one of you spends charity as much as [Mount] U'hud in gold, it will not be equal to a Mudd or half a Mudd that one of them spent.' (Ibn Abi Al-'Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyah*, Pg., 467-8)

Mudd, is in reference to a handful of grains.

[1471] *Wali*: Supporter, Friend, Loyalist, and so forth.

[1472] The Creed of *Ahl As-Sunnah wal-Jama'ah* asserts the following: Abu Jafar At-Ta'hawi said, "We love the Prophet's companions, value our love for each one of them, will not disown any of them, and hate those who hate them, those who do not mention them with that which is good and righteous. We only say good words about the companions, because loving them is a part of the religion, Faith, and *I'hsan* (excellence in the religion); hating them is a part of *Kufr* (disbelief), hypocrisy, and tyranny." (Ibid., Pg., 467)

Ibn Abi Al-'Izz remarked, "Abdullah Ibn Mas'ud ؓ said the truth when he described the [Prophet's] companions by saying, 'Allah looked at the hearts of the slaves and, knowing that the best heart among them is Muhammad's heart, chose him for Himself and sent him with His Message. Then, He looked at the hearts of the slaves, other than Muhammad's, and knowing that the hearts of the companions are the best among them, chose them to be His Prophet's helpers.'" (Ibid., Pg., 469-70)

To add, Ibn Taimiyyah once said that if one asked the Jews about whom they consider to be the best among them, their response would be, "Companions of Moses." And if one asked the Christians about whom they consider to be their best, their response would be, "Disciples of Jesus." If the *Shiites* are asked about the most evil ones among the *ummah* of Muhammad ﷺ they would say, "Companions of Muhammad."

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

{And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.} (59:10)

I declare the *ridha*¹⁴⁷³ with the Mothers of the Believers,¹⁴⁷⁴ the pure from all evil.¹⁴⁷⁵

I affirm the *karamat* of the *auliyaa*, but believe that they deserve none of the rights that are Allah's exclusive domain.¹⁴⁷⁶

[1473] meaning, "I invoke Allah, the Exalted, to be pleased with them"

[1474] Allah ﷻ said,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ﴾

{The Prophet is closer to the believers than their ownelves, and his wives are their (believers') mothers (as regards respect and marriage)} (33:6).

[1475] *Ummahat Al-Mu`mineen* (Mothers of the Believers): Abu Jafar At-Ta`hawi said, "He who says good words about the Messenger's companions and about [the Messenger's] wives, who are free from all impurity, and about his offspring, who are cleansed from all evil ... will have purified himself from hypocrisy." (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Pg., 490)

In addition, Allah ﷻ said,

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ ﴾

{Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O, members of the family (of the Prophet ﷺ), and to purify you with a thorough purification} (33:33).

[1476] *Auliya-u-Allah* (Allah's obedient slaves): Ibn Abi Al-`Izz said, "Wali is derived from, *walayah*, which is the opposite of, *adawah* (enmity)" (Ibid., Pg., 357-8).

On page 494, imam Ibn Abi Al-`Izz Al-`Hanafi said that Allah ﷻ said,

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن تَتَّبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ ﴾

Continue next page...

{Say (O, Muhammad ﷺ): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me."} (6:50)

Comment: if this is the case with Allah's best worshipper, the Final and Last Messenger and Prophet, Muhammad ﷺ, then the *auliyaa* are weaker and less capable of doing the things the Prophet ﷺ was ordered to negate of himself.

We also affirm that, "All of the believers are the *auliyaa* (supporters; friends; loyalists) of *Ar-Ra`hman* (Allah)," as Imam Abu Jafar At-Ta`hawi stated (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Pg., 357).

Ibn Abi Al-`Izz Al-`Hanafi brought this *ayah* as evidence,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ الَّذِينَ ءَامَنُوا وَكَانُوا

يَتَّقُونَ ﴿١٤﴾﴾

{No doubt! Verily, the *Auliyâ'* of Allâh, no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much.} (10:62-63)

On the topic of *Karamat*: Abu Jafar At-Ta`hawi said, "We believe in the *karamat* of the *auliyaa*, according to the relevant authentic reports collected from trustworthy narrators." Ibn Abi Al-`Izz Al-`Hanafi said, "Linguistically, *Mu`jizah*, is in reference to abnormal occurrences (miracles). This is the same definition earlier scholars also gave for *karamah*. Later scholars differentiate between *mu`jizah* and *karamah*, saying that the first occurs to the prophet and the second to the *wali* (Allah's righteous worshipper)." (Ibid., Pg., 494)

Ibn Abi Al-`Izz also stated, "The real *karamah* (blessing), is in preserving *istiqamah* (remaining on Allah's Straight Path)" (Ibid., Pg., 496). In contrast, whoever disobeys the religion and refrains from fulfilling some of its obligations earns not *karamah*, but *nadamah* (sorrow and grief). Imam Ibn Taimiyyah said, "I know of many incidents where some people invoked me and other teachers for help, in our absence, and they claimed to have seen me, and the other teachers they invoked, flying in the air and fulfilling their need. When they narrated this to me, I explained that it was a devil who took my shape and the shape of other teachers, whom they invoked, so that they would be tempted to consider this occurrence as a type of *karamah* (a miracle) performed by the teachers, and consequently, be encouraged to invoke dead or absent teachers. This is one of the most dangerous methods that led polytheists and idol-worshippers to commit *Shirk*." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 1, Pg., 359)

This demonstrates the sincerity of imam Ibn Taimiyyah, who truly strived to purify *Tau`heed* from every type of polytheistic ideas and practices. If it were a *Sufi* shaikh, not Ibn Taimiyyah, who heard this account, he would have

Continue next page...

I will not attest that a certain Muslim is in Paradise or in Hellfire, except those whose case was affirmed by Messenger of Allah ﷺ.¹⁴⁷⁷ I only hope for good-doers, and fear for evil-doers.¹⁴⁷⁸

encouraged the people who invoked him to persist in this behavior seeing it as an opportunity to lure people ever deeper into the swamps of *Shirk* and *Kufr*.

[1477] Deciding who goes to Paradise or Hellfire is Allah's exclusive domain: imam Abu Jafar At-Ta'hawi said, "We do not attest for any person that he [or she] is in Paradise or in Hellfire." (Ibn Abi Al-Izz, *Shar'h Al-Aqeedah At-Ta'hawiyyah*, Pg., 378) Imam Ibn Abi Al-Izz commented, "At-Ta'hawi means that we do not state that any Muslim in specific is among the residents of Paradise or Hellfire, except those for whom the Truthful One (the Prophet) ﷺ testified, such as the Ten Companions. ... We only hope for doers of good and fear for doers of evil." (The Ten Companions are listed in footnote No. 1469).

For evidence supporting this stance, 'Aishah, the mother of the believers رضي الله عنها, reported, "A child died and I said, 'Tuba (Paradise) for this child; a bird among the birds of Paradise.' Allah's Messenger ﷺ said,

"أَوْ لَا تَدْرِينَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ فَخَلَقَ لِهَذِهِ أَهْلًا وَلِهَذِهِ أَهْلًا"

'Don't you know that Allah created Paradise and created Hell and created dwellers for this (Paradise) and dwellers for this (Hell)?' (Muslim 4812)

[1478] Hope and Fear: imam Abu Jafar At-Ta'hawi said, "As for good doers among the believers, we hope that Allah will forgive them and enter them into Paradise by His Mercy. However, we do not feel safe for them and will not affirm that they are in Paradise. We also seek forgiveness for wrongdoers among the believers, feel fear for their wellbeing [from Allah's Punishment], but will not cause them to despair [in Allah's mercy and forgiveness]." (Ibn Abi Al-Izz Al-Hanafi, *Shar'h Al-Aqeedah At-Ta'hawiyyah*, Pg., 325)

Ibn Abi Al-Izz Al-Hanafi then mentioned Allah's Statement,

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ

عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

{Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!} (17:57).

I do not consider any Muslim becoming a disbeliever on account of their sins and, consequently, will not remove them out of the fold of Islam.¹⁴⁷⁹

I assert that *jihad* will always be valid under the imam's leadership,¹⁴⁸⁰ whether righteous or sinner.¹⁴⁸¹

[1479] Committing major sins: imam Abu Jafar At-Ta'hawi said, "We do not consider any of *Ahl Al-Qiblah* (Muslims) as being disbelievers on account of committing a sin, unless and until one [knowingly] considers the sin to be lawful. We do not say that if one has Faith, then no sin they commit will ever harm them." (Ibn Abi Al-'Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 316)

Imam Ibn Abi Al-'Izz said, "*Ahl Al-Qiblah* are those whom At-Ta'hawi meant by his earlier statement, 'We call the people of the *Qiblah*, 'Muslims and Believers,' as long as they believe in what the Prophet ﷺ came with and attest as being truthful to everything he stated or foretold.' The Shaikh [At-Ta'hawi], may Allah grant him His Mercy, is refuting *Khawarij* here, who accuse Muslims of being disbelievers on account of sinning. ... *Ahl as-Sunnah wal-Jama'ah* agree that those who commit major sins do not fall into the type of *Kufr* that annuls Islam, in contrast to what *Khawarij* claimed. ... Allah said,

﴿ وَإِنْ طَافَتَانِ مِنَ الْمُؤْمِنِينَ آفْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

{*And if two parties (or groups) among the believers fall to fighting, then make peace between them both.*} (49:9)" (Ibid., Pg., 316 & 321)

The significance of this *ayah* is that it mentions two warring Muslim groups in terms of them both being believers. Yet, the Prophet ﷺ said,

" سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ "

"*Cursing a Muslim is a sin; fighting him is Kufr*" (Bukhari 46, and, Muslim 97).

