

**Biography of The Imam of the Caller to Tawheed (singling  
out Allah alone in worship) Sheikh  
Muhammad ibn Abdul Wahhaab Al-Tamimi,  
(may Allah have mercy on him)  
(1206 - 1115 AH)**




**Dr. Abdul Muhsin bin Muhammad Al-Qaasim**  
Imam and Preacher at the Prophet's Noble Masjid and Head of  
the Department at the Court of Appeals in Medina.

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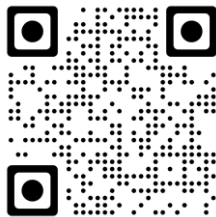


"And I make Allah and His Angels bear witness, and I bear witness to all of you that I am upon the religion of Allah and His Messenger, and I follow the people of knowledge."

Muhammad ibn Abdul Wahhaab



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## **In the name of Allah, the Most Gracious, the Most Merciful**

### **Introduction**

All praise is for Allah, the Lord of all creation, and may the peace and blessings be upon our Prophet Muhammad, and on his family and his Companions.

To proceed:

Allah created His servants in a state of purity, but then the devils mislead them. So Allah sent a messenger as a mercy from Him to every nation, to clarify the straight path and to seal the last message with our Prophet Muhammad, (peace be upon him), as there will be no prophet sent after him. It is from the favor of Allah upon this nation that He sends at the beginning of every century, someone who revives the religion. The Prophet, (peace be upon him), said, “At the beginning of every century Allah will send one who will revive the religion for the people.”<sup>1</sup>

Among those revivers, is the Imam of the caller to *Tawheed*, Sheikh Muhammad ibn Abdul-Wahhaab Al-Tamimi, ((may

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<sup>1</sup> Abu Dawud, Book of Battles, Chapter: Mentioning the Century, Hadith No. (4291), narrated by Abu Hurairah.

Allah have mercy on him)), who revived the religion in the twelfth century. Allah combined in him two rare qualities, knowledge and being one who calls to the religion Allah.

The abundant results of his efforts and his call spread throughout the east and west of the earth. Due to the scarcity of sources detailing his life, I have carefully examined his statements and provided a comprehensive biography that covers his life, personal circumstances, and scholarly journey. Since his call is the subject of discussion among his supporters and opponents, I have focused this biographical account based on his statements, due to him being the most knowledgeable about the state of his own call. I have documented all of this in this book, titled: "Biography of the Imam of the Caller to Tawheed, Sheikh Muhammad ibn Abdul-Wahhaab Al-Tamimi." The book is divided into nine chapters as follows:

1. **Chapter one:** His Life
2. **Chapter Two:** His Personal Circumstances
3. **Chapter Three:** His Scholarly Journey
4. **Chapter Four:** His Call
5. **Chapter Five:** His Sincerity in the Call
6. **Chapter Six:** His Methodology in the Call
7. **Chapter Seven:** Those Opposing His Call
8. **Chapter Eight:** His Influences



## 9. **Chapter Nine:** His Passing Away and The People's Love for Him

I ask Allah to reward him with the best reward on behalf of Islam and the all the Muslims, to envelop him in His mercy, and to elevate his status in the highest levels of Paradise.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

### **Dr. Abdul Muhsin ibn Muhammad Al-Qaasim**

The Prophet's Noble Mosque (Al-Masjid An-Nabawi Al-Sharif) Imam and Deliverer of sermons

I completed this on Rabi' al-Thani 18<sup>th</sup> 1445 AH in Al-Masjid An-Nabawi Al-Sharif (The Prophet's Noble Mosque).

**Biography of The Imam of the Caller to  
Tawheed (singling out Allah alone in worship)  
Sheikh Muhammad ibn AbdulWahhaab Al-  
Tamimi, (may Allah have mercy on him)**

**(115 - 1206 AH)**

## **Chapter One: His Life**

**This chapter consists of three sections:**

- ◆ **Section One: His Name, Lineage, and Birth.**
- ◆ **Section Two: His Family.**
- ◆ **Section Three: His Upbringing.**

## **His Name, Lineage, and Birth**

He is Abu ‘Ali Muhammad bin Abdul-Wahhaab bin Sulaimaan bin ‘Ali bin Muhammad bin Ahmad bin Raashid bin Buraid bin Muhammad bin Buraid bin Musharraf, from the Batnil Wuhabah area of Tamim. He was born in 1115 AH in Najd<sup>1</sup>, in the town of Al-‘Uyainah<sup>2</sup>.

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<sup>1</sup> Najd: A vast region located in the central part of the Kingdom of Saudi Arabia, with its northern border being the Nafud Desert, its southern border encompassing the Rub' al-Khali (Empty Quarter) and the southwestern Asir Highlands, its eastern border being Al-Dahna, and its western border consisting of the Hijaz Mountains.

<sup>2</sup> Al-‘Uyainah is located north of Riyadh, approximately 35 kilometers away from it.

## His Family

His family's home (Al-Musharraf) was located in the in the town of Ushaiqar<sup>1</sup>. They moved around and resided in several places, the details are as follows:

1. **His Grandfather, is Sheikh Sulaimaan:** He was born and raised in the town of Ushaiqar and acquired knowledge from the scholars in that area and likewise some of them also acquired knowledge from him. Thereafter the people of Rawdat Sudeir<sup>2</sup> requested him to become their judge, subsequently moving there. Later on, he relocated to Al-‘Uyainah, became a judge therein and settled there. He married Faatimah, the daughter of Sheikh Ahmad ibn Muhammad ibn Bassaam. He ((may Allah have mercy on him)) passed away in Al- ‘Uyainah.
2. **His Father is Sheikh Abdul-Wahhaab:** He was born in Al-‘Uyainah, where he grew up and studied. He was later on appointed a judge in the same town and married the daughter of Muhammad ibn ‘Azaaz Al-Mishrefi. She gave birth to two sons from him: Sheikh Muhammad and Sheikh Sulaimaan.

Later on, Sheikh Abdul-Wahhaab relocated to

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<sup>1</sup> Ushaiqar: Located northwest of Riyadh, approximately 200 kilometers away.

<sup>2</sup> Rawdat Sudeir: Located northwest of Riyadh, approximately 180 kilometers away.

Huraymila<sup>1</sup>, where he served as a judge from 1139 AH until his passing away in 1153 AH.

3. **Sheikh Muhammad ibn Abdul-Wahhaab:** He moved from Huraymila to Al- 'Uyainah, where he married Al-Jawhara, the daughter of Abdullah ibn Mu'ammara, the aunt of the prince of Al- 'Uyainah, Uthmaan ibn Mu'ammara. He resided there for a while and then moved to Diriyah<sup>2</sup>, where he settled until his death.

The Sheikh ((may Allah have mercy on him)) had six sons: 'Ali, Abdullah, Hasan, Hussein, Ibrahim, and Abdul Aziz, whilst also having daughters. His family lineage descends from his four sons: 'Ali, Abdullah, Hasan, and Hussein. Ibrahim and Abdul Aziz did not have any offspring.

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<sup>1</sup> Huraymila: Located northwest of Riyadh, approximately 85 kilometers away.

<sup>2</sup> Located northwest of Riyadh, now merged with it.

## His Upbringing

He was raised in a house nurtured upon knowledge, religiousness and uprightness

His great-grandfather's third uncle, His great-grandfather's cousin, his grandfather, his father, his brother, his two nephews, his two paternal uncles, his cousin, his aunt's son, and his maternal uncle were all knowledgeable scholars, and this will be explained in the following:

1. His third great-grandfather's uncle, Abdul Qadir bin Raashid bin Buraid, was a scholar who acquired knowledge from Sheikh Ahmed bin Yahya bin 'Atwa<sup>1</sup>.
2. His third great-grandfather's cousin, Muhammad bin Abdul Qadir bin Raashid bin Buraid, was also a scholar who acquired knowledge from Sheikh Ahmed bin Yahya bin 'Atwa.
3. His grandfather, Suleimaan, was the Mufti of Najd in his time and the leader of its scholars. He had extensive

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<sup>1</sup> Sheikh Ahmed bin Yahya bin 'Atwa bin Zaid Al-Tamimi was a scholar and the Mufti of Najd. He was born in Al- 'Uyyainah, travelled to Sham (Greater Syria), acquired knowledge from scholars there, including the eminent scholar 'Ali bin Suleiman Al-Mardawi, the author of Al-Insaf in (885 AH). He propagated the Hanbali school of thought in Najd and was the first Najdi scholar whose reports and writings reached us. He, (may Allah have mercy on him), passed away in Jubaylah, near Al- Uyainah, in 948 AH. Al-Darah Journal, Issue 4, the 36th year, p. 131.

knowledge, authored books, taught, and served as a judge in the regions of Rawdat Sudair and Al- 'Uyainah. He was contemporaneous with Imam Mansur bin Yunus Al-Buhuti, the Hanbali scholar in Egypt, and met him in Mecca in 1049 AH. His grandson, Sheikh Abdur- Rahmaan bin Hasan ((may Allah have mercy on him)) said, "He was the most knowledgeable person in Najd during his time, and he produced many scholars in the the region of Najd"<sup>1</sup>.

4. His father, Abdul-Wahhaab, was a prominent jurist and scholar. He served as the Mufti of Al- 'Uyainah and its surrounding areas. He held the position of judge in Al- 'Uyainah for fourteen years, from 1125 AH to 1139 AH. He then moved to Huraymila and served there as its judge for another fourteen years until his death in 1153 AH.
5. His brother, Suleimaan bin Abdul-Wahhaab, was a jurist and judge in Huraymila.
6. His nephew, Abdullah bin Suleimaan, was a knowledgeable and devout person.
7. His nephew, Abdul Aziz bin Suleimaan, was a person of knowledge and piety.
8. His paternal uncle, Ibrahim bin Suleimaan, was a jurist and held the position of a judge in Ushaiqar. He travelled to the

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<sup>1</sup> Al-Durar Al-Sunniyah fi Al-Ajwibah Al-Najdiyah (6/12).



surrounding regions to provide to those in need of religious rulings and document transactions. The people relied on his writings and findings.

9. His second paternal uncle, Ahmed bin Suleimaan, was a scholar.
10. His paternal cousin, Abdur-Rahmaan bin Ibrahim, was a knowledgeable jurist.
11. His maternal cousin, Sheikh Abdullah bin Muhammad bin Fairouz, known as Abu Muhammad Al-Kafeef Al-Ahsa'i, was one of the prominent scholars of Al-Ahsa<sup>1</sup>.
12. His maternal uncle, Saif bin Muhammad bin 'Azaaz, was a jurist who engaged in issuing religious rulings and teaching.

Ibn Bassam((may Allah have mercy on him)) said, “He comes from a great lineage of knowledge, which has been passed down from generation to another”<sup>2</sup>.

I do not know of any other family in history that preserved knowledge in their ancestors and descendants for five continuous generations, except for them.

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<sup>1</sup> Al-Ahsa is located east of Riyadh, approximately 320 kilometres away.

<sup>2</sup> Scholars of Najd throughout eight centuries (127/1).

## **Chapter Two: His Personal Qualities**

**This chapter consists of five sections:**

- ◆ **Section One: His Morality.**
- ◆ **Section Two: The Integrity of His Heart.**
- ◆ **Section Three: His Attributes.**
- ◆ **Section Four: His Intelligence.**
- ◆ **Section Five: His Devotion to Worship.**

## His Morality

He (may Allah have mercy on him) was Affable and amiable conducted himself with nobility, and embodied the morals of the Quran and Sunnah. This is evident in the following:

1. He loved forgiveness and pardoning. When some people seized the properties (two gardens) of his grandfather, Sheikh Sulaiman, in Ushaiqar, and later the matter came to the attention of Sheikh Muhammad bin Abdul-Wahhab, one of those who had seized the properties approached him and said, "O Sheikh, we have Waqf for you and I want you to grant us the rights and write it as if it belongs to me". Sheikh Muhammad ((may Allah have mercy on him)) responded, "You did not seek our permission first, and we are not coming to you to retrieve it".<sup>12</sup>
2. He encouraged others to embody the qualities of patience, forgiveness, and pardon. He ((may Allah have mercy on him)) said, "You mentioned in a correspondence letter to Sulaimaan, and it should not upset you, firstly; if he disagrees, then considering the status and position that you hold, then you should exercise patience, and not go beyond

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<sup>1</sup> Meaning: You did not seek our permission when you seized them, and we won't come to you after seizing them.

<sup>2</sup> Scholars of Najd throughout eight centuries (128/1).

that or exceed it. Secondly; if you come to know that his words have no ill intention behind them and he took the necessary means to reach this verdict, even if he makes a mistake, actions are judged by intentions. And if this is his intention, he will be forgiven even if he is ignorant of it concerning you. We are strongly emphasising and reassuring you of this, and know that the reassurance of your Lord , your Prophet, and your religion surpasses all what anyone else has to say”.<sup>1</sup>

3. He treats those who mistreat him with kindness. He ((may Allah have mercy on him)) said “Your saying: "I want security for such and such," is contradictory. Both individuals and the public rejoice at your arrival, just as they rejoiced at the arrival of Ibn Ghannaam, Al-Manqur, and Ibn ‘Udhaib, even though Ibn ‘Udhaib has been the most abusive towards this religion until now, and they left honoured and respected. How do you think they would react if you were to come? How do you expect to get what you dislike?! If you want to renew the security for what you desire, then write to me”.<sup>2</sup>
4. If he censured someone who mistreated him, he would censure him utilising the best of speech. He ((may Allah

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<sup>1</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (61/2).

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (80/1).

have mercy on him)) said, “Letters have reached us from your side containing denial and harshness towards me. When it was said that you wrote with them, something crossed my mind, for Allah(Who is perfect in every way) has spread beautiful mention of you and has placed in the hearts of His servants for you a love that many people have not received”.<sup>1</sup>

5. He considered the feelings of others and feared that his words would be misunderstood. He ((may Allah have mercy on him)) said: “And may harshness from this statement not enter your hearts, for Allah (Who is perfect in every way) knows my intention behind it”.<sup>2</sup>
6. He was loyal to those who were good to him, and he did not forget the kindness of the people of virtue. The prince of Al-‘Uyainah, Uthmaan bin Mu’ammār, asked the Sheikh to leave Al- Uyainah. When the Sheikh left to Ad-Dir'iyyah and Imam Muhammad bin Saud supported him and his virtuous endeavor became evident, Uthmaan bin Mu’ammār regretted the Sheikh's departure from his town. He asked him to return to Al- ‘Uyainah and promised him support. The Sheikh then said, "That is not up to me; it is up to Muhammad bin Saud. If he wants me to go with you, I will go, and if he wants me to stay with him, I will stay. I will not replace a man who

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<sup>1</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (35/1).

<sup>2</sup> Rawdatul Afkar wal Afham (417/1).

accepted me with someone else."<sup>1</sup>

7. He was extremely humble. Ibn Bishr ((may Allah have mercy on him)) said, "We have not known anyone more gentle and humble than him, whether as a seeker of knowledge, a questioner, someone in need, or someone seeking benefit."<sup>2</sup>

The grandfather Abdur-Rahman ibn Qaasim ((may Allah have mercy on him)) said, "All the imams of religion in his time and after his time unanimously agreed on his excellence in his knowledge, nobility, high status, and position."<sup>3</sup>

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<sup>1</sup> History of Najd (82).

<sup>2</sup> Title of Glory in the History of Najd (181/1).

<sup>3</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (314/16).

## The Tranquility of His Heart

He ((may Allah have mercy on him)) had a tranquil heart. He neither envied anyone nor harmed them, and this is evident in the following:

1. He avoided speaking ill of others. He ((may Allah have mercy on him)) said: "I fear in prolonging speech thus I say something that would upset you."<sup>1</sup>
2. It disturbed/troubled him when others were bothered by him. He (may Allah have mercy on him) said: "That which made me feel uneasy was your feeling of annoyance from me and display of annoyance to the people and your change in attitude towards them, whilst all of this emerged from having negative assumptions."<sup>2</sup>
3. He felt uneasy when others were displeased with him. He (may Allah have mercy on him) said: "It is not hidden from you that I have an attribute of great rage within me, but I feel uneasy when you are displeased..<sup>3</sup>
4. He appreciated those who advised him, so that nothing would burden his conscience. He (may Allah have mercy on him) said: "If something reaches you about me, kindly

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<sup>1</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (54/8).

<sup>2</sup> Personal correspondence (p. 318).

<sup>3</sup> Personal correspondence (p. 315).

advise me, may Allah reward you with goodness."<sup>1</sup>

5. He urged others not to keep anything in their hearts against him without bringing it to his attention. He (may Allah have mercy on him) said: "If there is anything that bothers you about me, please point it out to me. I prefer that you inform me of anything that concerns you rather than keeping it in your heart."<sup>2</sup>
6. He loved to be advised whenever he makes a mistake. He (may Allah have mercy on him) said: "I personally desire that someone advises me whenever I make a mistake."<sup>3</sup>
7. He makes it clear to people that if they see anything wrong in him, it is their duty to remind him and advise him. He (may Allah have mercy on him) said: "Even if the truth is on their side or ours, or if there is a mixture of truth and falsehood, or if there is an excess in some matters, it is your duty to remind and advise us."<sup>4</sup>
8. He mentioned to people that if someone alerts him to something, it does not bother him. He (may Allah have mercy on him) said: "If it is mentioned to you that I said something or someone reported to me some negative

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<sup>1</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (57/8).

<sup>2</sup> Personal correspondence (p. 319).

<sup>3</sup> Rawdat al-Afkar wal Afham (423/1).

<sup>4</sup> Rawdat al-Afkar wal Afham (442/1).



words and I did not respond, then remind me. The reminder is good, and it does not bother me except that I may know it is out of love and sincerity."<sup>1</sup>

9. He did not envy anyone but mentions their virtues. He (may Allah have mercy on him) said: "I used to say to those who learn from me: Whatever Allah has blessed you in terms of good understanding, love for Allah, and the Hereafter, it is a favour from Him upon you."<sup>2</sup>

The grandfather Abdurrahman ibn Qasim (may Allah have mercy on him) said: "He combined knowledge, noble descent and lineage, intellect, virtue, good build and manners, kindness, good intentions, along with a tranquil heart and gentleness."<sup>3</sup>

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<sup>1</sup> Personal correspondence (p. 318).

<sup>2</sup> Personal correspondence (p. 250).

<sup>3</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (323/16).

## His Qualities

Allah has bestowed upon him virtues and merits that have made him deserving of acceptance. He was adorned with noble qualities, including:

- 1- He possessed sound judgment and insight.
- 2- He was easy-going, noble, and generous.
- 3- He used to give and spend as one who has firm trust and reliance in Allah
- 4- He would bear the financial burden of his guests, his companions, and those who came to him.
- 5- The treasury was under his control, yet he lived a modest and frugal life. He did not leave behind any wealth for his heirs. His student Ibn Ghannaam (may Allah have mercy on him) said: "He passed away without leaving behind a single dinar or dirham. His wealth was not distributed among his heirs, nor was it divided. Instead, he had a significant amount of debt."<sup>1</sup>

The grandfather, Abdur-Rahmaan ibn Qaasim (may Allah have mercy on him) said: "He is counted among the greatest of the past predecessors."<sup>2</sup>

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<sup>1</sup> Rawdat al-Afkar wal Afham (903/2).

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (16/1).

## His Intelligence

He was extremely intelligent, quick in memorization, sharp in understanding, and had strong perception. This is evident from:

1. He memorized the Quran before reaching the age of ten.
2. He memorized numerous hadiths. The grandfather Abdurrahman ibn Qaasim said: "He excelled in hadith and memorization. There were few who could match him in memorization, along with his ability to quickly recall evidence when presenting an argument."<sup>1</sup>
3. His brilliance became apparent at an early age. His father sent a message to Sheikh Ahmed Al-Manqur, and at the end of the message, he sends his son's, Muhammed ibn Abdul-Wahhaab greetings, and he was less than ten years old.<sup>2</sup>
4. His father appointed him as the Imam for congregational prayers when he was only twelve years old.
5. He engaged in discussions with his father and uncle when he was twelve years old, regarding certain matters based on evidence from the narrations of Imam Ahmad and opinions of the Companions. He would discuss with them issues he

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<sup>1</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (323/16).

<sup>2</sup> Sheikh Ahmed Al-Munqur passed away in (1125 AH), and Mohammed ibn Abdul-Wahhab was born in (1115 AH).

had read in "Al-Sharh Al-Kabir," "Al-Mughni," "Al-Insaf," and "Al-Iqna'."

6. His family marvelled at his intelligence and quick-wittedness. His brother Sulaimaan (may Allah have mercy on him) said: "His father was amazed by his understanding and admitted to benefiting from him despite his young age."<sup>1</sup>
7. He had keen insight. He (may Allah have mercy on him) said to one of his opponents: "This is not something that ten, twenty, or thirty people have mentioned about you. You are not skilled at hiding it, yet you think in your mind that this is concealed from me, and I would believe you if you said what you said?!"<sup>2</sup>
8. He could recognize people's handwriting. He (may Allah have mercy on him) said to someone: "Regarding the questions you asked, and it has reached me that you think they are from Abdullah, this is astonishing. How can you assume that I don't recognize Ibn Salih's handwriting?!"<sup>3</sup>

Sheikh Abdul Latif ibn Abdur-Rahmaan ibn Hasan (may Allah have mercy on him) said: "He heard from his father and the scholars of Najd in his time. He became known among them for his knowledge and intelligence. He was recognized for these

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<sup>1</sup> famus scholars of Najd and others (p. 17)

<sup>2</sup> Personal correspondence (p. 280).

<sup>3</sup> Personal correspondence (p. 318).

qualities from a young age."<sup>1</sup>

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<sup>1</sup> Masbah Al-dhahab (49/1).



## His Worship

The Sheikh (may Allah have mercy on him) in addition to his knowledge, was a devoted worshipper. Among his qualities are:

1. He would remind himself and others of sincerity. He (may Allah have mercy on him) said: "It is obligatory upon every one of us to seek the face of Allah knowledge that he acquires."<sup>1</sup>
2. He would often spend the night with prayer.
3. He would frequently recite the Quran in the darkness of the night.
4. During the day, he would engage in teaching and writing.
5. He was someone who busied himself with the remembrance of Allah. Rarely would his tongue be silent from mentioning, "Subhan Allah, Alhamdulillah, La ilaha illallah, Allahu Akbar." When people were waiting for him, they could sense his approach before seeing him due to his constant engagement in glorifying, praising, exalting, and magnifying Allah.