Therefore, as Ibn Abi Al-'Izz stated, people of *Sunnah* agree that those who commit major sins, such as murder, do not fall into the type of *Kufr* (disbelief) that annuls Islam, even if they commit acts characteristic of disbelievers.

Imam Ibn Abi Al-'Izz also remarked, "At-Ta'hawi's statement, 'We do not say that if one has Faith, then no sin he commits will harm him,' is in refutation of *Murji-ah*, who said that no sin will hurt one if one has faith, and no good deed will benefit one if one has *Kufr* (disbelief). They, *Murji-ah*, are to one extreme; *Khawarij*, are to the opposite extreme." (Ibid., Pg., 317)

Qiblah: the direction of prayer for Muslims, the Ka'bah at Makkah.

[1480] meaning, under the leader of the Islamic state

[1481] At-Ta'hawi said, "*Hajj* and *jihad* will always be performed with (under) Muslim leaders, the righteous and the sinners among them, until the Day of

Continue next page...

Praying behind [sinner, or unjust] imams is also permissible.¹⁴⁸²

As for *jihad*, it will always be performed and valid from the time Allah sent Muhammad ﷺ, until the last of this *ummah* fights the *Dajjal*.¹⁴⁸³ *Jihad* cannot be stopped [or annulled] by the injustice of the unjust, or even the fairness of those who are just.¹⁴⁸⁴

Resurrection. Nothing will invalidate or annul these tenets." (Ibn Abi Al-'Izz Al-Hanafi, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 387)

[1482] Praying behind sinner imams (here it means leaders of prayer; rulers; governors): imam Abu Jafar At-Ta'hawi said, "We believe in the validity of praying behind every righteous or sinner from among the people of the *qiblah*." Imam Ibn Abi Al-'Izz Al-Hanafi commented, by saying "In, *Sahih Al-Bukhari*, there is a report that Abdullah Ibn Umar ؓ used to pray behind Al-'Hajjaj Ibn Yusuf Ath-Thaqafi. Anas Ibn Malik did the same, even though Al-'Hajjaj was a sinner and a tyrant." (Ibid., Pg., 373 & 374)

[1483] *Ad-Dajjal* (False Messiah): the Prophet ﷺ said,

" لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحَ الدَّجَالَ "

"There will always be a group of my *Ummah* (Muslims) fighting on the side of Truth, victorious above those who oppose them, until the last of them fight Al-Masee'h Ad-Dajjal (the False Messiah)" (Abu Dawud 2125, and, Ahmad 19073; Al-Albani graded the *Hadeeth* as *Sahih* from the type imam Muslim used in his *Sahih*; Al-Albani, *Silsilat Al-A'hadeeth As-Sahihah* 1959).

In his book titled, *But Some of Its (Last Hour's) Signs Have Already Come*, A. Hijazi wrote, "Abdullah Ibn Umar narrated that the Messenger of Allah ﷺ said,

" مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ الدَّجَالَ ، أَنْذَرَهُ نُوْحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ ، وَأَنَّهُ يُخْرِجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ ، فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ ، وَأَنَّهُ أَعْوَرُ الْعَيْنِ الْيُمْنَى ، كَأَنَّ عَيْنَهُ عَيْبَةٌ طَافِيَةٌ "

'Allah never sent a prophet but he warned his people about the *Dajjal* (False Messiah). Noah and later prophets warned (their nations) about him. He will appear to you. If you feel confused about him, you are not confused that your Lord is not blind in one eye. However, *Dajjal* is blind in his right eye. His eye is like a smashed grape. (Al-Albani, *Silsilah Al-A'hadith Al-Sahihah*, no. 2457)"

[1484] *Jihad* is one of the requirements of Islam and a significant ruling that ensures the safety and prosperity of Islam and its people. It is the defense mechanism of Islam and Muslims and an essential part of this religion. *Jihad* is mentioned in the

Continue next page...

I believe that hearing and obeying Muslim rulers is *wajib*,¹⁴⁸⁵ whether they are righteous or sinners, as long as they do not enjoin Allah's disobedience.¹⁴⁸⁶

Quran and *Sunnah* and resides in the conscious of every dedicated Muslim. Even though it has been equated to terrorism and indiscriminate violence, *jihad* by no means, calls to either. Also, the *Da`wah* of imam Muhammad Ibn Abdul Wahhab follows the guidelines of the *Salaf As-Sali`h* and does not condone the killing of non-combatant men, women or children, the destruction of places of worship of other religions, killing of clergy, unnecessary destruction of property, establishing armed groups within and in defiance of Islamic states, rebelling against Muslim rulers, or acting without authority from Muslim leaders, whether the rulers are sinners or righteous. We mentioned the statements of the major imams of *Sunnah* in our time against these acts that defy Islamic law –which are characteristic of *Khawarij*, not *Salafis*- which should dissipate any doubt about the stance taken in this regard by the *Da`wah* popularly called as, *Wahhabi*, and the rest of the *Salafis*. All religions have rebellious sects and cults that corrupt religious texts then claim to follow and abide by them; Islam has also suffered from such cults, as explained in this book.

[1485] *Wajib* (Obligatory): there are five types of rulings in Islam: *Wajib* (Obligatory); *Musta`hab*, or, *Mandub* (Recommended); *Halal*, or *Muba`h* (Permissible, Allowed); *Makruh* (Disliked, Discouraged); *Haram* (Disallowed, Forbidden) (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol., 22, Pg., 218)

[1486] Obeying Muslim Rulers: "Muslim (3448) reported that when the Prophet ﷺ was asked if Muslims should rise against and overthrow unjust rulers, he said,

" لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ أَلَا مَنْ وُلِيَ عَلَيْهِ وَإِلِ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ "

'No, as long as they establish the prayer among you; He who witnesses the ruler appointed over him indulging in an act of disobedience to Allah, should condemn the ruler's disobedience to Allah, but should not withdraw his obedience (to the ruler).'" (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 63-4)

Also, "Allah said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

{O, you who believe! Obey Allâh,⁽¹⁾ and obey the Messenger,⁽²⁾ and those of you (Muslims) who are in authority.⁽³⁾ (And) if you differ in anything amongst yourselves,

Continue next page...

And he who becomes the Caliph,¹⁴⁸⁷ and the people consider him as such and agree to his leadership, or if he overpowers them by the sword to capture the *khilafah* [until he captures it],¹⁴⁸⁸ then obedience to him becomes a necessity and rising against him becomes *haram*.¹⁴⁸⁹

refer it to Allâh,⁽⁴⁾ and to His Messenger,⁽⁵⁾ if you believe in Allâh and in the Last Day.) (4:59)

(1) Obey Allah's Book (*Quran*) (Ibn Kathir, *Tafsir Ibn Kathir*, Vol. 1, Pg., 689).

(2) Obey Muhammad' *Sunnah* (Ibid.).

(3) Ibn Kathir said that this part of the *ayah* is in reference to Muslim rulers and scholars. The *ayah* ordains obedience to them in what is an obedience to Allah, not where disobedience of Allah is involved, because [as the Prophet ﷺ said],

" إِيمًا الطَّاعَةُ فِي الْمَعْرُوفِ "

'Obedience is only given in what is a *Ma`ruf* (what conforms to Allah's obedience)' (Bukhari 6612, and, Muslim 3425; Ibn Kathir, *Tafsir Ibn Kathir*, Vol. 1, Pg., 689).

(4) 'To His Quran,' as imam Mujahid and several other scholars among the Righteous Ancestors of Muslims stated (Ibid).

(5) 'To his *Sunnah*,' as imam Mujahid and several other scholars among the Righteous Ancestors of Muslims stated (Ibid)." (Jalal Abualrub, *Holy Wars; Crusades; Jihad*, Pg., 12-3)

[1487] The leader of the Islamic state is called, 'The Caliph,' which means, 'The Successor'. When the Prophet ﷺ died, his successor, Abu Bakr As-Siddiq, the Prophet's best friend of 40 years, was called, The Prophet's *Khaleefah* (Successor). Obedience to the Caliph is required from all Muslims under his authority, unless obedience to him constitutes disobedience to Allah.

[1488] *Khilafah*, simply refers to the Islamic state.

[1489] Rising against Muslim Leaders: Among the defining characteristics and doctrines of *Khawarij* is to rise against Muslim rulers. Imam Muhammad Ibn Abdul Wahhab had nothing in common with *Khawarij*. As stated and supported by proof, imam Ibn Abdul Wahhab did not accuse his opponents of being disbelievers, and did not rise against any Muslim government. He gave a pledge of allegiance to an established, independent ruler, imam Muhammad Ibn Sa`ud, who embraced the Shaikh's *Da`wah* and defended it against those who sought its destruction. Muhammad Ibn Sa`ud was hardly the only ruler at that time who was *not* under control of the Ottoman Caliph. Imam Abu Ja`far At-Ta`hawi said, "We do not condone rising against our leaders and imams, even if they commit injustice, and will not invoke Allah against them, or withhold our obedience to them. We believe that obeying leaders is necessary and a part of obedience to

Continue next page...