The grandfather Abdurrahman ibn Qaasim (may Allah have mercy on him) said: "His state of worship, asceticism, and piety

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<sup>1</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (56/1).

was well-known among people."<sup>1</sup>

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<sup>1</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (339/16).



## **Chapter Three: His Scholarly Journey**

**This chapter consists of six sections:**

- ◆ **Section One: His Journey in the Seeking of Knowledge.**
- ◆ **Section Two: His Teachers.**
- ◆ **Section Three: His Scholarly Licenses. (Ijazahs)**
- ◆ **Section Four: The Abundance of His Knowledge.**
- ◆ **Section Five: The Excellence of His Compilations.**
- ◆ **Section Six: His Teaching Method.**

## His Journey in the Seeking of Knowledge

He began seeking knowledge at an early age before reaching maturity, studying under the scholars of his hometown, Al-‘Uyainah. He then embarked on a journey to seek knowledge in Makkah, Madinah, Basra<sup>1</sup>, and Al-Ahsa multiple times. He met, debated and benefited from the scholars in these cities, and the details are as follows:

1. He sought knowledge in Al- ‘Uyainah from his father and the scholars of the town.
2. At the age of twelve, he travelled for Hajj and then went to Madinah to seek knowledge and stayed there for two months.
3. He returned to Al- ‘Uyainah and began studying fiqh (jurisprudence) according to the school of Imam Ahmad ibn Hanbal, under the guidance of his father and his uncle Ibrahim.
4. He travelled to Makkah multiple times to seek knowledge.
5. He frequented the scholars of Madinah, residing there for a while and studying under the following mentioned scholars:
  - a. The scholar and narrator Abdullah ibn Ibrahim ibn Saif

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<sup>1</sup> Basra is a city in south-eastern Iraq, located about 530 kilometres away from Baghdad.

- al-Najdi, from Majma'ah,<sup>1</sup> and then Al-Madani.
- b. The scholar of the Two Holy Mosques that specialised in the science of hadeeth, Muhammad Hayat ibn Muhammad Ibrahim As-Sindi Al-Madani, known for his commentary on Sahih Bukhari. Abdullatif ibn Abdurrahman ibn Hasan (may Allah have mercy on him) said: "He had the greatest influence in guiding him towards being sincere in singling out Allah alone in worship, freeing oneself from the shackles of blind following, and engaging with the Quran and Sunnah."<sup>2</sup>
  - c. The scholar Isma'il ibn Muhammad Al-'Ajluni Ad-Dimashqi.
  - d. The scholar Ali Afandi ibn Saadiq Ad-Daghestani, then Ad-Dimashqi.
6. He returned to Al- 'Uyainah and stayed there for a whole year.
  7. He travelled to Basra, where he stayed for a long time, studying and writing extensively on Hadith, fiqh, and the Arabic language. He accompanied a prominent scholar in Basra, Sheikh Muhammad Al-Majmou'i Al-Basri.
  8. He left to Al-Ahsa and met with the esteemed scholars there, including his cousin Sheikh Abdullah ibn Muhammad ibn Fayruz.

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<sup>1</sup> Majma'ah is northwest of Riyadh, located about 190 kilometres away.

<sup>2</sup> Masbah al-Zalam (255/2).

9. He returned from Al-Ahsa to Basra. His grandson, Sheikh Abdurrahman ibn Hasan (may Allah have mercy on him) said: "He had high aspirations to seek knowledge of Tafsir (Quranic exegesis) and Hadith, so he travelled to Basra more than once, staying with the scholars there."<sup>1</sup>
10. He left Basra intending Hajj. After completing Hajj, he stayed in Muzdalifah and supplicated to Allah, asking Him to manifest this religion through his call and grant him acceptance among the people.<sup>2</sup>
11. He arrived in Madinah after Hajj and settled there, engaging in the following activities:
  - a. He attended gatherings of several scholars, such as Muhammad Hayat As-Sindi. He obtained ijazah (permission to teach) from him in all the books of hadith and studied some of them.
  - b. He found some Hanbalis in Madinah and benefited from them.
  - c. He wrote Sahih Al-Bukhari by hand.
  - d. He wrote Zad Al-Ma'ad by hand, four volumes, authored by Ibn Al-Qayyim.

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<sup>1</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (6/12).

<sup>2</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (8/12).

e. He memorized *Alfiyyah* ibn Malik and attended lessons on grammar.<sup>1</sup>

12. He traveled to Najd and found that his father had moved to the town of Huraymila. He settled there with his father for several years, resuming his studies under his guidance. He dedicated specific times to studying books of Tafsir, Hadith, Usul (Islamic jurisprudence), and the works of Sheikh Al-Islam Ibn Taymiyyah and Ibn Al-Qayyim. He found in the books of these two Imams the authentic knowledge, statements based on the Quran and Sunnah, meticulous research, and rulings concerning harmonising between intellectual proofs and textual proofs. This increased his insight, understanding, and verification.

13. The total distance covered by the Sheikh in his scholarly travels exceeded twenty thousand kilometres.

His grandson, Sheikh Abdurrahman ibn Hasan, (may Allah have mercy on him), said: "He relied on what Allah blessed him with in terms of understanding, memorization, distinguishing truth from falsehood, recognizing the essence of Tawheed (monotheism) and what contradicts it from major Shirk (associating partners with Allah),

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<sup>1</sup> *Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah* (9/12).

following the path of Ahl As-Sunnah (the people of the Sunnah), and knowing innovations that contradict the Sunnah. Allah granted him immense knowledge in these matters, so he resembled the great scholars of the Sunnah and followed the path of the righteous predecessors."<sup>1</sup>

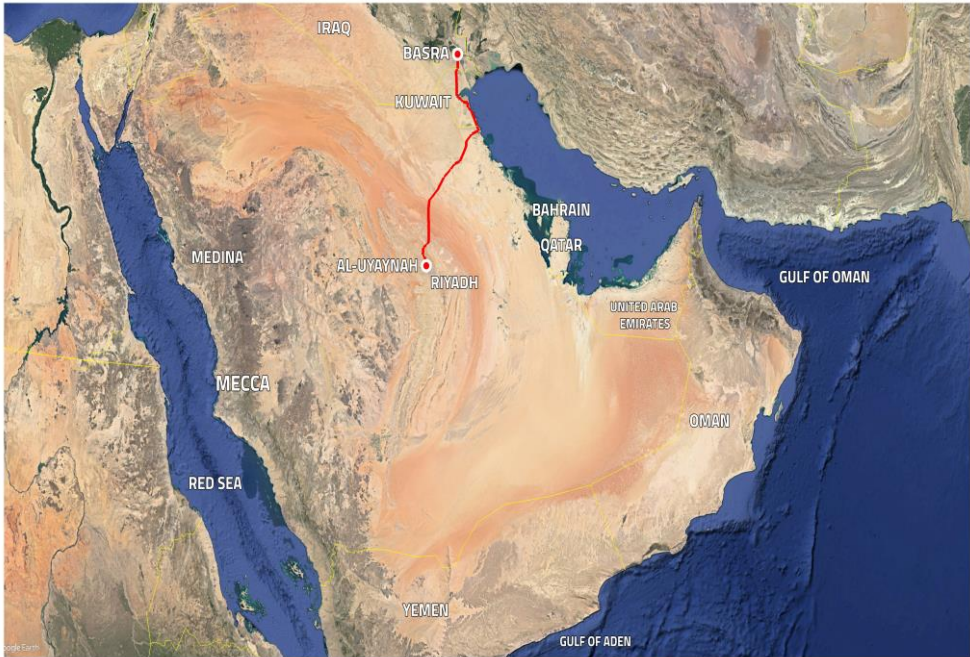
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<sup>1</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (9/12).

**His journey from Al-Uyaynah to Mecca and Medina, then back to Al-Uyaynah repeatedly. The distance of each journey was two thousand one hundred and sixty (2,160) kilometres.**

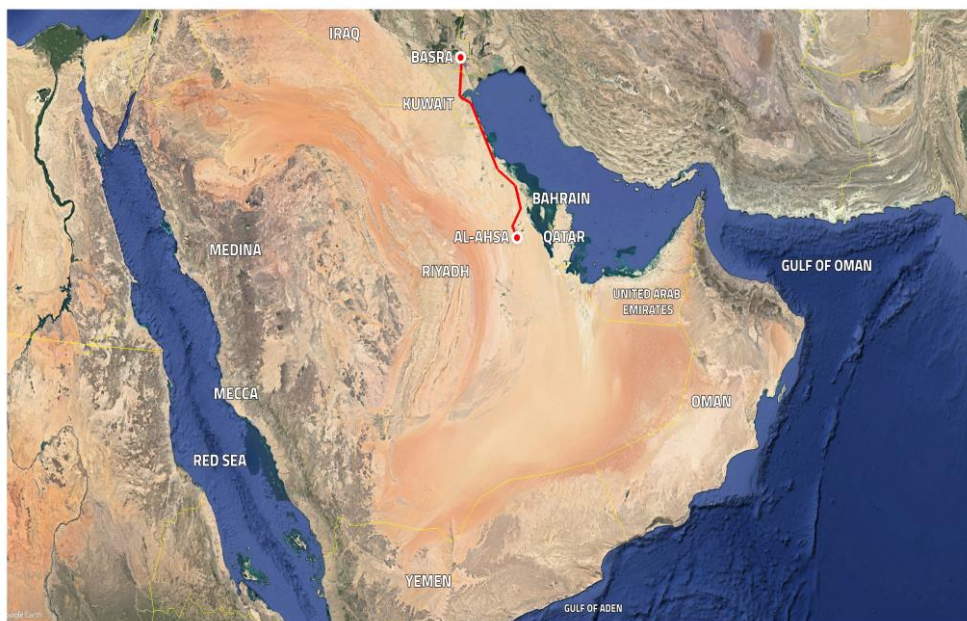


**His journey from Al-Uyaynah to Basra repeatedly. The distance of each round trip journey was one thousand five hundred and eighty (1,580) kilometres.**





**His journey from Basra to Al-Ahsa repeatedly. The distance of each round trip journey was one thousand three hundred and twenty (1,320) kilometres.**



**His journey from Basra to Mecca and Medina, and then to Huraymila. The distance of this journey was two thousand eight hundred and eighty (2,880) kilometers.**



## His Teachers

During his seeking of knowledge and numerous journeys, he acquired knowledge from a number of scholars, including:

1. His father, Sheikh Abdul-Wahhab bin Suleimaan.
2. His uncle, Sheikh Ibrahim bin Suleimaan.
3. The scholar Abdullah bin Ibrahim bin Saif Al-Najdi, then Al-Madani.
4. The scholar Muhammad Hayat bin Muhammad Ibrahim Al-Sindi Al-Madani.
5. The scholar Ismail bin Muhammad bin Abdul Hadi Al-Ajlouni Al-Dimashqi.
6. The scholar ‘Ali Effendi bin Saadiq bin Muhammad Al-Daghestani, then Al-Dimashqi, whom he met in Al-Madinah Al-Munawwarah.
7. Sheikh Muhammad Al-Majmoo’ee Al-Basti, whom he studied under in Basra.
8. Sheikh Abdul-Latif Al-Afaliqi Al-Ahsa’i.
9. Sheikh Muhammad Al-Afaliqi Al-Ahsa’i.
10. His cousin Sheikh Abdullah bin Muhammad bin Fairouz, also known as Abu Muhammad Al-Kufi Al-Ahsa’i.

## **His Scholarly Licenses/Authorizations (Ijazahs)**

The Sheikh attained a high rank in knowledge, and scholars granted him Licenses (to teach) in the fields of Hadith, creed, jurisprudence, and others. Some of those who granted him Ijazah are:

1. Sheikh Abdullah bin Ibrahim bin Saif Al-Najdi, then Al-Madani, who granted him authorization in various areas, including:<sup>1</sup>
  - a. ((Serial Hadith with priority)). He was the first person who heard from him a continuous chain of narration that connected directly to Abdullah bin Amr bin Al-Aas (may Allah have mercy on them both), who said: The Messenger of Allah (peace be upon him) said, "The merciful are shown mercy by Ar-Rahman. Be merciful to those on the earth, and you will be shown mercy from Who is above the heavens".<sup>2</sup>
  - b. ((Serial Hanbali narrations with priority)). He heard it from him with a continuous chain of narration that connected directly to Anas bin Malik who said: The Messenger of Allah (peace be upon him, said) "When

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<sup>1</sup> Rawdat Al-Afkar wa Al-Afhām (210), Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (316/16).

<sup>2</sup> Narrated by Ahmad in Al-Musnad, Hadith number (6494).

Allah wants good for a servant, He puts him in action."

It was said: "How does he put him in action O Messenger of Allah?" He said: "By granting him the ability to be continuous in carrying out righteous deeds up until the point of his death."<sup>1</sup>

2. The scholar Muhammad Hayat bin Muhammad Ibrahim Al-Sindi (may Allah have mercy on him).
3. The scholar Ali Efendi bin Sadiq bin Muhammad Al-Daghestani (may Allah have mercy on him).
4. Sheikh Abdullatif Al-Afālqi Al-Ahsa'i (may Allah have mercy on him).

Sheikh Abdul-Latif bin Abdurrahman bin Hassan Allah (may Allah have mercy on him) said, "He granted him many authorizations (to teach)"<sup>2</sup>. He also said, "He has a continuous chain of narration that connects directly to the imams of the Madhab which connects directly to Imam Ahmad, which is well-known and accepted by them".<sup>3</sup>

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<sup>1</sup> Narrated by Ahmad in Al-Musnad, Hadith number (12036).

<sup>2</sup> Masbāh Al-Zulum (255/2).

<sup>3</sup> Masbāh Al-Zulum (354/1).

## **The Abundance of His Knowledge**

The Sheikh attained abundant knowledge. His knowledge became widespread amongst the people, resulting in them benefitting from his knowledge throughout the years. The abundance of his knowledge is evident in the following:

1. He excelled in the interpretation of the Quran, delving into its profound meanings and deriving insights that others had not reached before. The esteemed scholar Abdurrahman ibn Qaasim (may Allah have mercy on him) said, "He has derived matters from the Book of Allah that surpass the understanding of distinguished scholars, and those who meticulously analyse similar matters cannot present what he has presented. He spoke extensively about the majority of the chapters and extracted from them benefits that had not been previously obtained" (1).
2. He memorized and listened to Hadith, exerted great efforts in seeking it and excelling in its study. He scrutinized the narrators and their classifications, obtaining knowledge that others did not acquire during his time.
3. He was a outstanding authority in matters of creed.
4. He was meticulous in differentiating between the issues of the principles of religion and its branches. He said (may

Allah have mercy on him) "The core problem is that you have not distinguished between the establishment of the evidence and understanding the evidence. The majority of disbelievers and hypocrites among the Muslims did not comprehend Allah's evidence despite it being established upon them, as Allah says,

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۗ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾<sup>ط</sup>

'Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.' (Surah Al-Furqan, 25:44)" (2).

5. He surpassed the scholars of his time in the field of jurisprudence.
6. He engaged in debates with scholars of the four schools of thought, arguing based on principles within their own school of thought. He (may Allah have mercy on him) said: "I debate each person according to his school of thought. If they are Shafi'is, I debate them using the words of the Shafi'is. If they are Malikis, Hanbalis, or Hanafis, I do the same"<sup>1</sup>. He also said, "I debate the Hanafis using the works of later scholars from among the Hanafis, and I debate the

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<sup>1</sup> Personal correspondences (p. 144).

Malikis, Shafi'is, and Hanbalis, each according to the books of their later scholars whom they rely on".<sup>1</sup>

7. He held numerous teaching sessions in various fields of knowledge on a daily basis.
8. Students of knowledge from various regions travelled to him.
9. He was diligent in collecting books. He (may Allah have mercy on him) said, "You know my keenness for books".<sup>2</sup>
10. Scholars borrowed books from him. He (may Allah have mercy on him) said: "The collected works of Ibn Rajab".<sup>3</sup>

The esteemed scholar grandfather Abdurrahmaan ibn Qaasim (may Allah have mercy on him) said, "Whoever reads his authored works and examines his biography and writings will realize that he is one of the most knowledgeable, understanding, determined, and courageous individuals. Indeed, he is one of the greatest predecessors, and his books, fatwas, and compilations of that which he called the people to attest to this. He was the reference of his time in all sciences and fatwas".<sup>4</sup>

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<sup>1</sup> Rawdat Al-Afkar wa Al-Afhām (414/1).

<sup>2</sup> Personal correspondences (p. 207).

<sup>3</sup> Rawdat Al-Afkar wa Al-Afhām (427/1).

<sup>4</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (338/16).



## **The Excellence of His Compilations**

Allah gifted the Sheikh with the ability to skillfully compile and write his works quickly, both scholars and the general public benefitted from his authored works. The following points highlight this excellence:

1. His compilations were distinguished by their reliance on the Quran, Sunnah, and the statements of the early generations of Muslims.
2. His expressions were clear and easy to be understood.
3. His works were appropriate and beneficial for both scholars and the general public.
4. The arrangement of his compilations catered to students of knowledge and the general audience.
5. His compilations covered various fields of knowledge, including interpretation of the Quran, Hadith, creed, jurisprudence, biography, exhortations, and others.
6. His compilations contain advice on learning the religion. He would begin them with supplications for the student. Some of these supplications were:
  - a. "Know, may Allah have mercy on you."
  - b. "Know, may Allah guide you."
  - c. "Know, may Allah guide you to His obedience."

- d. "Know, may Allah guide you to His obedience, surround you with His protection, and grant you protection in this life and the hereafter."
  - e. "Know, may Allah grant us and you success in attaining firm belief Allah and His Messenger."
  - f. "I ask Allah, the Generous, the Lord of the Mighty Throne, to grant you protection you in this life and the hereafter, to make you blessed wherever you are, and to make you among those who express gratitude when given, exercise patience when tested, and seek forgiveness when they commit sins."
7. He was swift in writing and sometimes completed a notebook (around twenty pages) in a single sitting.
  8. Scholars found no flaws in his compilations. Sheikh Abdullatif ibn Abdurrahmaan ibn Hassan (may Allah have mercy on him) said, "Scholars, whether from his time or others, have thoroughly examined his compilations, and he made them incapable of finding any faults in them."<sup>1</sup>
  9. Scholars testified to his excellence in compilation. Sheikh Abdurrahmaan ibn Hassan (may Allah have mercy on him) said about his book on Tawheed (monotheism), "Those who were far and near bore witness to his virtue in the

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<sup>1</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (446/1).

compilation of this book.."<sup>1</sup>

10.Scholars advised others to read his books. Sheikh Abdurrahmaan ibn Hassan (may Allah have mercy on him) said, "I advise you to engage in studying and reading his books, and reflect on the evidence they contain."<sup>2</sup>

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<sup>1</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (7/12).

<sup>2</sup> Al-Matlub Al-Hameed fi Bayan Maqasid Al-Tawheed (p. 290).

## **His Teaching Method**

He (may Allah have mercy on him) adopted a unique teaching method, which can be summarized as follows:

1. He emphasized that the ideal method of teaching people should be based on their understanding. He (may Allah have mercy on him) said: "The teacher should teach a person according to his level of understanding.
  - If the person is someone who recites the Quran or is known to be intelligent, he should be taught the fundamentals of religion, the concept of shirk (associating partners with Allah), and their evidences, and he should be encouraged to recite the Quran. He should strive to understand the Quran with deep comprehension.
  - If the person is of average intelligence, He should be taught some of these concepts.
  - And if the person has weak comprehension, like the majority of people, he should be informed about the rights of Allah upon His servants, as the Prophet Muhammad (peace be upon him) mentioned to Mu'adh

ibn Jabal<sup>1</sup> (may Allah be pleased with him). They should also be informed about the rights of fellow human beings, such as the rights of Muslims upon each other, the rights of family members, and the rights of parents.<sup>2</sup>

2. He forbade looking down upon people in teaching. He said (may Allah have mercy on him): "Do not belittle anyone in teaching, even if you consider them to be the farthest from it. And do not underestimate the blessings of Allah."<sup>3</sup>
3. He taught people the following:
  - a. The pillars of Islam and their branches.
  - b. Interpretation of the Quran.
  - c. Hadith (Prophetic traditions).
  - d. The Prophetic biography.
4. He taught the importance of having a connection with Allah. He (may Allah have mercy on him) said: " One of

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<sup>1</sup> In his (may Allah's peace and blessings be upon him) statement: "O Mu'adh, do you know what right Allah has over His servants?" Mu'adh replied: "Allah and His Messenger know best." The Prophet then said: "That they worship Him alone and do not associate anything with Him". This hadith is narrated by Al-Bukhari in the Book of Jihad and Expeditions under the chapter "The Names of Horses and Mules" (Hadith number 2856), and by Muslim in the Book of Faith under the chapter "Whoever meets Allah with faith, having no doubt about it, will enter Paradise and be saved from the Fire" (Hadith number 30).

<sup>2</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (170/1).

<sup>3</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (252/13).

the greatest things to emphasize is: being humble in front of Allah, offering sincere advice, and bringing the heart into focus during the recitation of Al-Fatiha in prayer.<sup>1</sup>

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<sup>1</sup> Al-Durar Al-Sunniyyah fi Al-Ajwibah Al-Najdiyyah (170/1).

## **Chapter Four: His Call (Da'wah)**

**This chapter consists of five sections:**

- ◆ **Section One: The Religion of Those Around Him.**
- ◆ **Section Two: His Scholastic/Scholarly Journey.**
- ◆ **Section Three: The Reality of His Call (Dawah).**
- ◆ **Section Four: He Did Not Bring Anything New.**
- ◆ **Section Five: His Call is the Call of the Scholars.**

## **The Religion of Those Around Him**

He (may Allah have mercy on him) lived During a time when many people were distant from religion. The Sheikh described the situation as follows:

1. The scholars of his time did not understand the meaning of "La ilaha illa Allah" (There is no deity worthy of worship except Allah). If this was the state of the scholars, then what about the common people? The Sheikh (may Allah have mercy on him) said, "I inform you about myself, by Allah, there is no deity worthy of worship except Him. I sought knowledge, and those who knew me believed that I had knowledge. But at that time, I did not understand the meaning of 'La ilaha illa Allah' nor did I know the religion of Islam before the blessings that Allah bestowed upon me."