I believe that people of *bid`ah* should be boycotted and shunned,¹⁴⁹⁰ until they repent.¹⁴⁹¹

Allah ﷻ as long as they do not enjoin what is a part of disobedience [to Allah].” (Ibn Abi Al-`Izz Al-`Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Pg., 379)
Imam Ibn Abi Al-`Izz Al-`Hanafi brought this *ayah* as evidence,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ﴾

{O, you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority} (4:59);
and also this authentic `Hadeeth,

" مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي "

“Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah; whoever obeys the Ameer (commander, ruler) obeys me; and whoever disobeys the Ameer disobeys me.” (Bukhari 2737, and, Muslim 3417)

[1490] People of *Bid`ah*: those who innovate in the Islamic religion by way of addition, deletion, improper interpretation, or rebellion against established Islamic rulings. Islam is founded on the Quran and *Sunnah* as implemented and explained by the Prophet ﷺ and reported by his companions; *ayah* 4:115 states,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ

وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٦﴾

{And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him on the path he has chosen, and burn him in Hell; what an evil destination!}

Shunning people of *bid`ah* and exposing their errors have always been established practices by scholars of the *Sunnah* and those who follow their way. Imam Ibn Abi Al-`Izz said, “Whoever publicly commits *bid`ah*, or sins, should not be appointed as imam [of prayer] for Muslims, because he deserves admonishment until he repents, and if possible, should be shunned until he repents.” (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyyah*, Pg., 375)

Shunning people of *bid`ah* helps the general Muslim public identify innovators and avoid mixing with them or being deceived by their corrupted methods and ideas. This is also a punishment for innovators that they may reform their ways.

[1491] Innovators will not be helped to sincerely repent, until they discard their innovation: the Prophet ﷺ said,

Continue next page...

I judge people of *bid`ah* according to their outward conduct and refer knowledge of their inward [state of faith] to Allah.¹⁴⁹² I believe that every *mu`hdathah*¹⁴⁹³ in the religion is a *bid`ah*.¹⁴⁹⁴

" إِنَّ اللَّهَ حَجَبَ التَّوْبَةَ عَنْ كُلِّ صَاحِبٍ بِدْعَةٍ "

"Indeed, Allah prevents every performer of *Bid`ah* from repenting" (Al-Albani said that this *Hadeeth* is authentic, from the *Sahih* grade; Al-Albani, *As-Sunnah* 37).

Imam Ibn Taimiyyah said, "The innovator will not repent from his *bid`ah*, because he thinks he is rightly guided; but if he [sincerely] repents from practicing it, then Allah will accept his repentance" (Ibn Taimiyyah, *Majmu Al-Fatawa*, Vol., 11, Pg., 685).

Therefore, since the innovator in the religion thinks that he is drawing closer to Allah by what he or she invented, they will not repent from their *bid`ah*.

[1492] Judging by outward appearance and conduct: imam Abu Jafar At-Ta`hawi said, "We do not accuse Muslims of *Kufr* (disbelief), *Shirk* (polytheism), or *Nifaq* (hypocrisy), unless they commit any of these outwardly. We refer what they conceal in their hearts to Allah ﷻ." (Ibn Abi Al-Izz Al-Hanafi, *Shar`h Al-Aqeedah At-Ta`hawiyah*, Pg., 378)

Imam Ibn Abi Al-Izz Al-Hanafi remarked, "This is because we were ordered to rule by the outward appearance and to refrain from judging by conjecture or following that which we have no knowledge of." (Ibid., Pg., 379)

Imams Bukhari (4066) and Muslim (4973) reported that Abdullah Ibn Ka`b said, while narrating the story that his father, Ka`b Ibn Malik, told him regarding the Battle of Tabuk, "Allah's Prophet ﷺ arrived in the morning [at Madinah], and whenever he returned from a journey, he used to visit the *Masjid* first, offer a two-*rak`ah* prayer then sit to meet people. When he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering excuses and taking oaths before him. They were more than eighty men; Allah's Prophet accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's forgiveness for them, and left the secrets of their hearts for Allah to judge." This is proof –again– that imam Ibn Abdul Wahhab strived hard, with knowledge, to copy the Prophet's practices and actions.

[1493] *Mu`hdathah*, means, 'a new matter; an innovation.'

[1494] Imam Ibn Al-Qayyim said, "When the Messenger of Allah ﷺ gave *Khutbah* (speech) ... he ﷺ used to say,

"أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُخْدَاتُهَا وَكُلُّ بِدْعَةٍ ضَالَّةٌ"

'*Amma Ba`du* (to proceed; here is what I want to say), *fa-inna khaira al-hadeethi kitabu-Allah, wa-khairu al-huda huda Muhammad, wa-sharru al-umuri mu`hdathatuha,*

Continue next page...

I believe that *Eman* (Faith) consists of: A statement uttered by the tongue,¹⁴⁹⁵ implementation of the pillars,¹⁴⁹⁶ and faith that resides in the heart.¹⁴⁹⁷

wa-kullu bid`atin dhalalah. [Surely, the best speech is Allah's Book and the best guidance is the guidance of Muhammad. Verily, the worst matters are the *Mu`hdathat* (matters of innovation in religion, the *Bid`ah*), and every *Bid`ah* is a *Dhalalah* (sin, or heresy)]. (*Muslim* 1435)'' (Ibn Al-Qayyim, *Zad-ul Ma`ad*, Trans. Jalal Abualrub, Vol., 3, Pg., 136-7)

[1495] Imam Ibn Abi Al-`Izz Al-`Hanafi mentioned this *Hadeeth*,

" فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ "

"Allah has forbidden for the Fire whoever proclaims, 'None has the right to be worshipped, except Allah,' seeking Allah's Face with this statement" (Bukhari 4982, and, *Muslim* 1052) (Ibn Abi Al-`Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 334). Thus, one has to sincerely from the heart proclaim their faith with the tongue to become a believer and to be saved from Hell.

[1496] Implementation of the Pillars: according to the statement of *Salaf* scholars, including Malik, Shafi`i and Ahmad, actions are a part of Faith (Ibid., Pg., 333). Also, imam Bukhari wrote,

" بَاب: الصَّلَاةُ مِنَ الْإِيمَانِ وَقَوْلُ اللَّهِ تَعَالَى ﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾ يَعْنِي صَلَاتَكُمْ عِنْدَ الْبَيْتِ "

"Chapter: Prayer is a part of Faith and the Statement of Allah, the Exalted, {*And Allâh would never make your faith to be lost*} (2:143), meaning, '...your prayers offered near the House [the Ka'bah but towards Jerusalem];" before Allah changed the direction of prayer towards the Ka'bah at Makkah they used to pray while making the Ka'bah between them and Bait Al-Maqdis (in Jerusalem).

[1497] Faith Residing in the Heart: Allah mentioned Faith in relation to the heart in many *ayat* in the Quran, such as,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

{*The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Ayât (this Qur`ân) are recited unto them, they (the Ayât) increase their Faith; and they put their trust in their Lord (Alone)*} (8:2).

Ibn Abi Al-`Izz Al-`Hanafi said, "There is no doubt that disobedience committed by the limbs is indicative of the heart's disobedience. Had the heart obeyed and

Continue next page...

Eman increases by performing good deeds and decreases by sinning.¹⁴⁹⁸

submitted, the limbs would have obeyed and submitted, as well. Consequently, the heart's disobedience and lack of total submission are indicative of the lack of the type of faith that compels one to act on it. Allah's Prophet ﷺ said,

"أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ"

'Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good, but if it gets spoiled the whole body gets spoiled; that is the heart' (Bukhari 50, and, Muslim 2996)." (Ibn Abi Al-'Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 341)

[1498] Imam Bukhari wrote,

بَابُ: قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ " وَهُوَ قَوْلٌ وَفِعْلٌ وَرِيدٌ وَيَنْقُصُ
قَالَ اللَّهُ تَعَالَى: ﴿ لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"Chapter: The Prophet's statement that Islam is built on five [pillars]; [*Eman*] consists of statement and action, and it increases and decreases; Allah ﷺ said, {...that they may grow more in Faith along with their (present) Faith} (48:4)."

Imam Ibn Abi Al-'Izz Al-'Hanafi said, "The proof to the fact that *Eman* (Faith) increases and decreases that is found in the Quran, the *Sunnah*, and the statements of the *Salaf* is abundantly numerous, such as Allah's Statement,

﴿ وَإِذَا تَلَّيْتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا ﴾

{And when His Ayât (this Qur'ân) are recited unto them, they (the Ayât) increase their Faith}" (8:2) (Ibid., Pg., 342).

As for the fact that Faith decreases, Allah said in the Quran,

﴿ وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ ﴾

{And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice. But as for those, in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.} (9:124-5)

Further, Allah's Messenger ﷺ said,

Continue next page...

Eman is some and seventy branches, the highest of which is testifying that *La Ilaha Illa-Allah* and the most minor of which is removing harmful objects from the road.¹⁴⁹⁹

I declare that it is an obligation to enjoin *ma`ruf* and forbid *munkar* in the manner prescribed by the pure *shari'ah* of Muhammad ﷺ.¹⁵⁰⁰

" لَا يَزِينِي الرَّائِي حِينَ يَزِينِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ "

"When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it. When a thief steals, then he is not a believer at the time of stealing. When a drinker of an alcoholic-liquor drinks it, then he is not a believer at the time of drinking it. However, the doors to repentance are still open." (Bukhari 6312, and, Muslim 87)

[1499] Imam Ibn Abi Al-`Izz Al-Hanafi mentioned this `Hadeeth,

" الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَْاءُ شُعْبَةٌ مِنَ الْإِيمَانِ "

"*Eman* (Faith) is sixty and some parts: the highest of which is saying, '*La Ilaha illa-Allah* (none has the right to be worshipped except Allah),' and the most minor of which is removing harm from the road. '*Hayaa* (shyness) is a part of *Eman*.'" (Bukhari 8, and, Muslim 51; this is Muslim's narration [the established narration wherein is mentioned the number 'sixty']; Ibn Abi Al-`Izz Al-Hanafi, *Shar`h Al-`Aqeedah At-Ta`hawiyah*, Pg., 339)

As stated, according to the statements of *Salaf* scholars, including imams Malik, Shafi`i and Ahmad, actions are a part of Faith (Ibid., Pg., 333).

[1500] Imam At-Tirmidhi (2095) narrated in his *Sunan* collection of *Hadeeths* that `Hudhaifah Ibn Al-Yaman said that, Allah's Messenger ﷺ said,

" وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ "

"By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send on you a punishment from Him, and then you will invoke Him, but your invocation will not be accepted."

Enjoining good and forbidding evil are among the established rulings of the religion that prevent the flourishing of sin, vice and crime in public. This quality, as well as the Islamic penal code, the consistent preaching by Muslim scholars,

Continue next page...

This is my creed in brief words, I write it at a time when I feel concerned, so that you become aware of my stance. And indeed, Allah is the *Wakil* over all that we say.^{1501/1502}

This is the creed of imam Muhammad Ibn Abdul Wahhab that he believed in and declared in his writings. Ibn Abdul Wahhab's creed is plain and simple; it is derived from the Quran and *Sunnah*. Every aspect of it is well-founded and well-established in Islam, according to the methodology of *Ahl As-Sunnah wa-l-Jama`ah*. The extensive footnotes

and the rejection of sin by the society at large, have kept Muslim societies far less violent, and made sin and vice far less apparent than in other societies. As a consequence, less crime is committed and public decency is largely protected in Muslim societies.

Manners of Enjoining Righteousness and Forbidding Evil: imam Muslim (70) collected the Prophet's statement describing the manner with which to enjoin good and forbid evil,

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُعَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

"Whoever among you witnesses an evil should change (reject) it with his hand, if unable to do so, then with his tongue (words), if unable to do so, then with his heart as this is the weakest faith."

Therefore, enjoining good and forbidding evil are Islamic acts of worship, just like prayer, fast, *Zakah* and *Hajj*. Consequently, Muslims should refer to the *Sunnah* to learn the correct manner of performing this and other acts of worship to avoid undesired consequences. Imam Ibn Taimiyyah said, "There is a saying that goes like this, 'Do not let your enjoining *ma`ruf* (good) and forbidding *munkar* (evil) become *munkar* itself.' ... Where the harm produced by ordering [*ma`ruf*] or forbidding [*munkar*] is greater than the benefit sought by ordering or forbidding, then, in this case, [enjoining good and forbidding evil] is not a part of what Allah has ordained, even if an obligation was abandoned or a forbidden matter was committed." (Ibn Taimiyyah, *Majmu` Al-Fatawa*, Vol. 28, Pg., 127)

[1501] Allah ﷻ said,

﴿ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴾

{And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee or Disposer of affairs)} (33:3).

[1502] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 42-7; Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 107-10.

present evidence to the wide knowledge of this imam and the fact that he was a remarkable scholar, who firmly followed the *Sunnah*. Tenets of the creed of *Ahl As-Sunnah wa-l-Jama`ah* are concisely mentioned in this brief yet comprehensive letter, proving that Muhammad Ibn Abdul Wahhab, a scholar of the Quran and *Sunnah*, knew his creed and was able to recall its tenets as precisely as any other scholar of Islam.

As short as this letter is, it required extensive explanation. Verifying Muhammad Ibn Abdul Wahhab's statements from the major Islamic book on creed, *Al-`Aqeedah At-Ta`hawiyyah*, strengthens the fact that his creed was in conformity to the creed of the Four Imams and their followers.

Muhammad Ibn Abdul Wahhab's Creed Pertaining to Allah's Names and Attributes

Imam Muhammad Ibn Abdul Wahhab affirmed the true Islamic creed pertaining to Allah's *asmaa*¹⁵⁰³ and *sifat*¹⁵⁰⁴ using clear terms, and supporting his statements with ample Quranic evidence.

*Imam Muhammad Ibn Abdul Wahhab wrote in one of his letters, after praising Allah and Glorifying Him, "What we believe in and worship Allah with, is the madhhab of the Salaf*¹⁵⁰⁵ *of this ummah (Muslims)*

[1503] *Asmaa*, here, pertain to Allah's names about which Allah ﷻ said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

{And (all) the Most Beautiful Names belong to Allâh, so call on Him by them} (7:180).

[1504] *Sifat*, pertain here to Allah's attributes. Bukhari (6827) said that Aishah رضي الله عنها said,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَىٰ سَرِيَّةٍ وَكَانَ يَتْلُو لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿١﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ" فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ"

"The Prophet ﷺ sent an army unit under the command of a man who used to lead his companions in the prayers and would finish his recitation with [Surah No. 112], {Say (O, Muhammad ﷺ): "He is Allah, the One..."}). When they returned (from the journey), they mentioned that to the Prophet ﷺ who said, 'Ask him why he does so.' They asked him and he said, 'I do so because it mentions the *Sifah* (attribute) of *Ar-Ra`hman* (the Most-Beneficent) and I love to recite it (in my prayer).' The Prophet ﷺ said, 'Tell him that Allah loves him.'

[1505] *Salaf*, means, Ancestors; *As-Salaf As-Sali'h* is in reference to the first three generations in Islam and includes those who followed their righteous guidance in later generations.

and its imams (leaders): the Companions, the *Tabi'un*,¹⁵⁰⁶ and those who followed their guidance with excellence, including the Four Imams¹⁵⁰⁷ and their followers, may Allah be pleased with them.

We believe in the *ayat*¹⁵⁰⁸ and *Hadeeths*¹⁵⁰⁹ about the *sifat*.¹⁵¹⁰ We affirm their meaning and accept these and relevant texts as they are, without *tashbeeh*,¹⁵¹¹ *tamtheel*,¹⁵¹² or *ta`teel*.¹⁵¹³

Allah the Exalted said,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ سَاءَتْ مَصِيرًا ﴾

{And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way,¹⁵¹⁴ We shall keep him in the path he has chosen, and burn him in Hell, what an evil destination!} (4:115)

Indeed, Allah granted *Eman* (Faith) to His Prophet's companions and those who followed their lead with excellence. Thus, they are indeed meant by this honorable *ayah* (*ayah* 4:115).

To continue, Allah ﷻ said,

[1506] *Tabi'un* (literally, Followers), usually refers to the second generation of Islam; they were called as such in the Quran: 9:100.

[1507] They are imams Abu `Hanifah An-Nu`man, Malik Ibn Anas, Muhammad Ibn Idris Ash-Shafi`i, and Ahmad Ibn `Hanbal, may Allah be pleased with them.

[1508] Quranic statements

[1509] Prophetic statements

[1510] *Sifat*, is plural for, *Sifah*, which means, 'Attribute; description; quality.' The topic here is about Allah's attributes.

[1511] equating Allah with creation

[1512] ascribing a specific nature for Allah's attributes

[1513] altering and distorting the meaning of Allah's attributes to circumvent the texts that mention them

[1514] especially the first three generations who Allah's Prophet ﷺ described as being the best people

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

{And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Madinah) and the Ansâr (citizens of Madinah who gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith, the Tabi`un). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.} (9:100)

Allah, the Exalted, also said,

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾

{Indeed, Allâh was pleased with the believers when they gave the Bai`ah (pledge) to you (O, Muhammad ﷺ) under the tree} (48:18).

According to the Book,¹⁵¹⁵ whoever follows the *Salaf's* path is on Truth and whoever contradicts their path is on Falsehood.

The methodology they followed regarding the creed is that they believed in Allah's attributes and names with which He described and called Himself in His Book –His Revelation- and by the words of His Messenger ﷺ.¹⁵¹⁶ They believed in Allah's names and attributes, without addition to them, deletion from them, circumventing them, explaining their nature, making *ta`weel* on them that corrupts their apparent meaning, or equating them with attributes of creation. Rather, they accepted these texts as they are and referred knowledge in them and in their true essence to He [Allah] Who stated them and spoke with them. The later generations took

[1515] Book of Allah, the Glorious Quran

[1516] The Prophet ﷺ said regarding his *Sunnah*,

"أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ "

"I was given the Book (Quran) and its equal with it (Sunnah)" (Ahmad, `Hadeeth No., 16546; this is an authentic `Hadeeth As Ash-Shaukani stated; Al-Albani also graded it as *Sahih* (authentic), in his, *Sahih Al-Jami`*, `Hadeeth No., 2643).

this knowledge from the early generations, each advising the other to perform excellent *ittiba`*¹⁵¹⁷ and warning against following the methods of the people of *bid'ah* and division about whom Allah said,

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ ﴾

{Verily, those who divide their religion and break up into sects (religious sects), you (O, Muhammad ﷺ) have no concern in them in the least} (6:159), and,

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ

عَظِيمٌ ﴿٥١﴾

{And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.} (3:105)

The proof that [the *Salaf's*] way is what we described is that they transferred to us the Glorious Quran and the news conveyed by the Messenger of Allah ﷺ while believing in these texts and having faith and acceptance in them. They did not have doubts about these texts or suspicions about the truthfulness of he who conveyed them (Allah's Prophet ﷺ). They did not commit *ta'weel* in the parts of these texts that describe the *sifat*. They did not equate Allah['s attributes] with attributes of creation. Had they done so, it would have been reported from them. Rather, they rebuked those who asked about the *mutashabih*,¹⁵¹⁸ going to

[1517] Allah ﷻ ordained *ittiba`*, when he said to His Prophet, Muhammad ﷺ,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

{Say (O, Muhammad ﷺ): "If you (really) love Allâh, then follow me ([ittabi`uni] follow the Qur`ân and Sunnah); Allâh will love you"} (3:31).