The same applies to my teachers; none of them knew this. So whoever claims among the scholars of Riyadh that they knew the meaning of "La ilaha illa Allah" or knew the meaning of Islam before this time, or claims by way of their teachers that someone knew this, then they have lied, fabricated, deceived the people, and praised themselves with something that is not true.<sup>1</sup>

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<sup>1</sup> Personal correspondences (p. 186).



2. Most of the people around him had never heard of monotheism. He (may Allah have mercy on him) said, "I became known for preaching monotheism, even though I did not reach the ears of most people."<sup>1</sup>
3. Some of them sought help and assistance from other than Allah. The Sheikh (may Allah have mercy on him) said to one of his opponents, "You claim that you know monotheism, and you affirm that the one who uses the righteous as intermediaries has committed disbelief. However, People testify that you go to the Mawlid celebrations and recite it for them, attending whilst knowing at the same time that they go their intentionally to make supplication to their scholars, seeking from them assistance and help."<sup>2</sup>
4. Among them were Sufis who believed that Allah was united with His creation whilst believing that Whoever worships an inanimate object has indeed worshipped Allah. The Sheikh (may Allah have mercy on him) said: "Among the greatest misguided people are the Sufis in Mi'kaal<sup>3</sup> and elsewhere, such as Musa bin Ju'aan, Salamah bin Mani', and others. They follow the teachings of Ibn 'Arabi and Ibn al-Farid.

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<sup>1</sup> Personal correspondences (p. 24).

<sup>2</sup> "Rawdat al-Afkar wal-Afham" (389/1).

<sup>3</sup> Ma'kal: a place located in the center of Riyadh.

Scholars have mentioned that Ibn 'Arabi is one of the leaders of the Unificationist sect (those who hold the belief that Allah is united with the creation), and their disbelief is more severe than the Jews and Christians."<sup>1</sup>

5. Some of them denied the concept of resurrection. The Sheikh (may Allah have mercy on him) said, "It is known that the people of our land and the land of Hijaz, those who deny resurrection are more numerous than those who affirm it."<sup>2</sup>
6. Some of them disbelieved in the entire Qur'an, disavowed the religion, and mocked those who believed in resurrection. The Sheikh (may Allah have mercy on him) said: "You know that the Bedouins have disbelieved in the entire Book, disavowed the entire religion, and mocked the city dwellers who believe in resurrection."<sup>3</sup>
7. Some of them apostatized and harboured hatred towards the religion. The Sheikh (may Allah have mercy on him) said, "Among the people in Dir'iyyah and Al- Uyainah, there are those who apostatized and harboured hatred towards the religion."<sup>4</sup>

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<sup>1</sup> Personal correspondences (p. 189)

<sup>2</sup> "Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (43/10).

<sup>3</sup> "Rawdat al-Afkar wal-Afham" (429/1).

<sup>4</sup> "Al-Rasa'il al-Shakhsiyyah" (p. 212).

8. Some of them committed numerous actions that nullify Islam. The Sheikh (may Allah have mercy on him) said, "If ablution has eight nullifiers, then among them are more than a hundred nullifiers of Islam."<sup>1</sup>
9. Idol worship had spread everywhere in the earth. The Sheikh (may Allah have mercy on him) said, "It is not hidden from you that idol worship, the greatest form of polytheism, has filled the earth."<sup>2</sup>

Sheikh Abdullatif bin Abdurrahmaan bin Hasan (may Allah have mercy on him) said, "During his time, the calamity of worshipping saints, righteous people, and others was widespread. The majority of the common people abandoned Islam."<sup>3</sup>

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<sup>1</sup> "Rawdat al-Afkar wal-Afham" (339/1).

<sup>2</sup> "Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (41/2).

<sup>3</sup> "Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (456/1).

## **His Scolastic/Scholarly Journey**

After witnessing the state of the religion of those around him, he began calling people to Allah. His Dawah journey unfolded as follows:

1. After completing his scholarly travels in 1139 AH, he settled with his parents in Huraymila and started calling those around him to Allah.
2. After the death of his father in 1153 AH, he intensified his Dawah efforts in Huraymila.
3. He travelled to Al- 'Uyainah, calling people to Allah.
4. He travelled to Diriyah in 1157 AH and stayed with Sheikh Abdullah bin Sowaylim (may Allah have mercy on him) spending a night at his place.

He then moved to his student Sheikh Ahmad bin Sowaylim Al-'Uraini, (may Allah have mercy on him). When Prince Muhammad bin Saud (may Allah have mercy on him) knew about his arrival, he greeted him warmly and honoured him, informing him that he would protect him in the same way that he would protect his family from anyone who opposed or threatened him.

Mawdiyyah bint Sulatan Abu Wahtan, the wife of Imam Muhammad bin Saud, affirmed her support for her husband's

alliance with the Sheikh, saying, "Indeed, Allah has brought this man to you, and he is a treasure. So take advantage of what Allah has specifically granted you."<sup>1</sup>

The Sheikh resided with the Imam, calling people and teaching them until he passed away in Diriyah in 1206 AH. The benefit that people derived from his Dawah and its spread was undoubtedly by the grace of Allah and then by the grace of Imam Muhammad bin Saud (may Allah have mercy on him). The grandfather Abdurrahmaan ibn Qaasim (may Allah have mercy on him), said about Imam Muhammad bin Saud, "He was courageous, the leader of the Muslims, the unifier of the believers, possessing remarkable intellect and sound judgment. the Islamic Dawah was revived through his efforts and the Prophet's Sunnah was brought back to life by way of the sword."<sup>2</sup>

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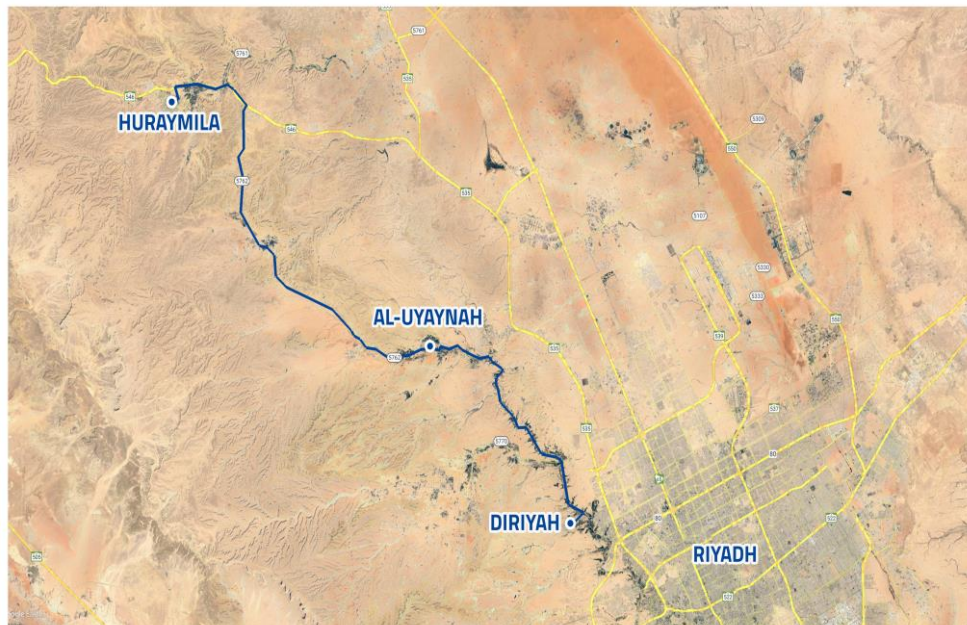
<sup>1</sup> Al-Majd fi Tarikh Najd (43/1).

<sup>2</sup> Al-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (347/16).

## Diriyah in the year 1387 AH



## His Scolastic/Scholarly Journey



## **The Reality of His Call (Dawah)**

He was calling to what the Prophet (peace be upon him) called to, and the clarification of that is as follows:

1. He called to directing of worship to Allah alone. He (may Allah have mercy on him) said: Allah (Who is perfect in every way) sent Muhammad (peace be upon him) to establish the sincerity of worship for Allah alone, not associating anyone with Him in worship, whether an angel, a prophet, a grave, a stone, a tree, or anything else.<sup>1</sup>
2. He emphasized the obligation of following the Prophet (peace be upon him) in everything. He (may Allah have mercy on him) said: it is obligatory for his Ummah (followers) to follow him in beliefs, words, and actions.<sup>2</sup>
3. He warned his people against arrogance towards Allah and His Prophet (peace be upon him) by referring them to what is mentioned in the Quran and Sunnah. He (may Allah have mercy on him) said to them: fear Allah, and do not to be arrogant towards your Lord and Prophet, and to praise Allah Who is perfect in every way, who has favoured you and made it easy for someone to come and teach you the religion

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<sup>1</sup> Personal Messages (p. 180)

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (244/1)



- of your Prophet (peace be upon him).<sup>1</sup>
4. He called those who find it difficult to reject arrogance to reflect on the teachings of the Quran. He (may Allah have mercy on him) said: If it is difficult for you to go against arrogance and you cannot accept this advice, then you should bring to your hearts the fact that the Quran is the best of books, the greatest in explanation, the cure for ignorance, and the greatest differentiator between truth and falsehood.<sup>2</sup>
  5. He clarifies to people that whoever worships Allah alone and disassociates from polytheism and its people is a Muslim. He (may Allah have mercy on him) said: "We call upon Allah to bear witness to what He knows from our hearts, that whoever acts upon Tawheed (monotheism) and disassociates from polytheism and its people is a Muslim in any time and place."<sup>3</sup>
  6. He informs people that the cause of their distress is turning away from the religion of Allah. He (may Allah have mercy on him) said: "Do not think that distress comes with the religion of Islam. No, by Allah, rather distress, need, the stillness of the wind, and the weakness of luck come with falsehood and turning away from the religion of Islam. The

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<sup>1</sup> Personal Messages (p. 186)

<sup>2</sup> Personal Messages (p. 262)

<sup>3</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (128/10)

reality of what I say you can see for yourselves in those who apostatize from countries. Do they think that they have gained comfort?! They have only gained narrowness and fear in addition to wad they were experiencing before apostasy.”<sup>1</sup>

Sheikh Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "Allah has benefited many people by way of his da'wah. His knowledge remains among the people, well known by the general public and specialists, from the people of Najd and elsewhere."<sup>2</sup>

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<sup>1</sup> Personal Means (p. 292)

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (9/12)

## **He Did Not Bring Anything New**

The Sheikh (may Allah have mercy on him) called his people to what the messengers called their people to, which is the worship of Allah alone. He commanded obedience to Allah and obedience to His Messenger (peace be upon him) following the command of Allah (Who is perfect in every way):

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

"Say, 'Obey Allah and obey the Messenger.'" (Surah An-Nur, 24:54)

This is not a new command for people, and the explanation of that is as follows:

1. He derived evidence from the Quran and the Sunnah, just as others have derived evidence from them. He (may Allah have mercy on him) said: "I am not the only one who has derived evidences from the Quran and Hadith, for you to accuse me of these things that are being said about me"<sup>1</sup>
2. He commands people to follow the Prophet (peace be upon him) and not to take anything from his words. He (may Allah have mercy on him) said: "It is obligatory for people

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<sup>1</sup> Personal Messages (p. 258)

to follow what the Prophet (peace be upon him) advised his nation. I say to them: You have the books, look into them, and do not take anything from my words."<sup>1</sup>

3. He forbade people from obeying him and commanded them to obey the Prophet (peace be upon him). He (may Allah have mercy on him) said: "I do not say to you, 'Obey me,' but what I say to you is: When you know that Allah has blessed you and favoured you with Muhammad (peace be upon him) who explained your entire religion to you, then do not obey me or anyone else, and strive to follow what your Prophet and the scholars after him commanded you. It is not appropriate for you to oppose Muhammad (peace be upon him)."<sup>2</sup>
4. He forbade the people from obeying him and commanded them to ask the scholars about what Allah and His Messenger have said. He(may Allah have mercy on him) said: "Do not obey me, but rather think and ask the knowledgeable ones from every school of thought about what Allah and His Messenger have said."<sup>3</sup>
5. He informed people that he follows the Prophet (peace be upon him) and not an innovator. He (may Allah have mercy

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<sup>1</sup> Rawdat al-Afkar wal-Afham (410/1)

<sup>2</sup> Personal Messages (p. 189)

<sup>3</sup> Personal Messages (p. 55)

- on him) said: "I inform you that, thanks to Allah, I follow (the Prophet) and I am not an innovator."<sup>1</sup>
6. He belongs to the creed of the Sunni Muslim community (Ahl al-Sunnah wal-Jama'ah), which is the creed of the Muslim Imams. He (may Allah have mercy on him) said: "My creed and my religion, which I worship Allah with, is the creed of Ahl al-Sunnah wal-Jama'ah, which the Muslim Imams follow, such as the four Imams and their followers until the Day of Judgment."<sup>2</sup>
7. He did not call people to any particular school of thought, but rather he called them to Allah alone and to following the Sunnah of His Messenger, (peace be upon him). He (may Allah have mercy on him) said: "I, thanks to Allah, do not call to the Sufi school of thought, or the jurist school of thought, or the theologian school of thought, or the school of thought of any of the great Imams whom I revere, such as Ibn al-Qayyim, al-Dhahabi, Ibn Kathir, and others. Rather, I call to Allah alone, without partners, and I call to the Sunnah of the Messenger of Allah (peace be upon him) which he advised the former and the latter part of his nations with."<sup>3</sup>

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<sup>1</sup> Rawdat al-Afkar wal-Afham (412/1)

<sup>2</sup> Rawdat al-Afkar wal-Afham (412/1)

<sup>3</sup> Personal Messages (p. 252)

8. He informed the people that what he disapproves of is associating partners with Allah (shirk). If what he disapproves of is his personal opinion, then they should reject it. He (may Allah have mercy on him) said: "What is disapproved of is holding the same sound belief and principles which are specific for Allah alone and giving it to other than Him concerning affairs that are not permissible to do so. If I said it from myself, then reject it, or if it is from a book that I found that does not require from us to act upon it, then reject it likewise, or if I transmitted it from the scholars of my school of thought, then reject it."<sup>1</sup>

Sheikh Abdurrahmaan ibn Hasan (may Allah have mercy on him) said: "Even people from Egypt, Shaam, and Iraq have acknowledged the validity of this Islamic call and the Sunnah that is attributed to Muhammad."<sup>2</sup>

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<sup>1</sup> Personal Messages (p. 55)

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (24/12)

## **His Call Is the Call of the Scholars**

The scholars have been calling their people in the same way the messengers did throughout the ages. The Sheikh (may Allah have mercy on him) was one of those scholars, and he did not come with a new call or deviate from what they had called to. The following points clarify this:

1. He made it evident that what he called to is nothing but following the footsteps of the people of knowledge in their call. He (may Allah have mercy on him) said: "Indeed, what I am upon and calling you to is, in reality, following the people of knowledge, for they have guided people with it, and among the most famous of them in this regard is your Imam, Ash-Shafi'i."<sup>1</sup>
2. He made Allah and the His angels bears witness that he follows the people of knowledge. He (may Allah have mercy on him) said: "I make Allah and His angels bear witness, and I make all of you bear witness that I am upon the religion of Allah and His Messenger, and that I am a follower of the people of knowledge."<sup>2</sup>
3. He advises them to refer to the statements of the scholars in

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<sup>1</sup> Personal Messages (p. 257).

<sup>2</sup> Ad-Durar As-Saniyyah fi Al-Ajwibah An-Najdiyyah (158/1)

interpreting the verses, not to his own words. He (may Allah have mercy on him) said: "The point of reference in this matter is to return what the interpreters and Imams have said."<sup>1</sup>

4. He encourages those who oppose him to contemplate over what is found the books of the scholars, so that they may realize that he has not brought anything new. He (may Allah have mercy on him) said: "I strongly emphasize to you to carefully examine the expressions (in the book titled 'Al-Iqnaa') and read them with understanding, and you will come to know from what has been mentioned therein the reality of what all of you are opposing me in."<sup>2</sup>
5. He mentions to the the one who disagrees with him the names of the scholars of the Ummah, so that they may return to their statements. He (may Allah have mercy on him) said: "Seek the words of the people of knowledge that existed in his time (i.e. the time of Ibn al-Qayyim), such as Al-Hafiz Adh-Dhahabi, Ibn Kathir, Ibn Rajab, and others.

If you do not follow them, then look at the statements of the Imams before them, such as Al-Bayhaqi in his book Al-Madkhal, Al-Hafiz Ibn Abdul Barr, Al-Khattabi, and others. And likewise those that preceded them like Ash-

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<sup>1</sup> Personal Messages (p. 241).

<sup>2</sup> Rawdat al-Afkar wal-Afham (417/1).



Shaafi'I, Ibn Jarir, Ibn Qutaibah and Abu 'Ubaid. These are the references in matters related to the words of Allah, the words of His Messenger, and the words of the early generations."<sup>1</sup>

6. He did not come with anything contrary to what the earlier and later scholars were upon. He (may Allah have mercy on him) said: "If you claim that the people of knowledge are in opposition to what I am upon, then their books are available, and among the most famous and prominent of them is the speech of Imam Ahmad. All of them are upon this matter, not a single one of them deviated, and all praise is due to Allah, nor did a single word come from them stating that they hold in low esteem those who do not know the Book and the Sunnah in this matter, let alone obligating it."

If you claim that the later scholars are with you, then Ibn Taymiyyah, Ibn al-Qayyim, and Ibn Rajab are the leaders and guides of the later scholars. We have an independent work by them on this topic, as well as the works of prominent Shafi'i scholars such as Adh-Dhahabi and Ibn Kathir, among others. The extensiveness of their speech criticizing/disapproving of this matter cannot even be listed. Some of the statements of Imam Ahmad are

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<sup>1</sup> Personal Messages (p. 258).

mentioned by Ibn al-Qayyim in “Al-Turuq al-Hukmiyyah”.<sup>1</sup>

7. The scholars of different regions in his time were united in acknowledging the truth of what he called to. He (may Allah have mercy on him) said: "Regarding this matter that they disapprove from me and show hate and enmity towards me for, if they were to ask any scholar in Sham, Yemen, or elsewhere, they would say: This is the truth, and it is the religion of Allah and His Messenger".<sup>2</sup>
8. The scholars of different regions were delighted with his call. Isma'il al-Jara'i -the scholar of Yemen- sent him a message saying: "I am pleased with your adherence to the Shariah in this late time and in the midst of the estrangement of Islam, that you call to it and establish its pillars. By Allah Who there is no god but Him-that which we are facing here in our country with our people-, we are not capable of what you are capable of in clarifying the truth and proclaiming the call".<sup>3</sup>
9. His opponents acknowledged that what he called to is the truth. He (may Allah have mercy on him) said: "You acknowledge that the speech I clarified to all of you

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<sup>1</sup> Rawdat al-Afkar wal-Afham (446/1).

<sup>2</sup> Rawdat al-Afkar wal-Afham (411/1).

<sup>3</sup> Al-Durar al-Suniyah fi al-Ajwibah al-Najdiyyah (99/1).

regarding the meaning of "There is no god but Allah" is the unquestionable truth".<sup>1</sup>

Since he did not bring anything new in his call, he invited those who opposed him to four things. He (may Allah have mercy on him) said: "I invite those who oppose me to one of four things: either to the Book of Allah, to the Sunnah of the Messenger of Allah (peace be upon him), or to the consensus of the people of knowledge. And if he stubbornly opposes then I invite to to make mubahalah<sup>2</sup>, just as Ibn Abbas called for it in some matters of inheritance, and just as Sufyan and Al-Awza'i called for it in the matter of raising the hands in prayer, and others from the people of knowledge".<sup>3</sup>

Sheikh Abdul-Latif bin Abdurrahman (may Allah have mercy on him) said: "His statements regarding the fundamentals of the religion are in agreement with the consensus of Ahl al-Sunnah wal Jama'ah. As for the subsidiary issues and rulings, he follows the Hanbali school of thought, and there is no statement from him that contradicts the opinions of the four Imams, it doesn't even go against the statements of the scholars of his school".<sup>4</sup>

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<sup>1</sup> Rawdat al-Afkar wal-Afham (416/1).

<sup>2</sup> Al-Mubahalah: Cursing, where people gather when they disagree, and they say, "May the curse of Allah be upon the wrongdoer among us."

<sup>3</sup> Personal Messages (p. 266).

<sup>4</sup> Al-Durar al-Suniyah fi al-Ajwibah al-Najdiyyah (446/1).

## **Chapter Five: Sincerity in Calling to Allah**

**This chapter consists of five sections:**

- ◆ **Section One: His Advising of the People.**
- ◆ **Section Two: Showing Sincerity towards Those Being Called.**
- ◆ **Section Three: He Supplicates in his prayers for Those Being Called.**
- ◆ **Section Four: He Encourages People to Supplicate.**
- ◆ **Section Five: His Rejoicing in the Guidance of Others.**

## His Advising of the People

The pillar and foundation of the religion lies is advising others. The Prophe (peace be upon him) said: " "The Religion is sincerity." We said, "To whom?" He said "To Allah, to His Book, To His Messenger, and to the leaders of the Muslims and their masses."<sup>1</sup>

The Sheikh was an Imam (religious leader) and an advisor to the people, teaching them matters of their religion and worldly affairs with patience and compassion. Verily he fulfilled this duty in the best way, and it becomes evident through the following:

1. He clarified to the people the etiquettes of advising one another. He (may Allah have mercy on him) said: "If anyone among you fears some harm from his brother with regard to his intention, he should advise him gently, sincerely for the sake of Allah, and abstain from showing off and having evil intentions."<sup>2</sup>

He also (may Allah have mercy on him) said: "The Muslim is the brother of another Muslim, so if his brother makes a mistake, he advises him secretly and guides him to what is right."<sup>3</sup>

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<sup>1</sup> Narrated by Muslim, Book of Faith, Chapter: Clarification that only the believers enter Paradise, Hadith number (55), from the narration of Tamim ad-Dari.