[1518] Imams Bukhari (4183) and Muslim (4817) reported that Aishah رضي الله عنها said that Allah's Messenger ﷺ recited this *ayah*,

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٥١﴾

Continue next page...

such extent as to refute such [deviant] people using harsh words and sometimes physical discipline. When Malik, may Allah grant him His Mercy, was asked about *istiwaa*¹⁵¹⁹ he gave his famous answer and ordered the questioner be expelled [from the *Masjid*].¹⁵²⁰

{It is He Who has sent down to you (O, Muhammad ﷺ) the Book (this Qur'ân). In it are Ayât that are entirely clear, they are the foundations of the Book [the Ayât of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties), and Al-Hudud (penal laws)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Ayât) are from our Lord." And none receive admonition except men of understanding.} (3:7)

He ﷺ then said,

"فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَاحْذَرُوهُمْ "

"Therefore, when you see those who seek hidden meanings in the Quran that are not entirely clear, then, beware of them, because they are those whom Allah described."

In one of his books, imam Muhammad Ibn Abdul Wahhab quoted the *ayah* and *Hadeeth* mentioned here (Muhammad Ibn Abdul Wahhab, *Kashf Ash-Shubuhah*, [Majmu'at At-Tau'heed, Pg., 61]).

[1519] Allah mentioned His *istiwaa* (rising above His Throne) in several places in the Quran. Allah ﷻ said,

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِّن دُونِهِ مِن وَّلِيٍّ وَلَا شَفِيعٍ ۗ﴾

{Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawâ (rose over) the Throne (in a manner that suits His Majesty). You (humankind) have none, besides Him, as a Walî (protector or helper) or an intercessor.} (32:4)

Allah's *istiwaa* is mentioned in these Surahs (Quranic chapters): Al-A`raf (7:54), Yunus (10:3), Ar-Ra`d (13:2), Taha (20:5), Al-Furqan (25:59), As-Sajdah (32:4), and Al-Hadeed (57:4) (Ibn Abi Al-Izz, *Shar`h Al-'Aqeedah At-Ta`hawiyah*, Pg., 277, Footnote No., 292).

[1520] Imam Malik Ibn Anas was one of the Four Imams and a staunch opponent of all types of *bid`ah* and any and all deviations from Islamic creed and *Sunnah*. He once said, "The later generations of this *ummah* will not become righteous but on account of what made the first of its generations righteous. What was not a part

Continue next page...

The answer Malik gave about *istiwa* is comprehensive and unequivocal; it pertains to all of the *sifat*,¹⁵²¹ such as [Allah's] *nuzul* (descending),¹⁵²² *maji`* (coming),¹⁵²³ *yadd* (Hand),¹⁵²⁴ *wajh* (Face),¹⁵²⁵ and so forth.

of the religion then, is not a part of the religion now." (Al-Albani, *Manasik Al-Hajj wal-Umrah fi Al-Kitab was-Sunnah wa Athaar As-Salaf*, Pg., 45)

[1521] Imam Ibn Abi Al-Izz Al-Hanafi wrote, "When imam Malik, may Allah grant him His Mercy, was asked about Allah's Statement,

﴿ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ﴾

{*And then He Istawâ (rose over) the Throne*} (7:54);

Malik said, '*Istiwaa* is known, but how it happened is unknown" (Ibn Abi Al-Izz, *Shar`h Al-Aqeedah At-Ta`hawiyah*, Pg., 280-1)

Imam Ibn Abi Al-Izz said this while explaining the statement of imam Abu Jafar At-Ta`hawi, "The *Arsh* (Allah's Throne) and [Allah's] *Kursi* (literally: a footstool) are all true. ... Allah stands not in need of the *Arsh* or all [or any of] that is beneath it; He encompasses every single thing and He is above it (above everything), but, His creation cannot encompass Him." (Ibid., Pg., 277 & 280)

Imam Ibn Abi Al-Izz remarked, "The *Arsh* is an actual throne and has pillars that are carried by angels; it is like a dome placed on top of the universe; it is the roof of creation" (Ibid., Pg., 278).

The proof that Allah's Throne has pillars is found in Allah's Statement,

﴿ وَحَمَلُ عَرْشِ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ مَّغْنِيَةٌ ﴾

{...and eight angels will, that Day, bear the Throne of your Lord above them} (69:17); and the Prophet's statement,

" لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَعُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَإِذَا أَنَا بِمُوسَىٰ آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أُدْرِي أَكَانَ فِيمَنْ صَعِقَ أَمْ حُوسِبَ بِصَعَقَةِ الْأُولَىٰ "

"Do not give superiority to some prophets over other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first around whom the earth will open up (for resurrection). Then, I will see Moses holding to one of the legs of the Throne. I will not know whether he was among those who fell unconscious or that the shock he had received [at the Mountain during his worldly life (ayah 7:143)] was sufficient for him." (Bukhari 2235)

[1522] Imam Ibn Abi Al-Izz mentioned this *Hadeeth*, "The Prophet ﷺ said,

Continue next page...

" يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ "

'Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: 'Is there anyone to invoke Me, so that I may respond to their invocation? Is there anyone to ask Me, so that I may grant them their request? Is there anyone seeking My forgiveness, so that I may forgive them?'" (Bukhari 1077, and, Muslim 1261) (Ibn Abi Al-Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 461; also, in footnote No. 655, imam Al-Albani said that this *Hadeeth* is authentic, from the grade *mutawatir* (highest in authenticity), then said to refer to his book, *Irwaa' Al-Ghalil*, *Hadeeth* No., 450).

[1523] Allah ﷻ said,

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢٣﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَاءَ يَوْمٍ يُبْجَهُمْ ﴿٢١﴾

{Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day.} (89:21-23)

[1524] Imam Ibn Abi Al-Izz said, "Abu Hanifah [An-Nu'man], may Allah be pleased with him, said in his book, *Al-Fiqh Al-Akbar* (*The Greatest Knowledge* [i.e., the Creed]), 'Just as Allah ﷻ mentioned in the Quran, He has a Hand, a Face and a *Nafs* (Inner-Self). ... This is His description, but we do not know its true essence. One should not say that Allah's Hand means His Power or His Favor, because this constitutes a refutation of this attribute of His.' What the imam [Abu Hanifah] said here is established through unequivocal proof. ... Allah ﷻ said,

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

{And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand} (39:67)." (Ibn Abi Al-Izz, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 219)

We should note that some scholars discounted the possibility that imam Abu Hanifah wrote the book titled, *Al-Fiqh Al-Akbar*. Allah has the best knowledge.]

[1525] Allah ﷻ said,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾ ﴾

{Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever.} (55:26-27)

Imam Ibn Abi Al-Izz Al-Hanafi mentioned this invocation, which the Prophet ﷺ used to invoke Allah with,

Continue next page...

Regarding Allah's *nuzul* (descending), we say, 'Descending is known,¹⁵²⁶ how it occurs (by Allah) is unknown,¹⁵²⁷ believing in it¹⁵²⁸ is necessary and asking about it¹⁵²⁹ is a *bid`ah*.¹⁵³⁰

The same is true of all of Allah's attributes; they should be treated in the same manner as *istiwaa*, which is mentioned in the Book and the *Sunnah*. Ar-Rabi` Ibn Sulaiman said, 'I asked Ash-Shafi'i, may Allah be pleased with him, about Allah's attributes and he said, 'It is forbidden for minds to resemble Allah the Exalted (with creation), for thoughts to limit Him, for uncertainties to become certainties, for hearts to consider, for inner-selves to deepen contemplation, for ideas to encompass, and for minds to envision anything beyond what Allah has described Himself with through the words of His Prophet (ﷺ).'

It is established that Isma'eel Ibn Abdul Ra'hman As-Sabuni¹⁵³¹ said, 'Followers of *Hadeeth*, who hold fast to the Book and the *Sunnah*, describe

"وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ"

"I ask You for the pleasure of looking at Your Honorable Face" (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiiyyah*, Pg., 100; Ibn Abi Al-Izz said that An-Nasaii (1288) collected this *Hadeeth* from `Ammar Ibn Yasir; in footnote No. 38, Al-Albani commented, "This is a *Sahih* (authentic) *Hadeeth*; also, Al-`Hakim collected it and graded it as *Sahih*; so did Adh-Dhahabi; this *Hadeeth* is also contained in [Al-Albani's], *Sahih Al-Kalim At-Tayyib* (106), and, *Dhilal Al-Jannah fi Takhreej As-Sunnah* (129)."