<sup>2</sup> Personal Messages (p. 289).

<sup>3</sup> Rawdat al-Afkar wal Afham (326/1).

2. He informed people that advising others is obligatory upon them, in compliance with the textual evidence. He (may Allah have mercy on him) said: "Advising you is obligatory upon us, and success is from Allah."<sup>1</sup>
3. He encouraged reflection upon the advice given. He (may Allah have mercy on him) said: "Reflect upon these words with the depths of your heart."<sup>2&3</sup>
4. He encouraged reflection upon the advice given while seeking refuge in Allah. He (may Allah have mercy on him) said: "The words of the people of knowledge are pleasing, and I convey them to you and alert you to them. So reflect upon them and, with yourself and with others."<sup>4</sup>
5. He urged contemplating advice and remembering the Hereafter. He (may Allah have mercy on him) said: "Let the discerning person, free from bias and desire, contemplate these texts, knowing that behind them are Paradise and Hellfire, and realizing that Allah observes what the heart conceals and let him understand them well."<sup>5</sup>
6. He commanded to contemplate advice for the sake of Allah and abandon personal desires. He (may Allah have mercy on

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<sup>1</sup> Personal Messages (p. 292).

<sup>2</sup> Meaning: Approach it with your heart filled with love for it.

<sup>3</sup> Personal Messages (p. 68).

<sup>4</sup> Rawdat al-Afkar wal Afham (350/1).

<sup>5</sup> Rawdat al-Afkar wal Afham (373/1).

- him) said: "Make your contemplation directed towards Allah, seeking refuge in Allah from following personal desires."<sup>1</sup>
7. He called for accepting advice and forsaking arrogance and stubbornness. He (may Allah have mercy on him) said: "So, present this statement to everyone who claims to possess knowledge, and I seek refuge in Allah for you and all Muslims from the arrogance and stubbornness that cause a person to reject the truth once it becomes clear."<sup>2</sup>
8. He feared that whoever neglected advice may be punished by Allah. He (may Allah have mercy on him) said: "After this clarification, is there any further need for clarification? Woe to you! How can you still command others to follow the majority of people after this?"<sup>3</sup>
9. He repeated the advice multiple times. He (may Allah have mercy on him) said: "This is the confirmation of my words to you over and over, that understanding that settles in the heart is different from understanding that remains on the tongue."<sup>4</sup>
10. He swore by Allah that his words are advice, not reproach.

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<sup>1</sup> Personal Messages (p. 74).

<sup>2</sup> Personal Messages (p. 148).

<sup>3</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah (43/10).

<sup>4</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah (101/10).

He (may Allah have mercy on him) said: "Do not think that my words are reproach or criticism towards you. By Allah Who there is no deity except Him, it is indeed advice."<sup>1</sup>

11. He sought to please a person who he advised. He (may Allah have mercy on him) said: "Do not let anything from the advice trouble you. If I knew that it would trouble you, I would not have mentioned it."<sup>2</sup>

12. Among his pieces of advice (may Allah have mercy on him):

a) The advice to abstain from polytheism. He (may Allah have mercy on him) said: "I advise you not to liken the false beliefs that are held towards the righteous people is like fornication and theft. No, it is worshipping idols. Whoever does it commits disbelief, and the Messenger of Allah (peace be upon him) disassociated himself from such a person."<sup>3</sup>

b) The advice to turn back to Allah and remember the Hereafter. He (may Allah have mercy on him) said: "I advise you for the sake of Allah and am seeking/trying to ignite your sense of honour and courage to to embrace what I am saying<sup>4</sup>, do not miss your share from Allah. I

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<sup>1</sup> Rawdat al-Afkar wal Afham (336/1).

<sup>2</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah (6/8).

<sup>3</sup> Personal Messages (p. 55).

<sup>4</sup> It means: I urge you with your own chivalry.



wish you would hasten in fleeing and turn to Allah, and envision as someone who believes in Paradise and eternal life therein and believes in Hellfire and eternal life therein. Ask Him with a present heart to guide you to the straight path."<sup>1</sup>

- c) The advice to seek guidance. He (may Allah have mercy on him) said "If you understand this then this great, otherwise, I would point out to you that you should increase your humbleness and supplication to the One whose guidance is in His hands. The danger is great, as eternal life in Hellfire is the consequence of explicit apostasy."<sup>2</sup>

The Sheikh Abdullatif bin Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "His sincerity towards Allah, His Book, His Messenger, and the leaders of the Muslims, and their general population, is established."<sup>3</sup>

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<sup>1</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah (93/1).

<sup>2</sup> Personal Messages (p. 244).

<sup>3</sup> Mashbah adh-Dhulam (45/1).

## **Showing Sincerity Towards Those Being Called**

He (may Allah have mercy on him) was a nurturing scholar who was true to calling the people to Allah, concerned for the well-being of the callers, and this is evident in the following:

1. It is evident that his intention in his call was to seek good for people. He (may Allah have mercy on him) said: "Do not consider this statement offensive or find it unfit, for by Allah, I intended nothing but good with it."<sup>1</sup>
2. He advised the people to adhere to monotheism. He said to them, "O my brothers, I strongly advise you to be aware of Allah and fear Him, hold firmly to the foundation of your religion, its beginning, end, essence, that being the testimony that there is no god but Allah."<sup>2</sup>
3. He called them to guidance and reminded them of the Hereafter. He said to them, "Flee with your religion, for Paradise and Hellfire are before you, and Allah is the one sought for help."<sup>3</sup>
4. He wished for their guidance. He (may Allah have mercy on him) said: "I hope, before these writings, that Allah guides you to His glorious religion."<sup>4</sup>

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<sup>1</sup> Rawdat al-Afkar wal Afham (444/1).

<sup>2</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah (119/2).

<sup>3</sup> Rawdat al-Afkar wal Afham (444/1).

<sup>4</sup> Personal Messages (p. 257).

5. He was delighted when they asked him about matters of religion to clarify the truth for them. He (may Allah have mercy on him) said: "I do not find fault with you or with your questions, except for the lack of eagerness and inquiry in this matter, despite Allah granting you some understanding of it. Whenever the traders<sup>1</sup> come to you, they bring along with them questions from your people about this and similar matters. How could I be upset with them? Rather, this is what pleases me."<sup>2</sup>
6. He encouraged others to teach both men and women matters of religion. He (may Allah have mercy on him) said: "It has become clear to you that this is the undeniable truth, and it is obligatory to spread it among people and teach it to both men and women. May Allah have mercy on those who fulfil their duty, repent to Allah, and affirm it for themselves. Indeed, the one who repents from sin is like one who has no sin at all. May Allah guide us, you, and our brethren to what He loves and is pleased with."<sup>3</sup>
7. He wrote even to those whom he thought would not accept his invitation. He (may Allah have mercy on him) said: "I have written this to you in order to be absolved before

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<sup>1</sup> They are the merchants who carry goods between different regions.

<sup>2</sup> Personal Messages (p. 319).

<sup>3</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah (74/1).

Allah and inviting you to Allah, so that I may obtain the reward of those who invite to Allah. Otherwise, I believe that you will not accept it, and it is known that you have amongst you from the most abominable of affairs."<sup>1</sup>

8. It would upset his conscience when hearing about the misdeeds of those he invites. He (may Allah have mercy on him) said: "Do not be unaware that I am greatly upset, and my disappointment in your actions outweighs my feelings of being upset. All I can say is that I am feeling unsettled in my body to the extent that within these past days, I am experiencing a change in my livelihood and going through grief from that which reaches me concerning you all."<sup>2</sup>
9. He is truthful with others and does not deceive them in matters of religion. He (may Allah have mercy on him) said: "And even if it crossed your mind that we were seeking to deceive you in matters of the religion<sup>3</sup>, not knowing that we actually hold you in a status greater than you actually are, it doesn't change the reality/fact that you are still in opposition to the truth."<sup>4</sup>
10. Those around him do not doubt his truthfulness. He (may

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<sup>1</sup> Rawdat al-Afkar wal-Afham" (54/1).

<sup>2</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah" (53/8).

<sup>3</sup> Meaning: We abandon what we believe to be true for your sake.

<sup>4</sup> Personal Messages (p. 280).

Allah have mercy on him) said to them, "You know that the pleasure of Allah is something that is binding upon us over anything else, and this religion is not. And you, from the beginning, do not doubt this."<sup>1</sup>

11. He would write and prepare material by lantern light in the dark pertaining to calling the people to Allah. He said to him, "This was what was made easy to write quickly under the lantern light."<sup>2</sup>

Abdurrahmaan Ibn Qasim (may Allah have mercy on him) said: "He was the most truthful person, the most accurate in his and determined, the most committed and superior in supporting the truth and acting upon it."<sup>3</sup>

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<sup>1</sup> Personal Messages (p. 315).

<sup>2</sup> Rawdat al-Afkar wal-Afham" (326/1).

<sup>3</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah" (314/16).

## **He Supplicates in His Prayers for Those Being Called**

It is true sincerity for the caller to supplicate for those who he invites and perhaps Allah will guide them. The Sheikh (may Allah have mercy on him) was completely sincere to Allah in his calling, so he would supplicate for those who opposed him, asking for their guidance in his prostrations. The following statements illustrate this:

1. He (may Allah have mercy on him) said: "I supplicate for you in my prostration, and you and your father are the most important people to me, and I love you dearly... May Allah guide us and you to His noble religion, repel Satan from us, and grant us refuge and protection from being on the path of those who have earned His anger and those who have gone astray."<sup>1</sup>
2. He said to another person, "I love you, and I have supplicated for you in my prayers."<sup>2</sup>

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<sup>1</sup> Personal Messages (p. 281).

<sup>2</sup> Rawdat al-Afkar wal-Afham (420/1).

## He Encourages People to Supplicate

Supplicating to Allah holds great significance in bringing about change in one's circumstances. The Sheikh (may Allah have mercy on him) used to urge people to supplicate, as it is the key to guidance. The following points illustrate this:

1. The Sheikh highlighted to the people the importance of supplication. He (may Allah have mercy on him) said: "Allah has obligated His servants in every prayer to ask Him for guidance to the straight path, the path of those whom He has favoured, not the path of those who have incurred His wrath or have gone astray. Whoever understands the religion of Islam and the changes that have occurred among people because of it, knows the magnitude of this supplication and the wisdom of Allah in it."<sup>1</sup>
2. He encourages those who have obscurity/ in understanding a matter to supplicate to Allah to alleviate this for them. The Sheikh (may Allah have mercy on him) said: "If you have any difficulty in understanding a matter, turn to Allah (the Most Exalted) and ask Him to alleviate this from you."<sup>2</sup>

He also said: "If difficulty arises in understanding a matter,

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<sup>1</sup> Personal Messages, p. 253.

<sup>2</sup> Personal Messages, p. 245.

turn humbly to the One who can turn hearts and ask Him to guide you to His religion and the religion of His Prophet."<sup>1</sup>

3. He commanded others to humble oneself and supplicate to Allah, and devoting oneself to Him (Who is perfect in every way). The Sheikh (may Allah have mercy on him) said: "If it occurs to you that Ibn al-Qayyim is an innovator and that the verses he used as evidence do not mean what he claims, then turn humbly to Allah and ask Him to guide you to the truth in which they differ, and turn to Allah with humility and reflection."<sup>2</sup>
4. He reminds those who turn away from His call to fully submit themselves to Allah in supplication with a present heart, especially during the time of sahar (pre-dawn time). He (may Allah have mercy on him) said: "I advise you to stand during the time of sahar and supplicate with a present heart using the prescribed supplications. Present yourself before Allah, asking Him to guide you to His religion and the religion of His Prophet (peace be upon him)."<sup>3</sup>

He also said: "The matter is as clear and bright like the sun, but whoever Allah guides, no one can lead astray, and whoever is

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<sup>1</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah, 29/10.

<sup>2</sup> Personal Messages, p. 258.

<sup>3</sup> Rawdat al-Afkar wa al-Afham, 343/1



led astray, no one can guide him. If your mind cannot comprehend this, then turn to Allah with a present heart, especially during the pre-dawn hours, asking Him to guide you to the truth and show you falsehood as falsehood."<sup>1</sup>

5. He commanded them to seek guidance by turning to Allah. He (may Allah have mercy on him) said: "You should seek the face of Allah, ask Him, and humble yourself towards Him to guide you to the truth."<sup>2</sup>
6. He advised those whose hearts have not yet been opened to guidance by Allah to increase their supplications and informed them of the times of acceptance and the recommended supplications. He (may Allah have mercy on him) said: "You should frequently turn humbly to Allah in supplication and fully submit yourself to Him, especially during the times of acceptance such as the end of the night, after the obligatory prayers, and after the call to prayer."

Similarly, with regard to the prescribed supplications, especially the one mentioned in (Al-Sahih) the authentic hadith that the Prophet (peace be upon him) used to say: "O Allah, Lord of Jibraīl, Mīkaīl and Israfaīl (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the

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<sup>1</sup> Rawdat al-Afkar wa al-Afham, 444/1.

<sup>2</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah, 96/10.

arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path."<sup>1& 2</sup>

7. The Sheikh encouraged them to persist in supplication. He (may Allah have mercy on him) said: "You should persistently supplicate with this supplication to the One who answers the call of the distressed when they invoke Him, and with what guided Ibrahim to go against all the people. Say: 'O Teacher of Ibrahim, teach me'."<sup>3</sup>

His grandson, Sheikh Sulaimaan bin Abdullah (may Allah have mercy on him) said: "Supplication is a form of worship that is among the most noblest acts of worship, rather, it is the most honourable act of worship to Allah".<sup>4</sup>

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<sup>1</sup> Narrated by Muslim, Book of Prayers of Travelers and Shortening (Qasr) of Prayers, Chapter on Supplication and Standing in the Night Prayer, Hadith No. 770, from the narration of Aisha, may Allah be pleased with her.

<sup>2</sup> Personal Messages, p. 256.

<sup>3</sup> Personal Messages, p. 256.

<sup>4</sup> Taysir al-Aziz al-Hameed, p. 179.

## His Rejoicing in the Guidance of Others

The Sheikh (may Allah have mercy on him) was sincere in advising people, loving goodness for them, and rejoicing in their guidance and their closeness to Allah. This is evident in the following:

1. He would feel joy when someone promised him to follow the truth. He (may Allah have mercy on him) said: "My writings have reached you, and remember that if the truth becomes clear to you, you should follow it. There is other speech that it contains that rejoice your heart specifically, due to the fact that you possess intellect".<sup>1</sup>
2. He would rejoice at the guidance of individuals. He (may Allah have mercy on him) said: "Abdurrahmaan bin Aqil has returned to the truth, and praise be to Allah".<sup>2</sup>
3. He would rejoice at the guidance of groups and pray for their steadfastness. He (may Allah have mercy on him) said: "We were pleased, and praise be to Allah, with the news we received about your unity upon the truth and adherence to the religion of Muhammad (peace be upon him). This is the greatest blessing that brings together the two goodness of

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<sup>1</sup> Rawdat al-Afkar wal-Afham (337/1).

<sup>2</sup> Personal Messages, p. 285.

this world and the Hereafter. I Hope that Allah grants us and you success in that and blesses us with steadfastness upon it".<sup>1</sup>

4. He would ask others to write to him and inform him that they have followed the truth. He (may Allah have mercy on him) said: "If Allah has placed in your heart the knowledge of the truth, submission to it, disbelieving in the false deities, and dissociating from those who oppose these principles, even if it is your father or brother, then write to me and give the glad tidings of this news. This is not like an error in secondary matters. Rather, ignorance of this, let alone denying it, is not like fornication or theft. By Allah, and again, by Allah, and once again, by Allah, this matter is greater".<sup>2</sup>

His grandson, Sheikh Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "This call has spread in all lands, and people have read the works of Sheikh al-Islam Muhammad bin Abdul-Wahhab (may Allah the Most High have mercy on him)".<sup>3</sup>

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<sup>1</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah, 60/2.

<sup>2</sup> Personal Messages, p. 75.

<sup>3</sup> Ad-Durar as-Saniyyah fi al-Ajwibah an-Najdiyyah, 254/9.

## **Chapter Six: His Methodology in Calling (Dawah)**

**This chapter consists of six sections:**

- ◆ **Section One: His Approach in Calling (Dawah).**
- ◆ **Section Two: His Insistence on Evidence Being Produced.**
- ◆ **Section Three: His Following of the Prophet (peace be upon him).**
- ◆ **Section Four: His Acceptance of the Truth.**
- ◆ **Section Five: His Love for Dialogue.**
- ◆ **Section Six: His Method of Dialogue.**

## **His Approach in Calling (Dawah)**

The Sheikh (may Allah have mercy on him) followed a great methodology in calling people to Islam, which is explained as follows:

1. He followed the prophetic methodology by starting his call with his relatives. His grandson, Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him), said: "He called the people from his village and its vicinity to abandon the worship of graves, false deities, trees, stones, and sacrificing to jinn and similar practices."<sup>1</sup>
2. He held daily gatherings where he would teach people.<sup>2</sup>
3. He called them with gentleness and wisdom. Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him) mentioned that when he heard them calling Zaid bin Al-Khattab, he said, "Allah is better than Zaid," as a way to gently guide them away from associating partners with Allah and to promote good speech, considering the benefit and avoiding repulsion. (3)
4. He invited the scholars with wisdom. My father, Muhammad bin Qaasim (may Allah have mercy on him) said to me that

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<sup>1</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (220/2).

<sup>2</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (220/2).

when Muhammad bin Abdul-Wahhaab went to Makkah as a young boy, he saw a sheikh teaching in the Masjid al-Haram. At the end of his lesson, the sheikh raised his hands and supplicated to someone other than Allah. After the sheikh finished his lesson, Muhammad bin Abdul-Wahhab asked him, "I want to recite something from the Quran to you." The sheikh gave him permission. Muhammad bin Abdul-Wahhab recited from:

﴿لَا يَلْفُ قُرَيْشٍ﴾

“For the accustomed security of the Quraysh” (Surah Quraysh, 106:1)

Till "let them worship this House" without mentioning the word "Lord." The Sheikh corrected him, but Muhammad bin Abdul-Wahhab intentionally repeated the mistake. Then Muhammad bin Abdul-Wahhaab said to the Sheikh, "After your lesson, in your supplications, you do not call upon the Lord of the House." I recited the Surah to you in agreement with the way you made you supplication, and the Sheikh was amazed by Muhammad bin Abdul-Wahhaab. Since then, the Sheikh only invoked Allah.<sup>1</sup>

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<sup>1</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (211/2).

5. He calls to monotheism by providing examples. Sheikh Muhammad bin Ibrahim (may Allah have mercy on him) said: "It is mentioned that one day he said, 'Yesterday it was mentioned that a man was found engaging in intercourse with his mother, the news disturbed the audience tremendously and were in uproar. They considered it a great and obvious sin, and it indeed is a great sin. Then he said again, 'Verily someone was stricken with a severe illness and it was said to him, 'Sacrifice a rooster for so-and-so (for someone who is considered a saint amongst them),' and they do not find it tremendously disturbing within themselves.'"

Then he explained to them that the first act is a heinous sin, but monotheism remains with it, while the second act contradicts monotheism entirely, yet they did not find it as appalling as the first act.<sup>1</sup>

6. He authored simplified works in hadith, creed, jurisprudence, and other subjects to make it easier for people to understand the religion.
7. He instructed the imams of mosques to ask the people every day after the Fajr prayer or between Maghrib and Isha prayers about the three fundamental principles: knowledge of Allah, knowledge of the religion of Islam, and knowledge

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<sup>1</sup> Explanation of "Kashf al-Shubuhah" (p. 137).



of Prophet Muhammad (peace be upon him).

The grandfather, Sheikh Abdurrahmaan bin Qaasim (may Allah have mercy on him) said: "He called to monotheism and made it apparent to many of those he interacted and associated with. He used to provide evidence for it from the Quran and Sunnah."<sup>1</sup>

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<sup>1</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (317/16).

## His Insistence on Evidence being Produced

The search for evidence, the keenness on it, and acting upon it, is the path to guidance. Allah (the Almighty and Most Majestic) said to His Prophet (peace be upon him):

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ

وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

﴿الْمُبِين﴾

"Say Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification." (Surah An-Nur, 24:54)

Ibn al-Qayyim (may Allah have mercy on him) said: "There is no guide to Allah and Paradise except the Book and the Sunnah."<sup>1</sup> Allah granted the Sheikh (may Allah have mercy on him) success in his scholarly journey and likewise his journey in

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<sup>1</sup> Madarij al-Salikin (2/439).

propagating the call to Allah, in being keen on providing and adhering to evidence, and he clarified that in the following:

1. Since his childhood, he engaged in discussions with his father and his uncle Ibrahim, based on evidence.
2. He calls for contemplating the Book of Allah and the Sunnah of His Prophet (peace be upon him). He (may Allah have mercy on him) said, "Look into the Book of Allah from the beginning to the end...this is also the statement of the Prophet (peace be upon him) regarding those who engage in such acts; And this is the way of the companions of the Prophet (peace be upon him) regarding those who opposed the religion."<sup>1</sup>
3. He advised to search for evidence and be keen on seeking it. He (may Allah have mercy on him) said: "I will mention the evidence for you regarding this matter and advise you to search for it and be keen on it, and I warn you against desires and fanaticism."<sup>2</sup>
4. He asked his opponents for evidence in what they oppose him. He (may Allah have mercy on him) said: " if he claims to have an argument that opposes me, in even in one word that I said, or that my words are not supported with

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<sup>1</sup> Personal Messages (p. 241).

<sup>2</sup> Personal Messages (p. 144).

evidence, then request from him proof of this."<sup>1</sup>

5. He gave his opponents a chance to present evidence that contradicts what he calls them to, but they were unable to do so. He (may Allah have mercy on him) said: "Until now, I ask for evidence from anyone who opposes me. But when it is said to him, 'Produce evidence,' or 'Write,' or 'Mention,' he retreats from that, and his inability becomes apparent."<sup>2</sup>
6. His works are filled with evidence and references to them, as well as deductions drawn from them.

My grandfather, Abdurrahmaan bin Qaasim (may Allah have mercy on him), said: "In his era, no one was found who could deeply comprehend the prophethood of Muhammad (peace be upon him) his Sunnah, his statements, and his actions except him."<sup>3</sup>

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<sup>1</sup> Rawdat al-Afkar wal-Afham (331/1).

<sup>2</sup> Rawdat al-Afkar wal-Afham (416/1).

<sup>3</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (323/16).

## **His Following of the Prophet (peace be upon him)**

Following the Prophet (peace be upon him) stems from the love of Allah (the Almighty and Most Majestic) and as a natural consequence of testifying that Muhammad is the Messenger of Allah (peace be upon him). The Sheikh (may Allah have mercy on him) was among the most ardent in his love for the Prophet and his following of him. This is evident in the following:

1. He clarified to people that the best of deeds is adhering to the Sunnah. He (may Allah have mercy on him) said: "I do not know of anything that brings one closer to Allah and is better than adhering to the way of the Messenger of Allah (peace be upon him) during times when those adhering to the religion of Islam are looked at strangely"<sup>1</sup>
2. He clarified to people that following the Prophet (peace be upon him) is obligatory. He said (may Allah have mercy on him) "It is obligatory upon people to follow what the Prophet (peace be upon him) advised his Ummah with."<sup>2</sup>
3. He commanded the people following of the Prophet (peace be upon him) even if it goes against the majority of people. He (may Allah have mercy on him) said: "When you come

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<sup>1</sup> Personal Messages (p. 288).

<sup>2</sup> Rawdat al-Afkar wal-Afham (410/1).

to know the words of the Messenger of Allah (peace be upon him) that are in your books, then follow them even if they go against the majority of people."<sup>1</sup>

4. He emphasized to people that it is necessary to understand the Book of Allah and comprehend the Sunnah of the Prophet (peace be upon him). He (may Allah have mercy on him) said: "If you do not have knowledge and the matter is an obligation like Tawhid (monotheism), then it is obligatory upon you to seek and strive until you understand the ruling of Allah and His Messenger regarding that matter, as mentioned by the scholars before you."<sup>2</sup>
5. He prohibited adding to the legislation beyond the words of what Allah and His Messenger (peace be upon him) have defined. He (may Allah have mercy on him) said: "It is not permissible to add anything to what Allah and His Messenger have already clearly defined."<sup>3</sup>
6. He does not prioritize anyone's statement over the statement of the Messenger of Allah (peace be upon him). He (may Allah have mercy on him) said: "Your statement is the most astonishing. You say "a good innovation" while the Prophet (peace be upon him) says, "Every innovation is misguidance,

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<sup>1</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (89/1).

<sup>2</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (57/10).

<sup>3</sup> Personal Messages (p. 18)

and every misguidance leads to the Hellfire".<sup>1</sup> He did not make any exceptions that you would guide us by it. So, are we to believe you and your father, because you are scholars, and reject the Messenger of Allah?"<sup>2</sup>

He (may Allah have mercy on him) also said: "If you find in your knowledge or the knowledge of your father something that contradicts the Messenger of Allah (peace be upon him) and the scholars, and it is obligatory for us to follow them, then inform us."<sup>3</sup>

7. He commanded people, in times of disagreement, not to obey him but rather to refer back to the Book and the Sunnah. He (may Allah have mercy on him) said: "When you see disagreement, ask about what Allah and His Messenger have commanded you, and do not obey me or anyone else."<sup>4</sup>
8. He called for referring to the biography of the Prophet (peace be upon him). He (may Allah have mercy on him) said: "Whoever finds difficulty in understanding something from that, let them refer to the biography of Muhammad (peace be upon him) and his companions."<sup>5</sup>

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<sup>1</sup> Narrated by An-Nasa'i, Book of the Prayers of Eid, Chapter: How is the Sermon? Hadith number (1578), from the narration of Jabir ibn Abdullah.

<sup>2</sup> Personal Messages (p. 234)

<sup>3</sup> Personal Messages (p. 240)

<sup>4</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (56/10)

<sup>5</sup> Personal Messages (p. 183)

9. He warned people against prioritizing desires and the religion of their forefathers over the Sunnah of the Prophet (peace be upon him). He (may Allah have mercy on him) said: "When the ruling of Allah and His Messenger becomes clear like the sun, it is not appropriate for a person who believes in Allah and the Hereafter to reject it due to opposing his desires or the practices of his contemporaries and scholars."<sup>1</sup>
10. He advised people that the means of salvation from the punishment of Allah is to follow the Prophet (peace be upon him). He (may Allah have mercy on him) said: "Put forth for yourself what will save you in the sight of Allah, and know that nothing will save you except following the Messenger of Allah. The world is transient, and Paradise and Hellfire are not things that a wise person should forget."<sup>2</sup>
11. He supplicated for himself and others to be followers of the Prophet (peace be upon him) He (may Allah have mercy on him) said: "May Allah make us and you among the followers of the Messenger, gather us under his banner, and grant us access to his basin, which will be approached by those who hold onto their religion in this world."<sup>3</sup>

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<sup>1</sup> Personal Messages (p. 240)

<sup>2</sup> Ad-Dirar As-Sunniyyah fi al-Ajwibah An-Najdiyyah (90/1)

<sup>3</sup> Personal Messages (p. 309)



12. Out of his love for the Prophet (peace be upon him), he named his six sons, except one of them, as the names of the Prophet's children and family members: Ibrahim, Abdullah, Ali, Hasan, and Husain.

There was no known family in Najd that has a greater abundance of names of the Prophet's children and family members in their children's names than the family of the Sheikh (may Allah have mercy on him)

My grandfather, Abdurrahmaan ibn Qasim (may Allah have mercy on him) said: "He was the most perfect of people in following the Sunnah of the Prophet (peace be upon him)"<sup>1</sup>

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<sup>1</sup> Ad-Dirar As-Sunniyah fi al-Ajwibah An-Najdiyyah (314/16)

## **His Acceptance of the Truth**

He (may Allah have mercy on him) would pursue the truth, accept it, and submit to it. He would ask people, even those who opposed him, to present the truth with evidence so that he could follow it. This was his way of urging them to accept the truth. He expressed this as follows:

1. He would ask others to clarify the correct path and guide him towards it. He (may Allah have mercy on him) said: "Show us the right path and guide us to it. If it becomes clear to you that this is the undeniable truth, and it is obligatory to spread it among people and teach it to both women and men, then may Allah have mercy on those who fulfil their duty, repent to Allah, and firmly adhere to it."<sup>1</sup>

He (may Allah have mercy on him) also said: "If you find anything in my words, show us the right path and guide us to it."<sup>2</sup>

2. He would ask people to notify him of the truth so that he could return to it. He (may Allah have mercy on him) said: "When I convey the words of the scholars to you and you realize that I have not understood their meanings correctly,

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<sup>1</sup> Rawdat al-Afkar wal-Afham (321/1)

<sup>2</sup> Personal Messages (p. 126)

or they have erred somewhere in their speech, whilst a knowledgeable person has disagreed with them, then notify me of the truth and I will return to it, Allah willing".<sup>1</sup>

3. He requested from others to guide him towards what is correct if they perceived that he did not understand correctly what the scholars have said or it carried a meaning other than what he conveyed. He (may Allah have mercy on him) said: "If you have verified that and consulted the explanations and footnotes, and you perceive that I have not understood it or it carried a different meaning, then guide me. Perhaps Allah guides us, you, and our brothers to what He loves and is pleased with."<sup>2</sup>
4. He told his opponents that if it becomes clear to them that the prominent scholars of this religion are mistaken, they should present the truth to him so that he may return to it. He (may Allah have mercy on him) said: "If it becomes clear to you that they (i.e. prominent scholars of this religion) are mistaken, then clarify the truth to me so that I may return to it."<sup>3</sup>
5. He emphasized to his opponents that if he issues a fatwa and makes a mistake, they must clarify the truth to him. He (may

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<sup>1</sup> Rawdat al-Afkar wal-Afham (351/1)

<sup>2</sup> Rawdat al-Afkar wal-Afham (417/1)

<sup>3</sup> Personal Messages (p. 256)

Allah have mercy on him) said: "The religion of Allah (the Most Exalted) does not belong exclusively to me. So, if I issue a fatwa or act upon something and you know that I am mistaken, it is obligatory upon you to clarify the truth to your Muslim brother."<sup>1</sup>

6. He requested from the people that if they believe that calling upon others besides Allah is not considered as associating partners with Allah (shirk), then they should show him the correct path and guide him towards it. He (may Allah have mercy on him) said: "If you find anything in my words that indicates extremism, by me saying that these actions, even if they are prohibited, do not take a person out of the fold of Islam, and that the actions of the people of our time in times of difficulty, whether at sea, on land, or at the graves of the Prophets and righteous, are not included in this, then show us the right path and guide us towards it."<sup>2</sup>
7. He indicated that it is obligatory for the believer to follow the truth wherever it may be. He (may Allah have mercy on him) said: "I will respond to you regarding the book in its entirety (i.e. the book of one of his opponents); if the truth is in it, then inform me and I will return to the truth. But if the matter is exactly as I have mentioned to you; rather, I

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<sup>1</sup> Rawdat al-Afkar wal-Afham (415/1)

<sup>2</sup> Personal Messages (p. 127)

restricted myself to what was mentioned, then it is obligatory for the believer to follow the truth wherever it may be."<sup>1</sup>

8. He promised to whoever is aligning himself with the truth, then he (the Sheikh) will return to it and accept it. He (may Allah have mercy on him) said: "If you are aligning yourselves alongside the truth, we will return to it and accept it from you."<sup>2</sup>
9. He made Allah and His angels to bear witness that he accepts the truth. He (may Allah have mercy on him) said: "And I call upon Allah to bear witness that I will fully accept the truth with complete honour and respect."<sup>3</sup>

He (may Allah have mercy on him) said: "And I make Allah and His angels bear witness that if any of them comes to me with the truth, I will fully accept it with complete honour and respect."<sup>4</sup>

10. He made Allah and His angels bear witness, that if he receives a word that agrees with the truth, he will fully accept it and abandon the statement of every imam, far be it from the Messenger of Allah (peace be upon him). He (may Allah have mercy on him) said: " So, I, and praise be to

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<sup>1</sup> Rawdat al-Afkar wal-Afhām (321/1).

<sup>2</sup> Ad-Durar as-Sunniyyah fi al-Ajawib an-Najdiyyah (45/10).

<sup>3</sup> Personal Messages (p. 42).

<sup>4</sup> Ad-Durar as-Sunniyyah fi al-Ajawib an-Najdiyyah (97/10)

Allah, have not reached this point that I have reached by way of ignorance, and I make Allah and His angels bear witness that if any of them or anyone else besides them in this matter comes to me with a word that agrees with the truth, I will fully accept it with complete honour and respect, and I will abandon the statement of every imam I have followed, far be it from the Messenger of Allah; for he does not speak except the truth."<sup>1</sup>

He (may Allah have mercy on him) said: "I make Allah and His angels bear witness and all of His creation that if any of you comes to me with a word that agrees with the truth, I will fully accept it with complete honour and respect, and I will throw everything that contradicts it from the statements of my imams against the wall, far be it from the Messenger of Allah; for he does not say except the truth."<sup>2</sup>

Shaykh Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "Whoever recognizes the truth and follows it, then he is truly favoured."<sup>3</sup>

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<sup>1</sup> Personal Messages (p. 276).

<sup>2</sup> Personal Messages (p. 252).

<sup>3</sup> Ad-Durar as-Sunniyyah fi al-Ajawib an-Najdiyyah (13/84).

## His Love for Dialogue

One of the methods the prophets used to invite their people was dialogue. Allah (the Almighty and Most Majestic) commanded His Messenger to engage in dialogue, saying,

﴿وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“and argue with them in a way that is best” (Surah An-Nahl, 16:125).

Ibn Kathir (may Allah have mercy on him) said: "This means that whoever needs to engage in debates and arguments should do so with good manners. i.e. Affably and amiably, with good speech."<sup>1</sup> The Sheikh (may Allah have mercy on him) adopted this approach, and the explanation is as follows:

1. He felt delighted when someone visited him and engaged in discussions with him regarding matters of knowledge. The Sheikh (may Allah have mercy on him) said: "If you desire a visit and discussion with me, directly hearing from me and me hearing from you, perhaps you will also attain a deep understanding of the creed and distinguish between its truth and falsehood. You will also learn the various branches of

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<sup>1</sup> Tafsir Ibn Kathir (613/4).

knowledge pertaining to belief in Allah alone and disbelief in false deities, so I advise you and urge you."<sup>1</sup>

2. He encouraged those who have not understood any issue to go over the issue over again, and if it was still not clear to him then and he will explain it to him. He (may Allah have mercy on him) said: "If what we mentioned in explaining these verses is not what you were seeking, then review it and ponder over it in your heart. If it becomes clear to you, then good, otherwise, refer it back to me because it is a lengthy discussion."<sup>2</sup>

He (may Allah have mercy on him) also said: "What is hoped from you is that you will examine it with insight and contemplate this matter and present it to him (referring to the opponent of the call, Abdullah Al-Mowais) and ask him to respond to every word of it. If he answers with something, write it down. If you find it to be false, then refer it back to me, and I will clarify it for you. Do not belittle this matter."<sup>3</sup>

3. He urged those who find something difficult to sit with him face to face. He (may Allah have mercy on him) said: "If something appears difficult to you, confront me."<sup>4</sup>

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<sup>1</sup> Rawdat al-Afkar wal Afham (331/1).

<sup>2</sup> Personal Messages (p. 19).

<sup>3</sup> Rawdat al-Afkar wal Afham (326/1).

<sup>4</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah (17/10).



He (may Allah have mercy on him) also said: "If something is difficult for you, refer it back to me until you understand my words and his words."<sup>1</sup>

4. He urged those who had doubts to mention them so that he can resolve them. He (may Allah have mercy on him) said: "Ponder over this matter deeply in your heart (i.e. approach it with love in your heart), then apply it to the conditions of people and your own situation. Reflect on yourself and hold yourself accountable. With what will you refute this speech? With what evidence will you argue on the Day of Judgment about what you are upon? If you have any doubts, mention them, and I will clarify them, Allah willing."<sup>2</sup>
5. He invited those who opposed him to visit him and stay with him for days for the purpose of dialogue. If the opponent refused the visit, the Sheikh, with his esteemed status, visited him. He (may Allah have mercy on him) said: "So, I bring to your attention that I make it incumbent upon Abdul Wahhaab to pay us a visit regardless whether it be two to three days or even more, in order to bring about an end to this problematic trial, he engages with me and I will engage with him directly. If the matter becomes overwhelming for him, he can entrust me and seek my assistance and I will

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<sup>1</sup> Personal Messages (p. 140).

<sup>2</sup> Personal Messages (p. 305).

take it upon myself to go to him, for we are eager for this matter that will remove your distress, reconcile your hearts, and guide you to Allah, even if it may be more difficult than this."<sup>1</sup>

6. He had been engaging in dialogue with people for many years. He (may Allah have mercy on him) said "I have met with you for about twenty years, and we have studied together some aspects of interpretation and hadith. You have presented before me written notes from Sahih Al-Bukhari, written them down, and transferred them to the margins of these explanations. You mentioned a matter of faith that Al-Bukhari mentioned at the beginning of Sahih. This is the truth that I owe Allah, so I liked this speech. We, also have studied together some other issues."<sup>2</sup>
7. He made it evident that dialogue saves time. He (may Allah have mercy on him) said: "This incident here that we are discussing now is more beneficial to you than studying the matters pertaining to belief for two or three months".<sup>3</sup>

My grandfather, Abdurrahmaan ibn Qaasim (may Allah have mercy on him) said: "The people of Egypt, Sham, Iraq, Saudi Arabia (the Two Holy Mosques), India, and others; they

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<sup>1</sup> Rawdat al-Afkar wal Afham (419/1)

<sup>2</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah (36/1).

<sup>3</sup> Personal Messages (p. 135).

are numerous reports from the virtuous and intelligent individuals concerning their praise and commendation for him, as well as them testifying that he was the revivor of the religion."<sup>1</sup>

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<sup>1</sup> Ad-Durar As-Saniyyah fi al-Ajwibah an-Najdiyyah (324/16).

## His Method of Dialogue

He (may Allah have mercy on him) loved dialogue to show others the truth in a matter, and to expose the falsehood of what the opponent was calling for. His method of dialogue is as follows:

1. He made evident in the dialogue that what he was calling for was the straight path, and that his call was based on knowledge. He (may Allah have mercy on him) said: "What has been mentioned to you about me, I did not say out of ignorance. Rather, I say, and praise and thanks be to Allah, and by His power, that my Lord has guided me to a straight path, a true religion, the religion of Ibrahim, inclining toward truth, and he was not among those who associate others with Allah."<sup>1</sup>
2. He was convinced of the strength of Allah's arguments and proofs. He (may Allah have mercy on him) said: "It is impossible for anyone to refute the arguments and proofs of Allah."<sup>2</sup>
3. He was confident in his knowledge and relied on Allah. He (may Allah have mercy on him) said: "I have many clear arguments that neither you nor they can answer even one of them. How can you face the soldiers of Allah and His Messenger?!"<sup>3</sup>
4. He challenged anyone to come up with a single word he had said that contradicted the words of the scholars. He (may Allah have mercy on

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<sup>1</sup> Personal Messages (p. 252)

<sup>2</sup> Personal Messages (p. 145)

<sup>3</sup> Rawdat al-Afkar wa al-Afham (445/1)

him) said: "The predecessors have spoken and written extensively about the fundamentals of this religion and refuting the words and ideologies of the theologians. Among those who mentioned this from the later Shafi'is are: al-Bayhaqi, al-Baghawi, and Ismail al-Timi. As well as al-Hafiz al-Dhahabi who followed them. As for their predecessors, such as Ibn Surayj, al-Darqutni, and others, all of them say the same.

So, search in the books of these scholars. If you bring me a single statement from them where they do not criticize the theologians, and they do not declare them as disbelievers, then do not accept anything from me ever".<sup>1</sup>

5. Whomsoever claimed that they knew someone from these people who were at opposition to what he said and claimed that they possessed true knowledge, he would ask them to present the statements of the scholars regarding their claims. He (may Allah have mercy on him) said: They say: "We are the people of knowledge and truth, and all others apart from us are ignorant children."<sup>2</sup> And we, whom you describe as children, say to you, 'Show us your book,' but they refuse to show it. Doesn't this indicate their ignorance and misguidance?"<sup>3</sup>
6. He would clarify to the one who opposed him the reality of the matter that he holds to which he was concealing. He (may Allah have mercy on him) said: "If you deny, then this is your own handwriting (referring

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<sup>1</sup> Personal Messages (p. 264)

<sup>2</sup> They mean the Sheikh.

<sup>3</sup> Personal Messages (p. 190)

to a letter)<sup>1</sup>. He also said to another: "And also the letters of the people of al-Hasa are available."<sup>2</sup>

My grandfather, Abdurrahmaan bin Qaasim, described the Sheikh (may Allah have mercy on him) saying: "The honor and uniqueness of Islam lies in knowledge and action, understanding, courage, and intelligence."<sup>3</sup>

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<sup>1</sup> Rawdat al-Afkar wa al-Afham (390/1)

<sup>2</sup> Personal Messages (p. 206)

<sup>3</sup> al-Durar al-Sunniyyah fi al-Ajwibah al-Najdiyyah (16/314)

## **Chapter Seven: Opponents of His Call**

**This chapter consists of six sections:**

- ◆ **Section One: The Condition of Those Who Oppose His Call.**
- ◆ **Section Two: The Scholarly Level of Those Who Oppose His Call.**
- ◆ **Section Three: Reasons for Hostility Towards Him.**
- ◆ **Section Four: The Methods of Their Opposition.**
- ◆ **Section Five: The Slander Against Him.**
- ◆ **Section Six: His Approach Towards His Adversaries.**

## **The Condition of Those Who Oppose His Call:**

The Sheikh was a nurturing scholar, and some who claimed knowledge opposed him. Both the rulers and the general public stood against him. The Sheikh (may Allah have mercy on him) said: "Those who oppose us in this matter are the select few, not the masses."<sup>1</sup> The state of those who opposed his call from those who claimed to possess knowledge, is as follows:

1. They deny Islam. He (may Allah have mercy on him) said: "Their writings in denial of the religion of Islam have come to us. We have written to them and conveyed the statements."<sup>2</sup>
2. They reject religion, disassociate themselves from it, and deter people from it. He (may Allah have mercy on him) said: "These are the writings of Al-Mawais, Ibn Isma'il, and Ahmed bin Yahya that we have with us, where they deny this religion and disassociate themselves from it. They are currently striving to deter people from it".<sup>3</sup>
3. They blaspheme against the religion. He (may Allah have mercy on him) said: "Ibn Adhib is the one who has blasphemed against this religion the most until now".<sup>4</sup>
4. They have been blaspheming against the religion of Allah and His Messenger for many years. He (may Allah have mercy on him) said:

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<sup>1</sup> Ad-Durar As-Suniyyah fi Al-Ajwibah An-Najdiyyah (62/2)

<sup>2</sup> Rawdat al-Afkar wal Afham (442/1).

<sup>3</sup> Personal messages (p. 167).

<sup>4</sup> Ad-Durar As-Suniyyah fi Al-Ajwibah An-Najdiyyah (80/10).