Imam Ibn Taimiyyah's, *Al-Kalim At-Tayyib (The Good and Pure Words)*, collected many *Hadeeths* containing the Prophet's supplication of Allah he recited at various conditions and times of the day and night. Al-Albani made a commentary on *Hadeeths* found in, *Al-Kalim At-Tayyib*, and collected the authentic narrations in a separate book he titled, *Sahih Al-Kalim At-Tayyib*.

[1526] meaning "we know what descending means linguistically"

[1527] we do not comprehend Allah's true essence, and thus, we do not understand the true nature of His attributes and actions

[1528] believing that Allah actually descends, just as He stated

[1529] asking about how it happens, or how Allah does it

[1530] innovation in the religion

[1531] As-Sabuni (373-449/983-1057), one of the major scholars of *Sunnah* and *Hadeeth*, started teaching at the age of nine, after his father was killed (Adh-Dhahabi, *Siyar A`lam An-Nubalaa*).

their Lord by His attributes that are affirmed in His Book, His Revelation, and attested to by His Messenger ﷺ according to the authentic narrations collected from him as reported by trustworthy narrators. They, followers of *Hadeeth*, do not say that affirming Allah's attributes constitutes resembling them with attributes of His creation; they do not explain Allah's attributes in the method used by the *Mushabbihah*.¹⁵³² They do not deviate the words from their true meaning as did the *Mu'tazilah*¹⁵³³ and *Jahmiyyah*.¹⁵³⁴

[1532] Imam Abu Jafar At-Ta'hawi said, "We invoke Allah ﷻ to make us firm on the Faith, to make Faith remain in us until the end, and to save us from various deviant desires, conflicting opinions and evil *madhahib* (ways), such as the *Mushabbihah*..." (Ibn Abi Al-Izz, *Shar'h Al-'Aqeedah At-Ta'hawiiyyah*, Pg., 520)

Imam Ibn Abi Al-'Izz Al-Hanafi gave this definition for the *Mushabbihah*: "Those who equate Allah with His creation concerning His attributes. Their opinion is contrary to the opinion of Christians, who equated creation, Jesus ﷺ, with the Creator and made Jesus a god. These, the *Mushabbihah*, made a resemblance between the Creator and the created." (Ibid., Pg., 521)

[1533] Imam Abu Jafar At-Ta'hawi said, "We invoke Allah ﷻ to make us firm on the Faith, to make Faith last in us until the end, and to save us from various deviant desires, conflicting opinions and evil *madhahib* (ways), such as ... the *Mu'tazilah*..." (Ibid., Pg., 520)

Imam Ibn Abi Al-'Izz Al-Hanafi gave this definition for the *Mu'tazilah*, "They are: 'Amr Ibn Ubaid (d. 144/761), Wasil Ibn 'Ata Al-Ghazzal (80-181/699-797) and their followers. They were called, *Mu'tazilah*, because they made *i'tizal* (boycotted) the *Jama'ah* (community of the believers) after the death of Al-'Hasan Al-Basri (20-110/641-728), may Allah grant him His Mercy. ... They made comparison between Allah's actions and actions of the slaves. Consequently, whatever is good and suitable for the slave, they made good and suitable for Allah; and whatever they thought was unsuitable (or unbecoming) for the slave, they made unsuitable for Allah, as well. ... Under the pretext that Allah is the 'Adl (the Just), they emptied *Qadar* from its meaning and said that Allah does not create evil or permit it. ... Thus, according to this evil opinion, things occur in Allah's Kingdom in spite of Him. ... They also said that the Quran is created [not Allah's Speech]. ... They also said that those who commit major sins depart *Eman* (Faith), but do not enter *Kufr* (Disbelief)." (Ibid., Pg., 521-2)

There are many other deviant ideas invented by the *Mu'tazilah*, who in general made the mind a judge over the religious text.

[1534] Imam Abu Jafar At-Ta'hawi said, "We invoke Allah ﷻ to make us firm on the Faith, to make Faith last in us until the end, and to save us from various

Continue next page...

Allah saved *Ahl As-Sunnah*¹⁵³⁵ from corrupting (*ta'hreef*) or asserting a certain essence (*takyeef*) for the texts,¹⁵³⁶ and granted them the ability to [properly] clarify and explain the [texts].

They (the *Salaf*) followed the path of *Tau`heed* and *tanzeeh*¹⁵³⁷ and have discarded the way of *ta`teel* and *tashbeeh*.¹⁵³⁸

deviant desires, conflicting opinions and evil *madhahib* (ways) ... such as the *Jahmiyyah*..." (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawwiyyah*, Pg., 520)

Imam Ibn Abi Al-`Izz Al-`Hanafi gave this definition for *Jahmiyyah*: "Al-Jahm Ibn Safwan As-Samarqandi, who denied Allah's names and attributes, and his followers. Al-Jahm took this idea from Al-Ja`d Ibn Dirham (d. 118/736). ... Al-Ja`d claimed that Allah did not take Prophet Ibrahim (Abraham) as His intimate friend nor spoke to Prophet Musa (Moses) directly. ... The *Mu`tazilah* took the idea of denying Allah's *sifat* (attributes) from Al-Jahm. However, Al-Jahm was more deviant regarding denying the *sifat* than the *Mu`tazilah*, because Al-Jahm denied Allah's names [and attributes], while the *Mu`tazilah* only denied Allah's attributes. ... Among the ideas invented by Al-Jahm is his claim that Paradise and Hellfire will one day perish, that Faith and Disbelief merely pertain to knowledge, or lack of it, that exists in the heart, and that no one does anything in reality, but Allah does everything." (Ibid., Pg., 522-3)

There are other deviant ideas invented by Al-Jahm and his sect. We should state that according to the methodology followed by *Jahmiyyah*, Satan has perfect Faith since he knew Allah and did not deny His existence!

[1535] *Ahl As-Sunnah*, follow the Quran and *Sunnah* according to the guidance of the *Salaf*, including the Four Imams.

[1536] meaning, texts of the Quran and *Sunnah* that describe Allah and mention His names and attributes

[1537] *Tanzeeh*: affirming and accepting Allah's description of Himself that He revealed in the Quran and *Sunnah*, and denying any resemblance between Allah's names or attributes to those of creation.

[1538] Imam Abu Jafar At-Ta`hawi said, "Allah's religion is one on earth and in heaven; it is the religion of Islam. Allah ﷻ said,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

{Truly, the religion with Allâh is Islâm.} (3:19) ...

Islam is in the middle between extremism and shortcomings and between *tashbeeh* and *ta`teel*." (Ibid., Pg., 518)

Imam Ibn Abi Al-`Izz commented on imam Abu Jafar's statement that Islam is between *tashbeeh* and *ta`teel*, by saying, "We previously stated that Allah ﷻ should be described by what He has described Himself with and by what His

Continue next page...

It was sufficient for them to negate shortcomings [regarding Allah] by repeating the Statements of Allah, the Exalted, the Mighty,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

{There is nothing like Him, and He is the All-Hearer, the All-Seer} (42:11);

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٢﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

{He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.} (112:3-4)

Pertaining to the foundations of the *Sunnah*, it is documented that one of the scholars of `Hadeeth, Al-`Humaidi,¹⁵³⁹ the teacher of Bukhari and other scholars, said, 'Regarding what the Quran and `Hadeeth stated, such as,

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ ﴾

Prophet described Him with, without *tashbeeh*. Consequently, it should not be said that Allah's Hearing is similar to our hearing, or His Sight is similar to our sight. Also, *ta`teel* should be avoided, and thus, what He described Himself with, and what the most knowledgeable person in Him (Prophet Muhammad ﷺ) described Him with, should not be denied [or circumvented], because this constitutes *ta`teel*. These meanings are found in Allah's Statement,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ ﴾

{There is nothing like Him, and He is the All-Hearer, the All-Seer} (42:11).

Allah's Statement,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

{There is nothing like Him }, refutes *tashbeeh*, and His statement,

﴿ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

{...and He is the All-Hearer, the All-Seer}, refutes *ta`teel*." (Ibn Abi Al-Izz, *Shar`h Al-`Aqeedah At-Ta`hawiyiyah*, Pg., 520)

[1539] Abu Bakr, Abdullah Ibn Az-Zubair Al-`Humaidi (d. 219/834); imam Ahmad Ibn `Hanbal said, "To us, Al-`Humaidi is an imam" (Adh-Dhahabi, *Siyar A`lami An-Nubalaa*).

{The Jews say: "Allâh's Hand is tied up (meaning, He does not spend of His Bounty)" } (5:64);

﴿ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ ﴾

{And the heavens will be rolled up in His Right Hand} (39:67);

[Regarding these] and similar texts in the Quran and *Sunnah*: we do not reject [or deny] these texts, or explain their true essence.¹⁵⁴⁰ We only stop at the limits defined by the Quran and *Sunnah*,¹⁵⁴¹ by saying,

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۚ ﴾

{The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty)} (20:5).

Whoever claims otherwise is a *Jahmi*.¹⁵⁴²

Therefore, the methodology of the *Salaf*, may Allah grant them His mercy, is to affirm the *sifat*, accept their literal meaning, and refrain from describing their true essence. This is because discussing the *sifat* (Allah's attributes), is a part of discussing the *dhat* (essence of Allah Himself); just as we affirm the existence of the *dhat* (that Allah exists), without ascribing a specific nature or resemblance for Allah's existence, the same is true for the *sifat*.

This is the way of the entire *Salaf* community. If we try and quote their statements about this topic that we know of, our speech will become very

[1540] We do not know the true essence of Allah, and the same is true for His actions and attributes.

[1541] Imam Bukhari reported this exemplary statement from Muhammad Ibn Shihab Az-Zuhri (51-124/671-741), one of the major imams and scholars of the second generation of Islam, "From Allah comes the Message; the Prophet's mission is only to convey it; and our duty is to believe in it."

[1542] "*Jahmiyyah*: followers of Al-Jahm Ibn Safwan As-Samarqandi, who denied Allah's names and attributes. ... Scholars disagreed regarding *Jahmiyyah*, whether or not they should be included in the seventy-two [deviant] sects [or considered outside the folds of Islam]." (Ibn Abi Al-'Izz Al-Hanafi, *Shar'h Al-'Aqeedah At-Ta'hawiyyah*, Pg., 522-3)

lengthy.¹⁵⁴³ Those who seek Truth and profess what is correct will accept what we have mentioned so far, as being sufficient. Those whose aim is to argue and listen to hearsay, then extending the length of our argument with them will only increase them in deviation from the True Path. Allah is sought for success.”

Clearly, imam Muhammad Ibn Abdul Wahhab was preaching the Salaf's methodology regarding how to understand and practice the Quran and Sunnah pertaining to aspects of creed, action and statement.

[1543] For more references to the statements of the scholars of Islam, past and present, regarding the topics mentioned here, refer to the extensive research made by imam Ibn Qayyim Al-Jauziyyah, *Ijtima` Al-Juyush Al-Islamiyyah `Ala Ghazu Al-Mu`attilah wal-Jahmiyyah* (Gathering of Islamic Forces to Attack the Mu`attilah (the Circumventers) and the Jahmiyyah).



Conclusion

*Imam Muhammad Ibn Abdul Wahhab called to pure Tau`heed, that being, Allah's Islamic Monotheism, which Allah sent down to His Prophet, Muhammad ﷺ, and warned against Shirk, that is, polytheism and disbelief, and its methods, and against bid`ah, fallacies, fanaticism and superstition. During the era when Ibn Abdul Wahhab started his call, the majority of the people of Najd and the rest of the Muslim world had adopted the very methods Allah ﷻ and His Prophet ﷺ had forbidden. They learned these methods from their forefathers. Their young were raised to indulge in and admire these practices, and the adults aged indulging and admiring these practices. Naturally, they were offended by the call of Ibn Abdul Wahhab and thought that his way belittled and demeaned their traditions and the ways they inherited from their forefathers. They were offended by the fact that the Shaikh exposed their practices as being polytheistic and acts of *Jahiliyyah*.¹⁵⁴⁴*

This was especially true among those who were perceived to be knowledgeable, who thought that if they followed the way of the Shaikh, the status they enjoyed among their people would diminish. They were afraid that if they followed the Shaikh's call, their people would question their sincerity and criticize them for being silent while the ignorant indulged in deviant, prohibited practices. They feared that the commoners might think that the Shaikh proved the leaders and teachers ignorant in the religion and even deviant, that is, if they abandoned their practices in favor of practices called to by Ibn Abdul Wahhab. Or, some of these leaders and teachers actually believed in the deviant practices and ideas rejected by imam Ibn Abdul Wahhab.

Whatever the cause, the call of imam Muhammad Ibn Abdul Wahhab faced stiff resistance from his contemporary, so-called scholars, who rejected the Truth and used useless arguments and defamation as their tool to attack the Shaikh's methodology.

^[1544] *Jahiliyyah*: era of Ignorance where Polytheism and worship of others besides Allah flourish.

The deviant scholars who rejected Ibn Abdul Wahhab's creed publicly propagated the idea that the Shaikh's creed was not correct and claimed that it contradicted the consensus of Muslims. They claimed that the Shaikh's *Da`wah* mission belittled the status of righteous people, and thus, should not be embraced, but rather, resisted and suppressed. They refuted the Shaikh's methodology using useless arguments, senseless doubts and vain opinions. It was in stark contrast to the Shaikh's method, which was straightforward and supported by ample evidence from the Quran and *Sunnah* and the statements of the scholars of Islam. The methodology the Shaikh preached proved superior to the popular methodology adopted by deviant teachers during his time. Thus, their opposition to his *Da`wah* increased.

Having failed to refute the *Da`wah* of the Shaikh using valid evidence or statements from earlier scholars, deviant teachers and political leaders, who felt threatened by the widespread acceptance of the call of Ibn Abdul Wahhab, erected obstacles in the path of the *Da`wah* by committing outright aggression against it and against its followers. They forced Shaikh Muhammad Ibn Abdul Wahhab and his supporter Prince Muhammad Ibn Sa`ud to defend themselves. Many battles started between the Shaikh, the prince and their forces, against their combatant enemies. The Shaikh and his supporters were victorious in most of these encounters, just as they were victorious in the arguments they presented against deviant ideas and practices and the teachers and leaders who propagated them.

Among the methods used by the enemies of the Shaikh and his *Da`wah* were defamation and misinformation. For instance, they invented lies and fabricated deviant statements claiming to have come from the Shaikh. False propaganda and outright deceit were the chosen weaponry, especially by political chieftains and those who were perceived to be knowledgeable.

Some of them went to the extent of writing to the Turk [Ottoman] authorities and the *Sharifs* of Makkah,¹⁵⁴⁵ claiming that Muhammad Ibn Abdul Wahhab was a deviant teacher who invented a fifth *madhhab* (School of Thought). Another example is that they claimed that he did

^[1545] may Allah forgive them

not love the Messenger of Allah ﷺ or the *auliyaa* [who are Allah's righteous worshippers]. They claimed that he forbade visiting the Prophet's grave and that he accused all Muslims who did not follow his mission of being *Kuffar*, disbelievers, in addition to, not respecting the Four *Madhhabs* and ordering books written on the Four Schools of Thought be burnt. They also claimed that he forbade reciting *Salah* on the Prophet¹⁵⁴⁶ and that followers of the Shaikh deviated the people, corrupted the creed inherited from the forefathers, and mocked religious ceremonies.

As evidence for their claims, they mentioned the fact that the Shaikh demolished the monuments built on the graves of scholars and pious people, sites that were venerated and respected, generation after generation. They threatened that if the Ottoman state did not intervene against 'these aggressors and rebels,' it would lose respect in the hearts of Muslims and would therefore have no merit in claiming the title, Caliphate.¹⁵⁴⁷ However, this book refuted all these claims and brought evidence from the Shaikh's own writings proving that he was nothing like they described.

Among the devious plots some of the enemies of the *Da`wah* invented was that they wrote to the Ottoman authorities claiming that Al-Sa`ud adopted a flag that says, *La Ilaha Illa-Allah*¹⁵⁴⁸ *Ma`had Rasulallah*.¹⁵⁴⁹ This statement conspicuously omitted a letter from the name, Muhammad. The word, *ma`had*, means, 'no one,' making the second

[1546] *Salah* on the Prophet: to invoke Allah for forgiveness and honor for His Prophet, by saying, *Salla allahu `alaihi wa-sallam*.

Allah ordered this in the Quran when He said,

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

{*Allâh sends His Salâh* (Honors; Blessings; Mercy) *on the Prophet* (Muhammad ﷺ), *and also His angels* (ask Allâh to bless and forgive him). *O, you who believe! Send your Salâh on* (ask Allâh to bless) *him* (Muhammad ﷺ), *and* (you should) *greet* (salute) *him with the Islâmic way of greeting* (As-Salâmu 'Alaikum)} (33:56).

[1547] leaders of the Islamic state

[1548] none has the right to be worshipped except Allah

[1549] Hafidh Wahbah (1889-1967), *Jazeeraat Al-Arab fi Al-Qarn Al-Ishrin* (Arabian Peninsula in the Twentieth Century).

statement mean, 'No one is the Messenger of Allah.' Yet, as bizarre and ridiculous as this accusation was, some people actually believed it.

Enemies of the Shaikh's *Da`wah* kept inciting political, military, and religious Ottoman authorities, until the Caliphate was deceived into believing that the Shaikh and his *Da`wah* posed a threat to their authority. To complicate the situation, the victories that Ibn Abdul Wahhab and his followers gained had increased the area under their control to Najd and Oman, in addition to reaching the borders of Iraq and the *Sham* (Syria). When Makkah fell to Sa`udi forces in 1218AH (1803), the Ottoman Caliphate feared that its control over Arab areas would end. This is when the Ottomans decided to lead political and military opposition to the *Da`wah* of imam Ibn Abdul Wahhab; this assault was twofold, using the tools of the propaganda apparatus under its control, and then using blatant military force. Ottoman authorities incited some deviant, shameless scholars to refute the *Da`wah* of Ibn Abdul Wahhab and then dispersed these writings among its subjects. These writers relied on rumors and outright lies to distort the image of the Shaikh's *Da`wah*.

Militarily, Ottoman authorities ordered the Pasha of Egypt to attack Arabia. Muhammad Ali sent his two sons, Tusun, and later on, Ibrahim, to attack western then eastern Arabia. The Al Sa`ud forces, who repeatedly defeated Turkish forces, could not defend themselves successfully against the onslaught of the Egyptian army, and thus, were defeated in 1233AH (1818). Militarily and politically, rulers of the `Hijaz also participated in the aggression against the *Da`wah* of Ibn Abdul Wahhab. They spread rumors and false accusations against the calling and its supporters. They also incited their scholars to write against the *Da`wah* and to refute its tenets. Among the methods the enemies used, was to call followers of Muhammad Ibn Abdul Wahhab, *Wahhabis*.