"He has been blaspheming against the religion of Allah and His Messenger for nearly forty years, expressing hatred towards it, and obstructing people from it as much as possible".<sup>1</sup>

5. They mock using the Qur'an as evidence. In fact, they have made it a habit for themselves. He (may Allah have mercy on him) said: "If your use of the Qur'an as evidence is mockery and ignorance, as is your usual practice, and you do not accept it, then refer to the book of 'Al-Iqna' (The Persuasion) by Al-Hajjawi in the chapter of the ruling of apostasy, and the immense matters mentioned therein, which indicate that if a person commits them, he has apostatized".<sup>2</sup>
6. They deter people from the path of Allah. He (may Allah have mercy on him) said: "What about those who believe in demons (shayaateen)... those who consume people's wealth unlawfully and obstruct the path of Allah?"<sup>3</sup>

He (may Allah have mercy on him) said: "I came across written papers by the son of Ibn Suhaym, in which he compiled them intending to deter people from Islam and to bearing witness that there is no god but Allah".<sup>4</sup>

7. They expend tremendous efforts in trying to refute the religion of Islam. He (may Allah have mercy on him) said: "How astonishing! For the past five years, you have expended tremendous efforts in trying to refute the religion of Islam!"<sup>5</sup>

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<sup>1</sup> Personal messages (p. 173).

<sup>2</sup> Rawdat al-Afkar wal Afham (320/1).

<sup>3</sup> Personal messages (p. 54).

<sup>4</sup> Ad-Durar As-Suniyyah fi Al-Ajwibah An-Najdiyyah (46/10).

<sup>5</sup> Personal messages (p. 280).

8. They strive day and night in their hostility towards the religion and its followers, and they lie against the believers He (may Allah have mercy on him) said: "You, your father and whoever obeys you are diligent in your enmity towards this religion day and night. You spread unimaginable lies and accuse the believers of great falsehoods, and you fabricate major lies about people".<sup>1</sup>
9. They mock those who learn or teach the concept of monotheism. He (may Allah have mercy on him) said: "If someone like Masa'id, Ibn Rajih, or Salih bin Salim, and others like them, whom we have instilled in them the belief of the testimony that there is no god but Allah, that worshipping creations is disbelief, and that disbelief in Taghut is obligatory, if they were to come to you, you would strive and go to extremes in trying to nullify that belief and mock it".<sup>2</sup>
10. They declare apostasy against anyone who has knowledge of monotheism. He (may Allah have mercy on him) said: "They claimed that the people of Al-Arid apostatized when they gained some knowledge of monotheism".<sup>3</sup>
11. They consider it permissible to shed the blood of those who testify to monotheism He (may Allah have mercy on him) said: "As for Ibn 'Abdul-Latif, Ibn 'Afalq, and Ibn Matliq, they went to great lengths in speaking a lot of falsehoods (i.e. blaspheming Monotheism) and considered shedding blood of its believers permissible whether they affirmed monotheism or rejected shirk".<sup>4</sup>

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<sup>1</sup> Rawdat al-Afkar wal Afham (389/1).

<sup>2</sup> Personal messages (p. 280).

<sup>3</sup> Ad-Durar As-Suniyyah fi Al-Ajwibah An-Najdiyyah (62/2).

<sup>4</sup> Personal messages (p. 206).

12. They declare disbelief upon anyone who affirms the oneness of Allah and order their killing both inside and outside the sacred precincts. He (may Allah have mercy on him) said: "The written statements sent by the scholars of the two holy mosques with Al-Mazayudi during the year of imprisonment are still with us until now. They clearly stated that whoever affirms monotheism is an apostate, and his wealth and blood are lawful, and he can be killed both inside and outside the sacred precincts".<sup>1</sup>
13. They practice sorcery. He (may Allah have mercy on him) said to one of them: "You write talismans<sup>2</sup> in your amulets, and it has been mentioned in Al-Iqna' that it is a form of sorcery. Practicing sorcery is disbelief. How can you understand monotheism while you are writing talismans?!".<sup>3</sup>
14. They take compensation for their sorcery. He (may Allah have mercy on him) said: "You write amulets and take a condition for them. You even wrote a talisman for a woman hoping she would conceive with a fetus; She stipulated a payment of two red gold coins, and you demanded from her that you want those two red gold coins."<sup>4</sup>
15. Among them, there are those whose disbelief is worse than the disbelief of those who worship idols. He (may Allah have mercy on him) said: "I declare that the disbelief of those who worship "the Dome

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<sup>1</sup> Rawdat al-Afkar wal Afham (424/1).

<sup>2</sup> "talismans" are lines and writings that do not have a clear and understandable meaning, which sorcerers use.

<sup>3</sup> Rawdat al-Afkar wal-Afham" (390/1).

<sup>4</sup> Rawdat al-Afkar wal-Afham" (1) (390).

of Abu Talib"<sup>1</sup> does not reach the level of tenfold disbelief of Al-Muwais<sup>2</sup> and others like him.<sup>3</sup>

16. The Sheikh ruled that they are disbelievers. He (may Allah have mercy on him) said: "By Allah, the only One worthy of worship, if people knew the reality as it is, I would issue a fatwa allowing the killing of Ibn Sahim and others like him, and it is obligatory to kill them. This is the consensus of all the scholars. I do not find any hesitation within myself regarding this".<sup>4</sup>

My grandfather, Abdurrahmaan Ibn Qaasim (may Allah have mercy on him) said: "This Sheikh, the renewer and diligent scholar, appeared at a time when his people were in a state worse than that of the polytheists and the People of the Book during the time of the Prophet's mission. They were engaged in polytheism, superstitions, innovations, misguidance, and widespread ignorance".<sup>5</sup>

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<sup>1</sup> "The Dome of Abu Talib" is named after Abu Talib ibn Hassan ibn Abi Nuami, one of the rulers of Mecca known for his injustice (died in 1012 AH). A dome was built over his grave in Mecca, and then it was attributed to the Prophet's uncle. He died as a polytheist. "Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (380/1), "Al-Arab Journal" (3-4), an article by Hamad Al-Jasser (p. 169).

<sup>2</sup> It refers to Abdullah Al-Muwais, one of the enemies of the Da'wah (Islamic call).

<sup>3</sup> Personal messages (p. 27).

<sup>4</sup> Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (54/8).

<sup>5</sup> Ad-Durar as-Suniyyah fi al-Ajwibah an-Najdiyyah" (18/1).

## The Scholarly Level of Those Who Oppose His Call

The Sheikh (may Allah have mercy on him) was a master of various sciences of knowledge, including Hadith, creed, jurisprudence, interpretation, biography, and others. Some of those who claimed knowledge in his time, but opposed his call, were ignorant of the fundamental principles of religion. The Sheikh (may Allah have mercy on him) described their condition as follows:

1. They do not understand the testimony of "La ilaha illallah" (There is no deity worthy of worship except Allah). The Sheikh (may Allah have mercy on him) called upon Allah to bear witness to this fact. He (may Allah have mercy on him) said to one of his opponents: "Until now, you and your father do not understand the testimony of 'La ilaha illallah.' I bear witness to it, a testimony for which Allah will question me on the Day of Judgment, that you and your father do not know it until now".<sup>1</sup>
2. They do not differentiate between the religion of the Prophet Muhammad (peace be upon him) and the religion of the polytheists. The Sheikh (may Allah have mercy on him) said: "Allah explained the religion of Islam by a man (referring to himself) while you and your scholars, as well as their scholars, do not understand it. They do not differentiate between the religion of Muhammad (peace be upon him) and the religion of 'Amr ibn Luhay, which he established (idol worship) for the Arabs. In their view, the religion of 'Amr is a correct religion, and they call it 'softness of the heart' and belief in saints. Whoever does not follow it is considered ignorant, not knowing what

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<sup>1</sup> Rawdat al-Afkar wal Afham (389/1).

this is and not distinguishing it from the religion of Muhammad (peace be upon him)".<sup>1</sup>

3. They are unaware of the creed of Ahl al-Sunnah regarding the attributes. The Sheikh (may Allah have mercy on him) said: "Their creed, which they attribute to Ahl al-Sunnah, is a combination of the beliefs of various deviant sects. They contradict each other and insult one another. If you truly understood the reality of this creed, you would find it laughable".<sup>2</sup>
4. They do not differentiate between the school of the Salaf in affirming the attributes of Allah and the ideology of the Jahmiyyah. The Sheikh (may Allah have mercy on him) said: "Al-Muwais does not understand the words of the living scholars or the words of the deceased scholars. He has made negation, which is the ideology of the Jahmiyyah and the Mu'tazilah, the creed of the Salaf".<sup>3</sup>
5. They do not comprehend the meaning of worship. The Sheikh (may Allah have mercy on him) said: "But..... he doesn't understand the meaning of worship".<sup>4</sup>
6. They are unaware of what the true scholars have written down. The Sheikh (may Allah have mercy on him) said: "You have the book 'Ilam al-Muwaqqi'in' by Ibn al-Qayyim, which Ibn Fayruz has in Mashrafah.<sup>5</sup> He has extensively explained this principle and mentioned many doubts that you and your forefathers don't know".<sup>6</sup>

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<sup>1</sup> Rawdat al-Afkar wal Afham (416/1).

<sup>2</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (11/3).

<sup>3</sup> Rawdat al-Afkar wal Afham (389/1).

<sup>4</sup> Personal messages (p. 90).

<sup>5</sup> Mashrafah is a place in the city of Al-Mubarraz in Al-Ahsa. Ibn Fayruz's house was located there, and the judges of Al-Ahsa for six centuries (p. 47).

<sup>6</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (40/1).

7. The Sheikh described their ignorance as compound ignorance,<sup>1</sup> and (may Allah have mercy on him) he said: "You have nothing but compound ignorance."<sup>2</sup>

Ibn Ghannaam (may Allah have mercy on him) said, "They have branded themselves with the mark ('Maysam')<sup>3</sup> of disbelief and misguidance".<sup>4</sup>

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<sup>1</sup> Compound ignorance refers to a person being ignorant and not realizing their ignorance; their ignorance is compounded by two types of ignorance: ignorance of a certain matter and ignorance of their own ignorance.

<sup>2</sup> Personal Messages (p. 235).

<sup>3</sup> The name of the instrument used for branding and makes a mark on the skin

<sup>4</sup> Rawdat al-Afkar wal-Afhām (221/1).

## Reasons for Hostility Towards Him

The enmity of nations towards messengers and their followers is an ordained way that doesn't change. Allah, glorified be He, says:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ﴾

"And thus We have made for every prophet an enemy - devils from mankind and jinn" (Surah Al-Anam, 6:112).

The Sheikh (may Allah have mercy on him) called people to what the prophets brought. As a result, he faced hostility, just as previous prophets faced hostility. The reasons for this hostility are as follows:

1. He manifested the religion of Prophet Mohammed (peace be upon him). The Sheikh (may Allah have mercy on him) said: "When I manifested the truthfulness of the Prophet in what he brought, they insulted me relentlessly".<sup>1</sup>
2. They harboured an envy towards the Sheikh for the people's acceptance of his call. The Sheikh(may Allah have mercy on him) said: "The one who is communicating with all of you is an enemy of Allah, Ibn Sahim. I made that clear to him, and he acknowledged it. We have written letters from him in multiple correspondences affirming that this is the truth. He persisted on this for years, but he later denied it for various reasons, the greatest of which is transgression".<sup>2</sup>

﴿أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

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<sup>1</sup> Personal letters (p. 26).

<sup>2</sup> Ad-Durar Al-Saniyyah Fi Al-Ajwibah Al-Najdiyyah (12/10).



“Allah would send down His favor upon whom He wills from among His servants” (Surah Al-Bakarah, 1:90)

3. Arrogance and obstinacy: The Sheikh (may Allah have mercy on him) said: "There is nothing that stands in the way of them complying with the truth except for arrogance and obstinacy".<sup>1</sup>
4. Following desires: The Sheikh (may Allah have mercy on him) said: "What has been mentioned in vilification about me by friends, then you have come to know just a small portion of what our forefathers went through and likewise the trial of following one's desires."<sup>2</sup>
5. Love of worldly desires: When the Sheikh (may Allah have mercy on him) prohibited them from usury, alcohol, and other prohibited acts, and people appreciated his prohibition, their leaders devised a plan to continue indulging in usury and alcohol. They harboured enmity towards the Sheikh and the implications of his call to monotheism, and deceived the commonfolk/common people into thinking that this was contrary to the belief that the majority of the people were upon. The Sheikh (may Allah have mercy on him) said: "I have obliged those under my authority to establish prayer, pay zakat, and fulfill other obligations prescribed by Allah. I have prohibited them from usury, intoxicants, and various types of evil. But the leaders could not find criticism and fault in what I was calling to, as it was something appreciated among the common people. So, they directed their criticism and enmity towards my call for monotheism and prohibition of polytheism, and they deceived the commonfolk/common people into

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<sup>1</sup> Personal letters (p. 144).

<sup>2</sup> Rawdat al-Afkar wal Afham (417/1).

thinking that this was contrary to the belief that the majority of the people were upon".<sup>1</sup>

6. His stance against the forbidden customs they grew up with: The Sheikh (may Allah have mercy on him) said: "Some leaders denied this due to its contradiction with the customs they grew up with".<sup>2</sup>
7. The reason that people the changed towards the Sheikh is the same reason why nations changed towards their messengers. This is the Sunnah (ordained way that doesn't change) of Allah concerning His messengers and their followers. The Sheikh (may Allah have mercy on him) said: "The one who turned people against us is the same one who turned them against the son of Adam (peace be upon him) and turned them against the messengers before him.

﴿كُلُّ مَا جَاءَ أُمَّةً رَسُولًا كَذَّبُوهُ﴾

“Every time there came to a nation its messenger, they denied him”  
(Surah Al-Muminun, 23:44)

Like Waraqah bin Nawfal said to the Prophet Muhammad (peace be upon him) "By Allah, no one came with what you came with except that he was opposed".<sup>3&4</sup>

The grandson of the Sheikh, Abdurrahmaan bin Hasan (may Allah

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<sup>1</sup> Rawdat al-Afkar wal Afham (413/1).

<sup>2</sup> Ad-Durar Al-Saniyyah Fi Al-Ajwibah Al-Najdiyyah (80/1).

<sup>3</sup> Narrated by Al-Bukhari, Book of Revelation, Chapter: How the Revelation Began with the Messenger of Allah, Hadith No. (3), and Muslim, Book of Faith, Chapter: How the Revelation Began with the Messenger of Allah, Hadith No. (160), from the narration of Aisha.

<sup>4</sup> Personal Messages (p. 44).

have mercy on him) said: "All those we mentioned from the people of Najd, Al-Ahsa, and other regions that showed enmity towards the Sheikh and those with him, Allah destroyed them, and punishment reached them even in their offspring and wealth".<sup>1</sup>

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<sup>1</sup> Ad-Durar Al-Saniyyah Fi Al-Ajwibah Al-Najdiyyah (22/12).

## The Methods of Their Opposition

Some who claimed to possess knowledge in his time took every possible means to fight against his call, and they adopted every method to oppose him. Among those methods are the following:

1. They showed enmity towards him both in private and public. He (may Allah have mercy on him) said: "I wish you would act like the hypocrites, of whom Allah said,

﴿إِنَّ النُّفِيقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire” (Surah An-Nisa 4:145).

Due to them hiding their hypocrisy, while you and your father openly manifest it both in private and in public".<sup>1</sup>

2. His friends vilified and reviled him. He (may Allah have mercy on him) said: "What has been mentioned in vilification about me by friends".<sup>2</sup>
3. They compiled papers to defame him. He (may Allah have mercy on him) said: "They compiled papers to insult us".<sup>3</sup>
4. They authored books against him. He (may Allah have mercy on him) said: "The blame is on you. If you were to act as some of the people of Al-Hasa did, when some of them authored a book refuting us with the intention of sending it to us, a man among them spoke and said: “The

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<sup>1</sup> Personal Letters (p. 228).

<sup>2</sup> Rawdat al-Afkar wa al-Afhām (417/1).

<sup>3</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (46/10).

reaching of this book to (Sheikh Muhammad) Ibn al-Wahhaab would be the most beloved thing to him.' Aren't you ashamed? So, they abandoned the book".<sup>1</sup>

5. They read to people the books authored by the polytheists. He (may Allah have mercy on him) said: "They exerted tremendous efforts day and night to divert people from Tawheed (monotheism). They read to them the books authored by the polytheists".<sup>2</sup>
6. They wrote to the people of other regions to warn them against him. He (may Allah have mercy on him) said: "If you acknowledge Tawheed and affirm that my words are true, how can you make my words seem like I am bringing about a change in the religion of Allah and complain about us to the people of the two holy mosques?"<sup>3</sup>

He also said, "Now I have come to know matters from him that I never imagined were in his mind or his religion. He wrote to the people of Al-Hasa, seeking their support in insulting the religion of Allah and His Messenger".<sup>4</sup>

7. They travelled twice, once to the east and once to the west, to lands where graves were worshipped besides Allah, in order to incite their people to fight against the Sheikh. They told them, "The Sheikh censures your worship of graves, and he has made your blood and

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<sup>1</sup> Personal Messages (p. 29).

<sup>2</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (109/10).

<sup>3</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (33/10).

<sup>4</sup> Personal Messages (p. 141).

wealth permissible." The description of their journey is as follows:

- They travelled a distance of 800 kilometres on camels from Riyadh to Basra until they reached the polytheists in the area named "The Dome of Al-Kawaz".<sup>1</sup> Then they continued their journey for a distance of 1,200 kilometres to the northwest of Baghdad near the Syrian border until they reached the polytheists in the area named "The Dome of Rajab".<sup>2</sup> The total distance they covered in their round trip was 4,000 kilometres.
- After a year, they travelled to Mecca to the polytheists in the area named "The Dome of Abu Talib", covering a distance of 1,750 kilometres round trip. The Sheikh described their journey as follows:
  - a. He (may Allah have mercy on him) said: "Al-Muwais and his companions left their families and wealth and headed towards the Dome of Al-Kawar and the Dome of Rajab, saying, ' Someone has appeared who censures the constuction of your domes upon the dead and this belief that you are upon, and he has made your blood and wealth permissible'".<sup>3</sup>

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<sup>1</sup> Al-Kawar is located in Iraq in the Mashriq neighborhood in Basra. It is a dome beneath which lies the grave of Muhammad Amin Al-Kawar, worshipped besides Allah.

<sup>2</sup> The Dome of Rajab is located in northwest Iraq near the Syrian border, east of Bukamal, Syria. It is a dome beneath which lies a grave attributed to Sheikh Rajab, worshipped besides Allah.

<sup>3</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (10/115).

- b. He (may Allah have mercy on him) said: "Similarly, Ibn Isma'il, Ibn Rabee'ah, and Al-Muwais, after a year, travelled to the Dome of Abu Talib, inciting them to wage war against the one (i.e. the Sheikh) who believes in what the Messenger (peace be upon) came with, and they deemed our blood and wealth permissible, resulting in the spread of what is known among the people."<sup>1</sup>
8. They exerted their efforts for many years against him. He (may Allah have mercy on him) said: "It's astonishing! It's been five years you have spent exerting great efforts to refute the religion of Islam!"<sup>2</sup>
9. They came to the Sheikh's lands and fought against him. He (may Allah have mercy on him) said: "We have not fought against anyone up until this day, except that his life and sanctity were deemed permissible to do so by Islam.. They are the ones who came to our lands and did not spare any means".<sup>3</sup>

The Sheikh described their numerous methods of opposing him, saying, "They brought upon us the cavalry of Satan and his foot soldiers".<sup>4</sup> Sheikh Ishaq bin Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "They went to great lengths to defame him, conspire against him, slander him, and undermine his reputation, often exaggerating his faults".<sup>5</sup>

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<sup>1</sup> Personal Messages (p. 27).

<sup>2</sup> Al-Wasa'il al-Shakhsiyyah (p. 280).

<sup>3</sup> Rawdat al-Afkar wa al-Afhām (415/1).

<sup>4</sup> Rawdat al-Afkar wa al-Afhām (413/1).

<sup>5</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (1/515).

## **The Slander Against Him**

It is the nature of the envious to lie against and slander the envied. The Sheikh did great works by which the people benefitted from, so due to this they envied him and slandered him with lies and falsehoods. They attributed to him things that were not true in order to alienate people from him and turn them away from him. This is evident in the following:

1. They spread lies and slander about him among the people. He (may Allah have mercy on him) said: "The reason for writing this letter is that Rashid bin Araban told us good words that pleased the heart, and he mentioned that you requested correspondence from me due to the words of enmity that reach us from you, filled with lies and slander."<sup>1</sup>
2. They slandered the Sheikh with ugly slander that a wise person would be ashamed to utter. He (may Allah have mercy on him) said: " They brought upon us the cavalry of Satan and his foot soldiers, including spreading slander that a wise person would be ashamed to utter, not to mention fabricating it. How astonishing! How can this enter the mind of a sane person?! Would a Muslim, a disbeliever, a knowledgeable person, or a madman say such things?"<sup>2</sup>

He (may Allah have mercy on him) also said: "They mentioned things about us that a sensible person would be ashamed to mention<sup>3</sup>." He (may Allah have mercy on him) said: "In our locality, things are said that a wise person wouldn't dare to speak."<sup>4</sup>

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<sup>1</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (89/1)

<sup>2</sup> Rawdat al-Afkar wa al-Afham (413/1).

<sup>3</sup> Personal Messages (p. 40).

<sup>4</sup> Ad-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah (56/8).



3. He makes it clear to them that they have nothing but slander and lies. He (may Allah have mercy on him) said: "You have nothing but compounded ignorance, slander, and lies."<sup>1</sup>
4. They claim that he declares Muslims as disbelievers. He, (may Allah have mercy on him), said: "They claim that I declare the people of Islam as disbelievers and make their wealth permissible."<sup>2</sup>
5. He clarifies to people that lies are fabricated against him. He (may Allah have mercy on him) said: "Verily Allah knows that this man has fabricated things about me that I did not say."<sup>3</sup>
6. He clarified that the reason for their fabrication against him is to turn people away from the religion of Allah and His Messenger. He (may Allah have mercy on him) said: "What the enemies have mentioned about me is that I declare disbelief based on suspicion and allegiance, or that I declare disbelief on the ignorant who has not been presented with evidence. This is a great slander. They intend by it to turn people away from the religion of Allah and His Messenger."<sup>4</sup>
7. He (may Allah have mercy on him) said, exonerating himself from what they said: "The conclusion is that what has been mentioned about me, other than inviting people to monotheism and forbidding polytheism, is all falsehood."<sup>5</sup>

Sheikh Abdullatif bin Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "His enemies and opponents became numerous, and

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<sup>1</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (42/10).

<sup>2</sup> Personal Messages (p. 26).