Using the term, *Wahhabis*, had an obvious advantage, or so it was thought. By calling the mission and its supporters, *Wahhabiyyah*, and *Wahhabiyyun*, respectively, enemies of the *Da`wah* sought to discourage Muslims from embracing the *Da`wah* by leading them to think that this was just another deviant sect that carried the name of whoever started it. Thus, imam Muhammad Ibn Abdul Wahhab's *Da`wah* came to be identified by commoners as a sect, and its image was tarnished by repeating the ample false accusations and rumors fabricated against it. *Wahhabiyyah* was thus perceived as disliking the Prophet ﷺ and righteous

people, and of being formed in defiance of established *madhhabs*. Even today, it is a common practice to brand those who call to adhering to the Quran and *Sunnah, Wahhabis*.¹⁵⁵⁰

Who First Used the Term, *Wahhabi*

It appears that the British were among the first Westerners to take interest in calling this *Da`wah, Wahhabism*, the reason being that this *Da`wah* reached the most prized colony under British control: India. Many scholars in India embraced and supported the call of imam Ibn Abdul Wahhab. Also, the British witnessed the *Da`wah* flourish as its followers included an impressive group of scholars throughout the Muslim world.

During that era, Britain was also nurturing the *Qadiani* sect to replace mainstream Islamic ideals.¹⁵⁵¹ They wanted to extend their control over India relying on a sect of its own creation, the *Qadiani*, which was British created, British nurtured, and British protected; a sect that did not call for *jihād* against British colonial presence in India. Accordingly, when imam Ibn Abdul 'Wahhab's *Da`wah* started spreading in India, and with it came the slogans of *jihād* against foreign occupiers, Britain became especially worried. They branded it and its supporters as, *Wahhabis*, to discourage Muslims in India from joining it, in the hope that resistance to British occupation of India would not intensify. Many scholars who supported the *Da`wah* were oppressed, some were killed, others jailed.

Interestingly, in letters and reports he submitted to his step-father [although historians disagree if he was adopted or the biological son of Muhammad Ali], and to the Ottomans, Ibrahim Pasha also used the terms, *Wahhabis, Khawarij*, and Heretics, to describe the *Da`wah* of Muhammad Ibn Abdul Wahhab and the Saudi State.¹⁵⁵² This, of course,

[1550] This section is based on, Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 60-7.

[1551] Dr. Muhammad Ibn Sa`d Ash-Shuwai`ir, *Correcting a Historical Mistake About the Wahhabiyyah*, Pg., 55.

[1552] *Ibid.*, Pg., 70.

occurred before Ibrahim Pasha himself rebelled against, and attacked, the Ottoman Caliphate, almost destroying it in the process.

Dr. Nasir At-Tuwaim stated, "Earlier Orientalists used the terms, *Wahhabiyyah*, *Wahhabi*, *Wahhabis*, in their articles and books to refer to the movement and the followers of Shaikh Muhammad Ibn Abdul Wahhab. Some of them went to the extent of inserting this term into the titles of their books, such as, Burckhardt, Brydges and Cooper, or in their articles, such as Wilfrid Blunt, Margoliouth, Samuel Zwemer, Thomas Patrick Hughes, Samalley and George Rentz. They did this even though some of them admitted that the enemies of the *Da`wah* used this term to describe it and that followers of Shaikh Muhammad Ibn Abdul Wahhab do not refer to themselves by this term. Margoliouth,¹⁵⁵³ for instance, admitted that the term, *Wahhabiyyah*, was used by opponents of the *Da`wah* during the 'founder's' lifetime, and then was used freely by Europeans. However, he stated, this term was not used by its followers in the Arabian Peninsula. Instead, they called themselves, *Muwahhidun*. Thomas Patrick Hughes¹⁵⁵⁴ described *Wahhabiyyah* as an Islamic reformist movement founded by Muhammad Ibn Abdul Wahhab, saying that their opponents did not want to call them, *Muhammadans*, so instead, they called them, *Wahhabis*, after the Shaikh's father's name. ... George Rentz¹⁵⁵⁵ said that the term *Wahhabi* was used to describe followers of Shaikh Muhammad Ibn Abdul Wahhab by their Muslim opponents to insinuate that the Shaikh founded a new sect that must be stopped and its creed resisted. Those who were called, *Wahhabis*, only thought of Shaikh Muhammad Ibn Abdul Wahhab as a follower of the *Sunnah*, and hence, rejected this term and instead insisted that his *Da`wah* be called, *Ad-Da`wah ila At-Tau`heed*, wherein the precise term to describe its followers is, *Muwahhidun*. ... Rentz also said that Western writers used the term *Wahhabi* in a derogatory way, stating that he [Rentz] only used it for clarification."¹⁵⁵⁶

[1553] Margoliouth, *Wahhabiya*.

[1554] Thomas Patrick Hughes, *Dictionary of Islam*, Pg., 659.

[1555] George Rentz, *Religion in the Middle East*, Pg., 270.

[1556] Dr. Nasir At-Tuwaim, *Shaikh Muhammad Ibn Abdul Wahhab*, Pg., 86-7.

Yet, whoever used this term from then, until present, has committed several errors, as follows.

First: they called the *Da`wah* of Muhammad Ibn Abdul Wahhab, *Wahhabiyyah*, even though it was not started by Abdul Wahhab, but by Muhammad, his son. Initially, Abdul Wahhab did not agree to the calling of his son and argued against some of his teachings. However, he apparently agreed with his son before he died, may Allah grant him His Mercy.

Second: enemies of the *Da`wah* did not refer to it by the name, *Muhammadiyyah*, especially since it was Muhammad, not his father Abdul Wahhab, who started this call. They feared that by mentioning the name, Muhammad, they might invoke sympathy with and for the *Da`wah*, rather than arouse enmity and rejection.

Third: the term, *Wahhabi*, was meant to be derogatory and to influence Muslims against gaining knowledge in, or accepting, the *Da`wah* of Muhammad Ibn Abdul Wahhab, who was branded as an innovator in the religion who did not love the Messenger ﷺ. However, using this term has become synonymous with the call to adhering by the Quran and *Sunnah* and as an indication of having profound respect for the *Salaf*, calling to the Oneness of Allah, and ordaining obedience to His Messenger ﷺ. This is the opposite of what the enemies of the *Da`wah* intended.¹⁵⁵⁷

Many opponents of Ibn Abdul Wahhab's *Da`wah* later came to admire it and understand its true essence, after reading its books and publications. They learned that it is the pure, plain call of Islam that Allah sent down to all of His Prophets, peace be on them. Using this term, *Wahhabiyyah*, did not stop it from spreading into every part of the world. Even in the West, many Muslims practice the pure form of Islam imam Muhammad Ibn Abdul Wahhab passionately called to in his mission.

It should be noted that among the characteristics of those who call to *Tau`heed* is their great respect for the Quran and Prophetic tradition. They are known for calling to firm adherence to Islamic law, purifying

^[1557] Judge Ahmad Al-Butami, *Shaikh Muhammad Ibn Abdul-Wahhab*, Pg., 66.

and dedicating the worship only to Allah, and respecting the Prophet's companions and the scholars of Islam. They are well known for being more knowledgeable in the details of Islamic knowledge than most others. It has become common knowledge that wherever a *Salafi* resides, classes that teach knowledge of the *Sunnah* flourish. If anything, the term, *Wahhabi*, has served followers of the *Da`wah* even when it was meant to discourage people from accepting their call. Instead of demeaning the *Da`wah*, they called it, *Wahhabiyyah*; *Al-Wahhab* is Allah Who grants favors and endows with gifts. Among *Al-Wahhab's* gifts is this call mission that sought to resurrect the knowledge of His Book and the *Sunnah* of His Prophet ﷺ.

It was, and still is, a mistake to call this *Da`wah*, *Wahhabiyyah*. Imam Muhammad Ibn Abdul Wahhab called to the way of the Prophet ﷺ and his companions; he did not call on Muslims to become his followers. His *Da`wah* was not a new sect, but a continuation of the legacy started by the early generations of Islam and those who followed their righteous lead.

Finally, it is our sincere hope that we have succeeded in enlightening the reader about this topic and about many Islamic tenets that were expounded on throughout this book. We sincerely hope that we succeeded in our mission to defend the pure *Da`wah* of Islamic Monotheism called to by imam Muhammad Ibn Abdul Wahhab, and to dispel and dissipate fallacies and fabricated accounts invented about and against this pure mission. We only sought Allah's reward for this work and to publish it at a time when the very tenets this book defends are being fiercely attacked throughout the world. The author of this book has always been an admirer of imam Muhammad Ibn Abdul Wahhab for his courage and tireless efforts to purify Islam and re-establish Islamic law. This book is an attempt at thanking and appreciating this imam of the *Sunnah*. In the end, all creation will return to their Creator. Then, He, Exalted as He is, will be the Final Judge regarding the aspects of Truth about which creation disputes.

And the end of our speech is, "All thanks and praises are due to Allah, Lord and Creator of all that exists."

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لولا أن هدانا الله

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