<sup>3</sup> Personal Messages (p. 11).

<sup>4</sup> Personal Messages (p. 25).

<sup>5</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (1/81).

falsehood has spread among them in what they say and transmit."<sup>1</sup>

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<sup>1</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (374/1).

## His Approach Towards His Adversaries

The Sheikh (may Allah have mercy on him) was wise in his call and patient in his dealings with those who opposed him. The following points illustrate this:

1. He addressed them with kindness. He (may Allah have mercy on him) said: " We wrote to them, conveyed our messages to them, and addressed them Affably and amiably. But that only increased their aversion."<sup>1</sup>
2. He showed gentleness towards those who opposed him and encouraged the good qualities in them. He (may Allah have mercy on him) said: "How excellent would you be if you were, in your latter days, like Umar, (may Allah be pleased with him); He was "Farook" for the religion of Allah at the beginning. If you were with us, we would have demanded justice from those who were harsh to us."<sup>2</sup>
3. He conceals his opposition, hoping that Allah may guide them. He (may Allah have mercy on him) said: "I conceal my opposition to you, hoping that Allah may guide you and guide them."<sup>3</sup>
4. He was patient with them. He (may Allah have mercy on him) said: "I appealed to them initially with kindness, and I exercised great patience with him."<sup>4</sup>
5. He expressed his love for them and supplicated for them. He (may Allah have mercy on him) said: "You and your father are the most

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<sup>1</sup> Rawdat al-Afkar wal Afham (172/1).

<sup>2</sup> Rawdat al-Afkar wal Afham (54/1).

<sup>3</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (31/10).

<sup>4</sup> Rawdat al-Afkar wal Afham (331/1).

significant and most beloved people to me, and your situation is more difficult for me than dealing with the people of Hasa, especially after they asked your father to take them onboard and then corrupted him. May Allah guide us and you to His noble religion, protect us from the temptations of Satan, and save us from the path of those who have earned wrath and those who have gone astray."<sup>1</sup>

6. He reminded them of the blessings of Allah upon them. He (may Allah have mercy on him) said: "I wish that you, after Allah has bestowed upon you this status and favoured you with what you know and what you do not know, and made you one of the greatest means for people to accept the religion of your Lord and the Sunnah of your Prophet, and your striving and patience in opposing the religion of your forefathers, would not turn back on your heels."<sup>2</sup>
7. He urged them to repentance and clarified that monotheism is the cause of honour in both worlds. He (may Allah have mercy on him) said: "The best thing you mentioned is when you say: 'Our Lord, we have wronged ourselves,' and you acknowledge your sins and strive to extinguish polytheism and manifest Islam, just as you have strived in the opposite. So, what is past will become as if it never happened. If you seek honour and status in this world, you will achieve what cannot be achieved through other matters multiplied many times over; And if you seek Allah and the Hereafter, it is a profitable trade, and the world will come to you as a consequence."<sup>3</sup>
8. He informs them that he is optimistic about Allah's guidance for them. He (may Allah have mercy on him) said: "You are a reason

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<sup>1</sup> Personal Messages (p. 281).

<sup>2</sup> Rawdat al-Afkar wal Afham (418/1).

<sup>3</sup> Personal Messages (p. 280).

why I have hope in your obedience to Allah. It is not farfetched that Allah may guide you to the straight path and open your heart to Islam."<sup>1</sup>

9. He advised them for years. He (may Allah have mercy on him) said: "It is not hidden from you that I have been presenting this for years to the people of Al-Ahsa and others."<sup>2</sup>

My grandfather, Abdurrahmaan ibn Qaasim (may Allah have mercy on him) said: "Tongues have come together in praising him, hearts have come together in loving him and inclining towards him."<sup>3</sup>

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<sup>1</sup> Personal Messages (p. 256).

<sup>2</sup> Personal Messages (p. 144).

<sup>3</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (323/16).

## **Chapter Eight: The Outcome and Results of his Call to Tawheed**

**This chapter consists of four sections:**

- ◆ **Section One: His Students.**
- ◆ **Section Two: His Works.**
- ◆ **Section Three: The Book of Tawheed (Monotheism).**
- ◆ **Section Four: The Effects of His Call (Da'wah).**

## His Students

Many students, including his own children and their children, as well as people from Ad-Diriyah and others, acquired knowledge from him. Some of these students include:

1. His son, Sheikh Ali bin Muhammad bin Abdul-Wahhab (may Allah have mercy on him).
2. His son, Sheikh Abdullah bin Muhammad bin Abdul-Wahhab (may Allah have mercy on him)
3. His son, Sheikh Hussein bin Muhammad bin Abdul-Wahhab (may Allah have mercy on him).
4. His son, Sheikh Abdul Aziz bin Muhammad bin Abdul-Wahhab (may Allah have mercy on him).
5. His grandson, Sheikh Abdurrahman bin Hassan (may Allah have mercy on him).
6. Sheikh Hamad bin Nasser bin Muammar (may Allah have mercy on him).
7. Sheikh Abdul Aziz Al-Husayn (may Allah have mercy on him).
8. Sheikh Saeed bin Hajji (may Allah have mercy on him).
9. Sheikh Muhammad bin Abdullah bin Suwailim (may Allah have mercy on him).
10. Sheikh Abdurrahmaan bin Khamees (may Allah have mercy on him).

11. Sheikh Abdurrahmaan bin Naami (may Allah have mercy on him).
12. Sheikh Muhammad bin Sultan Al- 'Awsaji (may Allah have mercy on him).
13. Sheikh Abdurrahman bin Abdul Mohsin (may Allah have mercy on him).
14. Sheikh Hassan bin Abdullah bin Eidan (may Allah have mercy on him).
15. Sheikh Abdul Aziz Al-Suwailim (may Allah have mercy on him).
16. Sheikh Muhammad Al-Suwailim (may Allah have mercy on him).
17. Sheikh Hamad bin Raashid Al-Urayni (may Allah have mercy on him).

Each one of these individuals held positions of authority in various regions. Additionally, many scholars and dignitaries who did not hold positions of authority also acquired knowledge from him.



## His Works

Due to the abundance of knowledge possessed by Sheikh (may Allah have mercy on him) his works covered various disciplines, including the followings:

1. In Tafsir (Quranic exegesis): “Tafsir of Surah Al-Fatiha”, a “Summarized Tafsir of Surah Al-Anfal”, “Issues related to Surah An-Nur”, a “Summarized Tafsir of Surah Al-Hujurat”, “Tafsir of Surah Al-Falaq”, “Tafsir of Surah An-Nas”, “Tafsir of selected verses from the Quran”, and “Issues derived from the verse:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And [He revealed] that the masjids are for Allah, so do not invoke with Allah” (Surah Al-Jinn, 72:18),

as well as “Eight situations derived from the verse:

﴿قُلْ يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي﴾

“Say, [O Muhammad], "O people, if you are in doubt as to my religion” (Surah Yunus, 10:104).

2. In the Sciences of the Quran: "The Virtues of the Quran."

3. In Hadith: “A compilation of Hadith categorized according to the chapters of Fiqh”, comprising a total of 2,032 Hadiths, and a summarized version of "Fath al-Bari."
4. In Creed (Aqidah): “Nullifiers of Islam”, “The Four Principles” and “Three Fundamentals”, “The Book of Tawhid”, “Exposing Doubts”, “Issues of Pre-Islamic Ignorance”, “The Fundamentals of Faith” and a “Summary of Lightning”, “The Mind and Revelation: A Summary”, and “A Summary of Faith”.
5. In Jurisprudence (Fiqh): “The Conditions, Pillars, and Obligations of Prayer”, “The Book of Worship, Prayer, Zakat and Fasting”, known as “The Etiquette of Going to Prayer”, “A Summary of Al-Insaaf”, “A Summary of the Great Explanation”, and “A Summary of Zad al-Ma'ad”.
6. In Biography (Seerah): “A Summary of the Prophetic Biography”.
7. In Etiquette and Behavior: “A Summary of Al-Minhaj”.
8. In Preaching: “The Book of Major Sins”.
9. He also had many useful letters and responses in the fields of Tawhid, Fiqh, and advice.

Sheikh Abdul Latif bin Abdurrahmaan bin Hassan (may Allah have mercy on him) said: "Whoever knows individuals through their knowledge would know the status of the Sheikh, his

firmness, the strength of his knowledge and religion, and his following in the footsteps of the righteous predecessors and their scholars."

## **Translation**

### **The Book of Tawheed (Monotheism)**

The books authored by Sheikh (may Allah have mercy on him) were blessed by Allah with acceptance and spread far and wide. Among his notable works is the book "The Book of Tawhid," which holds special characteristics, including:

1. It is the first work dedicated solely to its subject. His grandson, Sheikh Sulaiman bin Abdullah (may Allah have mercy on him) said: "It is a unique book in its meaning, with no predecessor or successor that matches it."<sup>1</sup>
2. His grandson, Sheikh Abdurrahman bin Hassan (may Allah have mercy on him) said: "Its subject matter is to clarify what Allah sent His messengers with regarding the Tawhid of worship, and to present evidence from the Quran and Sunnah. It also discusses what contradicts it in terms of major shirk and what diminishes its perfectness in terms of minor shirk and similar matters. It covers what is related to that or leads to it."<sup>2</sup>
3. The book includes evidences from the Quran, the Sunnah, and the statements of the early predecessor (Salaf). It does

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<sup>1</sup> Taysir Al-Aziz Al-Hameed (p. 12).

<sup>2</sup> Fath Al-Majeed, the explanation of "The Book of Tawhid" (p. 5).

not contain any personal opinions or introductions. This is evident in the following:

- Number of evidences from the Quran: 80.
- Number of evidences from the Sunnah: 132 narrations.
- Number of statements from the Companions: 32.
- Number of statements from the Successors and others: 40.
- Total: 284.

His grandson Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him) said: "It includes sufficient evidence of Tawhid for those whom Allah grants success to."<sup>1</sup>

4. The quality of organization, precision of arrangement, and strength of reasoning in the book make it appear as if it is a portion of Sahih Al-Bukhari. Ibn Bishr (may Allah have mercy on him) said: "The authors in this field have not produced anything better than it. It excels in excellence, proficiency, and reaches the ultimate goal and purpose."<sup>2</sup>
5. Each chapter contains a great principle in the religion. Sheikh Sulaimaan bin Hamdaan (may Allah have mercy on him) said: "Every chapter in it is based on a fundamental principle upon which many benefits are built."<sup>3</sup>

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<sup>1</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (339/4).

<sup>2</sup> Title of Al-Majd fi Tarikh Najd (92/1).

<sup>3</sup> Al-Dur Al-Nadid (p. 12).

6. Sheikh Muhammad bin Abdul-Wahhaab (may Allah have mercy on him) used to explain it to the people.<sup>1</sup>
7. Scholars after him have also provided explanations, and the recorded explanations of the book have reached 175 in our time.
8. It was received with acceptance by generations. They memorized and taught it. My grandfather, Abdurrahmaan bin Qaasim (may Allah have mercy on him) said: "It became widely known, and students focused on it. It became common for the majority to memorize it by heart, get benefit from it, and a group of distinguished scholars undertook its explanation and commentary."<sup>2</sup>
9. Scholars urged rulers to compel someone to teach it to people. His grandson Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him) said: "It is necessary for the ruler to command all teachers and mosque imams to attend the one who teaches them their religion. It is obligatory for them to study what our Sheikh (may Allah have mercy on him) has compiled in the book of Tawheed."<sup>3</sup>
10. Scholars urged people to learn the book of Tawheed in public places. Sheikh Muhammad bin Ibrahim (may Allah

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<sup>1</sup> Mashahir Ulama' Najd wa Ghayrihim (p. 19).

<sup>2</sup> Footnote of the book of Al-Tawhid (p. 7).

<sup>3</sup> Ad-Durar Al-Sunniah fi Al-Ajwibah Al-Najdiyah (338/4), (317/9).

have mercy on him) said to a judge: "As someone responsible for what Allah has entrusted you with, you should allocate a time from your schedule to sit in the marketplace, where the book of Tawheed is recited to you, and talk about it as much as possible."<sup>1</sup>

11. Its benefit to the nation is immense. His grandson Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him) said: "It came with a unique expression of its meaning through the explanation of Tawheed with its evidences. It also gathered various arguments to clarify and illustrate it. It became a guidepost for monotheists and a proof against atheists. Many people in excess benefited from it."<sup>2</sup>

12. Whoever brings it to memory will serve sufficient for him over everything else in clarifying Tawheed. My grandfather, Abdurrahmaan bin Qaasim (may Allah have mercy on him) said: "He (may Allah have mercy on him) gathered in this book, in its concise form, an explanation of Tawheed that no one had done before him, nor did anyone surpass him in it. It contains knowledge that no one can be excused from knowing. Whoever brings it to memory will serve sufficient for him over everything else in clarifying Tawheed and

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<sup>1</sup> Fatwa and Messages of Sheikh Muhammad bin Ibrahim Al-Sheikh (205/13).

<sup>2</sup> Fath Al-Majeed Sharh Kitab Al-Tawheed (p. 3).

refuting every innovator."<sup>1</sup>

His grandson Sheikh Abdurrahmaan bin Hassan (may Allah have mercy on him) said: "Whoever reads the book of Tawheed and his other works recognizes the virtue of the Sheikh and his knowledge, realizing that he is among the most precise in understanding and the most knowledgeable among them."<sup>2</sup>

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<sup>1</sup> Footnote of the book of Al-Tawheed (p. 73).

<sup>2</sup> Masbah Al-Thalam (257/2).



## **The Story of an Indian Scholar with the Book of Tawheed**

The abundance of false accusations against the Sheikh (may Allah have mercy on him) prevented some people, even those associated with knowledge, from benefiting from his knowledge. Among those who were influenced by these slanders was an Indian scholar. However, he later discovered the falsehood of these accusations and the truthfulness of the Sheikh and his knowledge of the book of Tawheed.

Here is the story narrated by His Eminence Sheikh Muhammad bin Ibrahim (may Allah have mercy on him).<sup>1</sup> He said, "I will now narrate the story of Abdurrahman Al-Bakri, from the people of Najd. He was initially one of the students of knowledge under his paternal uncle Sheikh Abdullah<sup>2</sup> and others. Then it occurred to him to open a school in Oman from his personal savings to teach therein Tawheed. When he finished what was in his possession, he took some goods (3) from someone and travelled to India, where he spent perhaps half a year."

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<sup>1</sup> He is Muhammad bin Ibrahim bin Abdul Latif Al Al-Sheikh, the Grand Mufti of the Kingdom and the Chief Justice of Islamic Affairs, who passed away in 1389 AH.

<sup>2</sup> He is Abdullah bin Abdullatif Al Al-Sheikh, who passed away in 1339 AH

Sheikh Al-Bakri said, "I was near a mosque in India, and there was a teacher who, after finishing his class, would curse Ibn Abdul-Wahhab. When he came out of the mosque, he passed by me and said, 'I am proficient in Arabic, but I prefer to hear it from its people,' and he drank cold water from me."

So I was concerned about what he was doing in his lesson. He said, "I occupied myself with his call, took the book of Tawheed, removed its cover, and placed it on a shelf in my house before his arrival."

When he came, I asked, "May I bring a watermelon?" So I went and got one. When I returned, I found him reading and shaking his head. He said, "To whom does this book belong? These footnotes<sup>1</sup> resemble the footnotes of Al-Bukhari. By Allah, this is the exact same style as Al-Bukhari!"

I replied, "I don't know." Then I said, "Shall we go to Sheikh Al-Ghazwi and ask him? He owns a library and has a response to Jami' Al-Bayan." So we entered upon him.

I said to Al-Ghazwi, "I had some papers, and the Sheikh asked me, 'To Whom does it belong, for I do not know?'"

Al-Ghazwi understood what was meant and called for someone to bring the book "A Compilation of Al-Tawheed."

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<sup>1</sup> Referring to the chapter titles.

When it was brought, he compared them and said, "This belongs to Muhammad bin Abdul Wahhab."

The Indian scholar, angrily and loudly, exclaimed, "The disbeliever!" We fell silent, and he remained silent for a while. After his anger subsided, he said: "Indeed we belong to Allah, and indeed to Him we will return." Then he said: "If this book belongs to him, then we have wronged him."

After that, he started supplicating for him every day, and his students would likewise supplicate for him als. His students spread across India, and when they finished reading, they would all make du'a (supplicate) for Sheikh ibn Abdul Wahhab.<sup>1</sup>

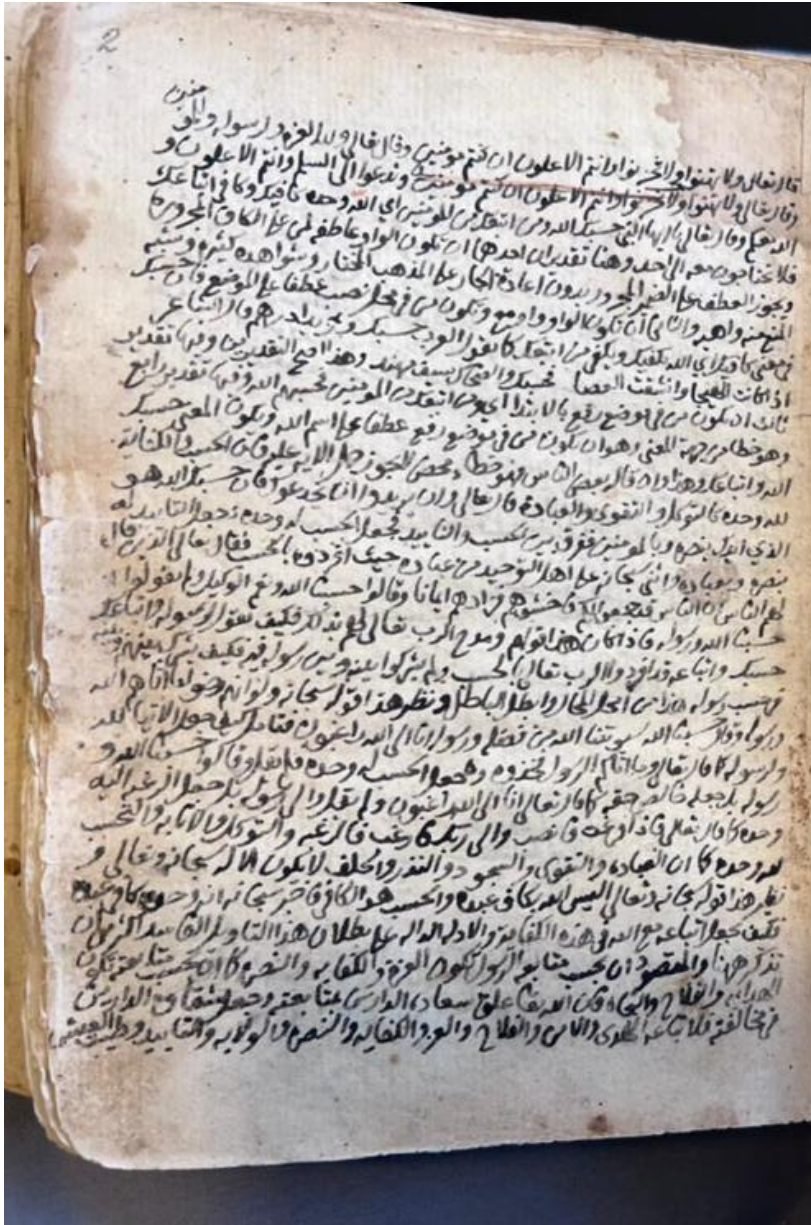
My father, Muhammad ibn Qasim (may Allah have mercy on him) said: "This is a story that the scholars pass on, and I heard it from our Sheikh, Muhammad bin Ibrahim (may Allah have mercy on him) twice."<sup>2</sup>

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<sup>1</sup> His Eminence Sheikh Muhammad bin Ibrahim, (may Allah have mercy on him), commented on this story, saying, "Indeed, the greatest blindness and delusion are found among those who claim to be Muslims. The caller to Allah must call to the beliefs first, not just to the apparent acts of worship like prayer, charity, fasting, and pilgrimage. Unfortunately, very few or none of the people who guide and call others have this understanding."

<sup>2</sup> Fatwas and Messages of His Eminence Sheikh Muhammad bin Ibrahim Al Al-Sheikh (75/1

### The Handwriting of Sheikh Muhammad Bin Abdul Wahhab



## **The Effects of His Call**

The call of the Sheikh (may Allah have mercy on him) was established upon the Book (holy Quran) and the Sunnah, truthfulness, and sincerity. So Allah placed blessing in it making it have a great impact on the people, and the manifestation of that is as follows:

1. Lessons were established, and people turned to seeking knowledge.
2. All became acquainted with Tawheed, including the young and the old, the literate and illiterate, and the men and the women.
3. The methodology of Ahl al-Sunnah wa al-Jama'ah spread.
4. People united in performing prayers and the rituals were established.
5. The signs of shirk (associating partners with Allah) and innovations were erased.
6. Security prevailed in the lands after it was plagued with fear and turmoil.
7. Allah bestowed His blessings upon His servants, and prosperity spread.
8. Affection and love prevailed among people after they were previously engaged in mutual fighting.

9. People from various regions and cities benefited from his call.
10. Due to the joy of the people in the cities from being able to benefit from his teachings, they requested the Sheikh to send someone to teach it to them. He (may Allah have mercy on him) said to the people of Makkah: "When you asked us to send you a student of knowledge, we acted in accordance, and he is on his way to you."<sup>1</sup>

Ibn Bishr (may Allah have mercy on him) said: "It is sufficient for him as a great honour to have the following qualities recognised as virtues, due to him being a cause/means in the eradication of innovations, the unity of Muslims, the establishment of congregational and Friday prayers, and the revival of the religion after it was fading. It uprooted the foundations of shirk after its growth."<sup>2</sup>

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<sup>1</sup> Personal messages (p. 312).

<sup>2</sup> Title of Al-Majd fi Tarikh Najd (181/1).

## **Chapter Nine: His Passing away and the People's Love for Him**

**This chapter consists of four sections:**

- ◆ **Section One: His Death.**
- ◆ **Section Two: The Loyalty of People towards Him.**
- ◆ **Section Three: The Praise of Scholars from Various Regions for Him.**
- ◆ **Section Four: The Scholars Referred to Him as “The Reviver” (Al-Mujaddid).**

## **His Death**

He (may Allah have mercy on him) passed away on Monday in the end of Shawwal, 1406 AH. It was a momentous day; people crowded around his funeral procession and prayed for him in his hometown of Dir'iyyah. People of all ages, young and old, attended his funeral, and his death had a profound impact, causing great sorrow and mourning.

It was related in a dream after his death that Allah said to him "Welcome to the one who guided my servants to worship Me."

People benefitted greatly from his knowledge, and more than a hundred (100) works were written about Imam Muhammad ibn Abdul-Wahhab, his knowledge, and his positive influence on individuals and society. These writings varied between authored books, scholarly treatises, and research papers.



## **The Loyalty of the People towards Him**

People benefited from the Sheikh's call by the grace of Allah, and also due to the support of Imam Muhammad bin Saud. The people had a great love for both of them, and their loyalty is evident in their service to the religion and the spreading of the pure creed. They showed their loyalty through their endowments and bequests. Examples of this include:

1. Imam Abdul Aziz bin Muhammad bin Saud endowed a book, "A Commentary on Al-Qastalani's Explanation of Sahih Al-Bukhari", to his parents and the Sheikh. The endowment document states: "Praise be to Allah, the Lord of all worlds, and peace and blessings be upon Muhammad, the leader of the first and the last. To proceed After this, Abdul Aziz bin Saud -may Allah accept from him his efforts- has endowed this volume of the explanation of Al-Bukhari and the remaining volumes, which are seven in total. Half of them are endowed to Sheikh Muhammad - may Allah grant him pardon-, and the other half is endowed to his father and mother may Allah grant them all pardon.

This was witnessed by Ibrahim, the son of the Sheik and Abdullah bin Abdul Aziz. It was written and certified by Abdullah bin Muhammad bin Abdul-Wahhab, and

sufficient is Allah as a witness. May Allah's blessings be upon Muhammad and his family."

2. In the will of Abdul Razzaq bin Muhammad Al-Juway'i, recorded in 1299 AH, it is stated: "He bequeaths one-third of his wealth from all that he leaves behind for eight sacrifices every year:

one for Sheikh Muhammad bin Abdul-Wahhab (may Allah have mercy on him) and those in succession after him as long as they remain upon the religion, and

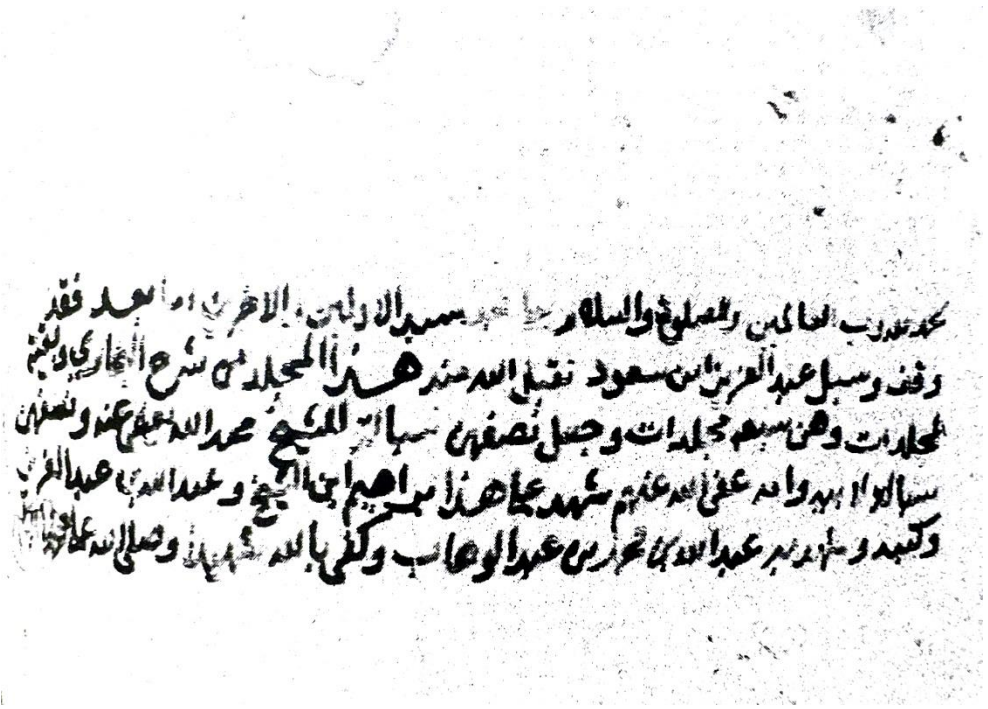
one for for Muhammad bin Saud and his son Abdul 'Azeez, and those in succession after him from his progeny..."

His grandson, Sheikh Abdurrahmaan bin Hasan (may Allah have mercy on him) said: "Allah has manifested this religion in Najd and the surrounding areas, and his call has spread to various regions. Praise be to Allah for this great blessing. How fortunate and happy are those who have been guided to know the true essence of the religion of Islam and follow it!"<sup>1</sup>

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<sup>1</sup> Ad-Durar Al-Suniyyah fi Al-Ajwibah Al-Najdiyyah (221/2).

### The Religious Endowment of Imam Abdul Aziz Bin Muhammed Al-Saud (may Allah have mercy on him).





## Praise of The Scholars from Various Regions for Him

The call of Sheikh was blessed, and Muslims in the eastern and western parts of the earth benefited from it. Scholars from various regions praised the Sheikh and his call, including:

### **First: Al-Ahsa:**

1. Sheikh Hussein bin Ghannaam Al-Ahsa'i (may Allah have mercy on him) (died 1225 AH), praised him in a poem, saying:

Indeed, the Master has elevated the status of guidance

By his time, misguidance is diminished and uplifted

He revived Tawhid after its decline

And with him, he is stronger than the darkness of polytheism

He revealed the path of the Sunnah of Ahmad

Rebuilding and reviving what has been neglected and raised<sup>1</sup>

2. Sheikh Ahmed bin Musharraf (may Allah have mercy on him), (died 1285 AH), praised him in a poem, saying:

Indeed, he clarified Islam during a time when separated from its people

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<sup>1</sup> Rawdat al-Afkar wa al-Afham (902/2).

And he strove against all who denied it when they tried to conceal it

He revived the methodology of correct beliefs when it was being eliminated

What a great scholar and reviver he was!

He brought life to the study of knowledge

As he had killed off polytheism with his words and actions<sup>1</sup>

**Second: Asir:<sup>2</sup>**

Sheikh Muhammad bin Ahmad Al-Hafzi (may Allah have mercy on him) (died 1237 AH), praised him in a poem, saying:

And Allah sent us a reviver

From the land of Najd, a knowledgeable and diligent scholar

He did not cease to call to the religion of the Prophet

Not to a personal desire or a specific school of thought

He teaches people the meanings of the testimony

That there is no deity worthy of worship except Allah, the One<sup>3</sup>

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<sup>1</sup> Diwan Ibn Mashraf (p. 132).

<sup>2</sup> Asir is a region in Saudi Arabia.

<sup>3</sup> Sheikh Muhammad bin Abdul Wahhab, His Salafi Creed (p. 82).

### **Third: Yemen:**

1. Imam Muhammad bin Ismail Al-San'ani (may Allah have mercy on him) (died 1182 AH), praised him in a poem, saying:

Stand still and ask about a scholar whose

Through him, those who have gone astray from the path of  
guidance find guidance

Muhammad, the one who guides to the Sunnah of Ahmad,

Through him, those who have gone astray from the path of  
guidance find guidance

He openly disseminates what every ignorant person and  
innovator hides

And he agrees with what I have<sup>1</sup>

2. The scholar Muhammad bin Ali Al-Shawkani (may Allah have mercy on him) (died 1250 AH), praised him in a poem, saying:

The pillar of knowledge has died, the axis of noble virtues

The Imam of guidance, erasing the destruction and the  
crusher of enemies,

And the echo of knowledge and blessings flows from him

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<sup>1</sup> Diwan Al-Amir Al-San'ani (p. 129).

The Imam of the era, my role model,

And the Sheikh of the sheikhs venerable sheikh, the unique in virtues<sup>1</sup>

#### **Fourth: Iraq:**

Sheikh Mahmoud Shukri Al-Alusi (may Allah have mercy on him) (died 1342 AH), said: He was known, renowned, and benefited from the reports, correspondences, and written works that were attributed to him and verified by him, and what was established by his handwriting. He was also known and renowned for his da'wah (call to Tawheed), and likewise those that were upon the same path from his companions and students that were noble and virtuous. He followed the path of the righteous predecessors, and the great leaders in this religion, the scholars of jurisprudence and fatwa.<sup>2</sup>

#### **Fifth: Sham**

1. Sheikh Abdul Qadir bin Ahmed bin Badran (may Allah have mercy on him) (died 1346 AH), said: The contemporary scholars in his time granted him authorization for permission to teach the books of hadith and other sciences. As his knowledge and proficiency in the Ahmad

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<sup>1</sup> The Life of Sheikh Muhammad bin Abdul Wahhab and His Scholarly Works (p. 154).

<sup>2</sup> History of Najd by Al-Alusi (p. 106).



school of thought increased, he started to support what he believed to be the truth, fought against innovations, and opposed what the ignorant people falsely introduced into this pure religion of monotheism and untainted Sharia.<sup>1</sup>

2. Sheikh Muhammad Raashid Rida (may Allah have mercy on him) (died 1354 AH), said: A scholar from Najd named Muhammad bin Abdul-Wahhab emerged, calling people to pure monotheism, which is the worship of Allah alone according to what He has prescribed in His book and on the tongue of His Messenger. He enjoined good deeds from the Sunnah and forbade evil deeds, sins and innovations.<sup>2</sup>
3. Muhammad Kurd Ali (may Allah have mercy on him) (died 1372 AH), said: Ibn Abdul-Wahhab was nothing but a caller who guided people out of misguidance and directed them towards the pure religion. We rarely find a people from the people of Islam who are more devout, sincere, and committed to the principles of Islam like these people. We have tested them, both the commoners and the elite, for many years, and we have not seen them deviate from Islam even an iota.<sup>3</sup>

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<sup>1</sup> Introduction to al-Imam Ahmad school of thought (p. 447).

<sup>2</sup> Al-Manar Journal (1/27).

<sup>3</sup> Sheikh Muhammad bin Abdul Wahhab in the Mirror of Scholars of the East and West (p. 17).

4. Sheikh Muhammad Bahjat Al-Baytaar (may Allah have mercy on him) (died 1396 AH), said: Wahhabism and Imam Muhammad bin Abdul-Wahhab do not represent a specific school of thought. Rather he (may Allah have mercy on him) was a renewer of the call to Islam and a follower of the Hanbali school of thought of Ahmad bin Hanbal.<sup>1</sup>
5. Khairuddin Al-Zirkali (may Allah have mercy on him) (d. 1396 AH), said: ...following the methodology of the righteous predecessors, calling to pure monotheism, rejecting innovations, and dismantling the illusions that have been attached to Islam... His call was the first spark of modern awakening in the entire Islamic world, influencing the reformers in India, Egypt, Iraq, Sham, and other regions.<sup>2</sup>

### **Sixth: Egypt:**

1. Sheikh Muhammad Hamed Al-Fiqi (may Allah have mercy on him) (died 1378 AH), said: "The renewer of the twelfth century... His work and jihad were aimed at reviving the practice of true religion, and returning people to what the Quran has established regarding the unity of divinity and worship of Allah alone. It also aimed at establishing the tawheed of names and attributes as is mentioned in the clear

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<sup>1</sup> life of Sheikh al-Islam Ibn Taymiyyah (p. 200).

<sup>2</sup> Al-A'lam by Al-Zarkali (257/6).

Arabic Quranic wording, and what has been transmitted from the Messenger of Allah (peace be upon him) and how it was followed by the Companions, their successors, and the guided Imams, including the righteous predecessors and successors, may Allah be pleased with them all".<sup>1</sup>

2. Sheikh Abdul Muta'aal Al-Sa'idy (may Allah have mercy on him) (died 1391 AH), said: "That which came about from his journey in seeking and spreading knowledge, was not achieved by any other scholar from the Najd region. He had more extensive knowledge than them and was more knowledgeable about the previous scholars who had a role in reform. He did not fall into the stagnation and decline that the scholars of his time fell into, until they embraced innovations and considered them to be foundations of the religion and its pillars".<sup>2</sup>

### **Seventh: Algeria:**

1. Ibn Baadis (may Allah have mercy on him) (died 1359 AH), said: "Sheikh Muhammad ibn Abdul-Wahhab has established a distinctive call to the Book and the Sunnah, not advocating a specific creed from a madhab. His followers were, and still are, Sunni Salafis. The goal of Ibn Abdul-

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<sup>1</sup> The Impact of the Wahhabi Call (p. 4).

<sup>2</sup> "Renewers in Islam" (p. 330).

Wahhaab's call was to purify the religion from all innovations introduced by innovators, relating to statements, actions, beliefs, and to bring Muslims back to the straight path of their sound religion after their numerous and manifest deviations ".<sup>1</sup>

2. Sheikh Muhammad Al-Bashir Al-Ibrahimi (may Allah have mercy on him) (died 1385 AH), said: "They call us Wahhabis, and thanks to Allah, we remain steadfast in one place, which is the abode of truth... The most famous characteristic of this name is that it melts away innovations just as fire melts iron".<sup>2</sup>
3. Sheikh Ahmed Hammaani (may Allah have mercy on him) (died 1419 AH), said: "The first voice that rose for reform and denunciation of innovation and its innovators, and the necessity of returning to the Book of Allah and adhering to the Sunnah of the Messenger of Allah (peace be upon him) and the rejection of all innovations and resistance against its followers, came from the Arabian Peninsula. It was announced to the people by Imam Muhammad ibn Abdul-Wahhaab. It was based on the religion and the tawheed of Allah in His divinity and lordship, eradicating all traces of

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<sup>1</sup> Impacts of Ibn Badis (32/5).

<sup>2</sup> In an article published in issue 9 of the newspaper "Al-Sunnah" on 11 Safar 1352 AH / 5 June 1933 CE, from (3).

polytheism - which is great injustice - and eliminating idols and statues set up for worship other than Allah".<sup>1</sup>

**Eighth: Morocco:**

Sheikh Muhammad Taqi al-Din al-Hilali (may Allah have mercy on him) (died 1407 AH), said: "Muhammad ibn Abdul-Wahhaab is one of the greatest reformers whom Allah opened the eyes and ears of the blind and deaf through his call. He revived the implementation of the Book of Allah and the Sunnah of His Messenger in the Arabian Peninsula after it was almost faded away".<sup>2</sup>

**Ninth: Persia (Iran):**

Mulla Imran ibn Ali al-Linji<sup>3</sup> (may Allah have mercy on him) (died 1280 AH), said:

"If someone who follows the teachings of Ahmad is considered to be attributed to Muhammad bin Abdul-Wahhaab,

Then I declare that I am a Wahhaabi.

I negate any partner from the Divine, for I have

No Lord except the One who is singled out as the Bestower (Al-Wahhaab) of blessings.

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<sup>1</sup> Conflict between Sunnah and Innovation (50/1-51).

<sup>2</sup> Calling to Allah in Different Regions (p. 63).

<sup>3</sup> Al-Lanji: Referring to "al-Najjah," a city in southern Iran.

No dome is sought,

Nor a statue or a grave that serves as a means in worshipping Him"<sup>1</sup>

### **Tenth: India:**

1. Sheikh Siddiq Hasan Khan al-Qinnuji (may Allah have mercy on him) (died 1307 AH), said: "Muhammad ibn Abdul-Wahhaab was a knowledgeable scholar who adhered to the Sunnah, and he was predominantly inclined towards loving the adherence to the pure Sunnah".<sup>2</sup>
2. Sheikh Muhammad Bashir al-Sahsawani (may Allah have mercy on him) (died 1326 AH), said: "There is no century in which innovations spread abundantly except that there were divine scholars of who renewed the affairs of this Ummah. Sheikh Muhammad ibn Abdul-Wahhab al-Najdi was one of those noble reformers. He called for purifying monotheism (Tawhid) and sincere worship to Allah alone".<sup>3</sup>
3. Sheikh Abdulkarim ibn Fakhr al-Din al-Hindi (may Allah have mercy on him), said: "As for what has been mentioned in criticism of Sheikh Muhammad ibn Abdul Wahhaab, it is from his enemies and their general enmity towards him

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<sup>1</sup> The poem "I confess that I am a Wahhabi" (p. 29).

<sup>2</sup> "Hidayat al-Sa'il ila Adillah al-Masail (p. 114)

<sup>3</sup> Siyana al-Insan (p. 6).

because he dismantled the causes of polytheism and destroyed the foundation of falsehood, and he called to monotheism. This is substantiated by the Quranic verse:

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

“And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy” (Surah Al-Buruj 85:18).<sup>1</sup>

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<sup>1</sup> Al-Bayan wal-Ishhar (p. 43).

## **The Scholars Referred to Him as “The Reviver” (Al-Mujaddid)**

During the time of Imam, there was widespread polytheism, superstitions, and deviation from the religion. He called people to abandon these practices and to fulfil the call of the messengers by dedicating worship to Allah alone and teaching them the true essence of worship for which they were created. As a result, people returned to Allah and their condition changed. The scholars referred to him with the title of "Al-Mujaddid" (The Reviver), and among them are:

1. Sheikh Muhammad ibn Ahmad al-Hafzi (may Allah have mercy on him) (died 1237 AH), praised the Sheikh in a poem, saying:

"Allah sent us a reviver,

A knowledgeable and diligent scholar from the land of Najd".<sup>1</sup>

2. Sheikh Abdurrahman ibn Hassan (may Allah have mercy on him) (died 1285 AH), said: "Sheikh al-Islam, Muhammad ibn Abdul-Wahhaab, the renewer of the religion after its decline and fading away".<sup>2</sup>

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<sup>1</sup> Sheikh Muhammad ibn Abdul-Wahhab: His Salafi Creed (p. 82).

<sup>2</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (554/11).



3. Sheikh Ahmed ibn Musharraf (may Allah have mercy on him) (died 1285 AH), said in his poem:

He revived the methodology of correct beliefs when it was being eliminated

What a great scholar and reviver he was!"<sup>1</sup>

4. Sheikh Abdullatif ibn Abdurrahmaan (may Allah have mercy on him) (died 1293 AH), said: "He is the Sheikh of Islam and the Muslims, and the renewer of what began to fade away from the landmarks of this Muslim nation and the religion".<sup>2</sup>

5. Sheikh Mahmoud Shukri Al-Alusi (may Allah have mercy on him) (died 1342 AH), said: "Imam Abu Abdullah, Muhammad ibn Abdul-Wahhab Al-Najdi Al-Hanbali, may Allah Almighty envelop him in His mercy, is the reviver of Al-Sunnah, the renewer of the Prophetic Shariah".<sup>3</sup>

He (may Allah have mercy on him) also said: "Muhammad ibn Abdul Wahhab (may Allah have mercy on him) is deserving of abundant rewards, is the renewer of the principles of the nation and the religion and the first Salafi in the eyes of those who have intellect and

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<sup>1</sup> Diwan Ibn Mushrif (p. 132).

<sup>2</sup> Collection of Najdi messages and Issues (437/4).

<sup>3</sup> Al-Khattab's chapter explaining the issues of pre-Islamic times (1/210).

contemplate, even though his time was delayed".<sup>1</sup>

6. Sheikh Muhammad Raashid Rida (may Allah have mercy on him) (died 1354 AH), said: "Sheikh Muhammad ibn Abdul-Wahhab is the renewer of Islam".<sup>2</sup>
7. Sheikh Muhammad ibn Abdullatif ibn Abdurrahmaan (may Allah have mercy on him) (died 1367 AH), said: "Sheikh al-Islam, Muhammad ibn Abdul Wahhaab, may Allah sanctify his soul and illuminate his grave, is the flag of the guiding scholars, the renewer of the landmarks of Islam when they were fading away".<sup>3</sup>
8. Sheikh Ahmed Shaakir (may Allah have mercy on him) (died 1377 AH), said: "Sheikh al-Islam, Muhammad ibn Abdul-Wahhab, is the renewer of the twelfth century."<sup>4</sup>
9. Sheikh Muhammad Haamed Al-Fiqi (may Allah have mercy on him) (died 1378 AH), said: "He is the renewer of the twelfth century".<sup>5</sup>
10. His grandfather, Sheikh Abdurrahmaan ibn Qaasim (may Allah have mercy on him) (died 1392 AH), said: "He is the renewer and diligent scholar".<sup>6</sup>

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<sup>1</sup> Ghayat Al-Amani in response to Al-Nabhani (1/404).

<sup>2</sup> Tafsir al-Manar (328/8).

<sup>3</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (449/10).

<sup>4</sup> Collection of articles by Ahmed Shaker (1/393).

<sup>5</sup> Impacts of al-Wahhabiyyah's Call (p. 4).

<sup>6</sup> Ad-Durar al-Suniyyah fi al-Ajwibah al-Najdiyyah (18/1).

11. Sheikh Muhammad Bahjah Al-Baytaar (may Allah have mercy on him) (died 1396 AH), said: "He was a renewer of the call of Islam and a follower of the school of Ahmad ibn Muhammad ibn Hanbal".<sup>1</sup>

12. Sheikh Abdul Aziz ibn Baz (may Allah have mercy on him) (died 1420 AH), said: "The Imam, Sheikh Muhammad ibn Abdul-Wahhab, is the renewer of the twelfth century of the Hijri calendar."<sup>2</sup>

May Allah forgive him and Imam Muhammad ibn Saud, and reward them the best reward for their efforts in serving Islam and the Muslims. May Allah grant them and their descendants eternal paradise.

May Allah's peace and blessings be upon our Prophet Mohammad, his family, and all his companions.



**Completed by The Grace of Allah**

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<sup>1</sup> The life of Sheikh al-Islam Ibn Taymiyyah (p. 200).

<sup>2</sup> Collections of Fatawa Ibn Baz (379/1).

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