

# The Advice of Imam Wahab ibn Munabih To a Man Affected by the Thought of the Khawarij

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Researched By Shaykh 'Abdus  
Salaam bin Burjis  
Aal'AbdulKareem May Allaah  
have mercy upon him

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# **The Advice of Imam Wahab ibn Munabih**

## **To a Man Affected by the Thought of the Khawarij**

By

Imam Wahab ibn Munabih

**Researched By**

**Shaykh 'Abdus Salaam bin Burjis Aal'AbdulKareem**

*May Allaah have mercy upon him*

Translated by  
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### Introduction

All praise belongs to Allaah, may the peace and prayers of Allaah be upon the Messenger of Allaah, his Family, his Companions and all those who follow his way.

To Proceed:

Indeed the Khawarij are an evil people, inviters to *Fitnah* and a flag of separation. The affairs of the Muslims have never been in order and together except that the task of the Khawarij has been to tear this order apart and corrupt what has been rectified.

The presence of the Khawarij has been continuous since they first appeared. There has never been a period of time that has seen their absence until such time as the last of the Khawarij will rebel along with the *Dajjal*.

There are many recurring ahadeeth from the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- warning against them and clarifying their characteristics and Allaah's ruling *regarding* them. This is why the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- fought against them, as did the rulers who came after them, throughout all periods of Islamic history.

Even *Ameer ul-Mummineen* 'Uthmaan bin Affan was not saved from their attacks and evil plots, neither was *Ameer ul-Mummineen* 'Alee bin Abee Taalib nor was *Ameer ul-Mummineen* Muawiyah bin Abee Sufyaan - *RadhiAllaahu anhum ajmaeen*. The *Khalifah* Umar bin Abdul Azeez - *Rabimullaah*- was not saved from them, they rebelled against him..... so in reality they are the enemies of the people of Islaam and they are not pleased with any one of the Muslims ruling, no matter how good he is.

Even the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- was not saved from their attacks, to the extent that their leader Dhul-Khawaysira said to him: 'Be just O Muhammad' whereby he attacked the character of Allaah's Messenger -*sallAllaahu alayhi wa sallam*.

The Khawarij in every time and place have a similarity in resemblance, so their hearts, their tongues and their actions are similar.

This booklet, which I have extracted from the biography of the Imaam Wahab ibn Munabih -*Rabimullaah*, clearly explains their description as, in that time, the Khawarij exhibited the issues for which they have become well-known:

a) Their view of the impermissibility of paying *Zakat* to the rulers of the Muslims; this was due to their declaration of *Takfeer* on the Muslim ruler and their claim that the Muslim rulers did not spend the *Zakat* in its proper place.

b) Their not seeking forgiveness for the one who does not hold their views because they hold such a person to be a disbeliever in Allaah The Great.

## The Advice of Imam Wahab ibn Munabih

So those affected by these false claims were those who had little knowledge such that they were deceived by the *Zuhud* (abstention from loving worldly things), worship and severity in *Deen* of the Khawarij.

From amongst those affected by the Khawarij was an elderly and wealthy man from the people of Yemen, but when Allaah *Ta'ala* intended good for him, He led him to the Imaam Wahab ibn Munabih –*Rabimullaah*. Imaam Wahab informed this man of their condition and warned him about their corrupt ideas and their danger to a man's religious and worldly affairs. He did all this in a clear way, supported by evidences, which are easily understood by those of sound comprehension.

If you reflect upon what the Khawarij used to propagate during that period and also at this time, the saying of Allaah *Ta'ala* springs to mind:

تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

< Their hearts are alike; We have indeed made plain the signs for people who believe with certainty > [al-Baqarah:118]

### The Biography of the Imam Wahab ibn Munabih

He is: Wahab ibn Munabih bin Kaamil bin Seej bin Dhi Kibaar Abu Abdullaah al-Yamaani as-Sanaani. His father came to Yemen from Khurasaan from Haraat.

Wahab was born in the year 34 A.H. during the Khilafah of ‘Uthmaan bin ‘Affaan - *radiAllaahu anhu*.

Wahab narrated on the authority of a group of the Companions, including Anas bin Maalik, Jaabir bin Abdullaah, Abdullaah bin ‘Abbas, Abdullaah ibn Umar, Abu Huraira and Abu Sa’eed al-Khudri.

He also narrated on the authority of: Tawoos bin Kaysaan, ‘Amroo bin Dinaar, ‘Amroo bin Shuaib, his own brother Hamaam bin Munabih and others.

Imaam Ahmad said: ‘He was from the children of Persia.’ Then he said: ‘Everyone from the people of Yemen who had the word ‘Dhi’ in his name was from the Shareef (from Bani Hashim), it is said: so-and-so has ‘Dhi’, and so and so has no ‘Dhi.’<sup>1</sup>

Al-Ijaali said: He was a Tabi’ee (a successor of the Companions), trustworthy and he used to be a judge in Sana’.<sup>2</sup>

Abu Zurah, an-Nisae and others regarded him as trustworthy.

He was a judge for Umar bin AbdulAzeez -*Rabimullaab*- in Sana’<sup>3</sup> and his hadeeth are to be found in Bukhari and Muslim. He had much knowledge of the People of the Book and he is counted as being from amongst the *Zubaad* (those who abstain from loving worldly things) and the people of piety who would worship plentifully.

He died in the year 110 A.H. in Sana’ at the beginning of the *Khilafah* of Hisham bin Abdul Malik. It has been said that he died in the year 114 A.H. and Yaqoot deems this to be the stronger opinion in ‘Mu’ajam al-Udaba’.<sup>4</sup>

### ‘Abdus Salaam bin Burjis Aal ‘AbdulKareem

6/6/1418 A.H.

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<sup>1</sup> Al-Illaal 2/52

<sup>2</sup> Thiqaat al-‘ijaali(476)

<sup>3</sup> Akhbaar al-Qudaat by Wakee’a (3/303)

<sup>4</sup> (15/260) see ‘Tadhkiratul Huffadh’ (1/100) and ‘Tadheeb al-Kamal’ (31/140-162)

## Advice to the Khawarij

‘Alee bin al-Madinee said: Hisham bin Yusuf as-Sanaani Abu AbdurRahmaan the Qaadi of Sana’ narrated to us, that he said I was told by Daawood bin Qays that he said:

I had a friend from the house of Kholaan from the city of Hadoor, who was called Abu Shaamir Dhu-Kholaan.

I left Sana’ heading towards his village, as I came closer to his village I found a book which had stamped on its back: ‘To Abu Shaamir Dhu-Kholaan.

When I reached him, I found him disturbed and saddened, so I asked him why, he said: A messenger came from Sana’ and mentioned that some friends of mine wrote a book and sent it to me and the messenger lost it. So I sent one of my slaves with him to search for it between my village and Sana’ and they did not find it, so I was concerned about it.

I said: Here is the book, I have just found it.

He said: ‘Praise be to Allaah who has made you find it.’ He opened it and began to read.

I said: Read it to me.

He said: Indeed I am younger than you in age.

I said: What is it?

He said: It is about striking necks.

I said: Perhaps those who wrote it are the people of al-Haroora who wrote regarding the *Zakat* (obligatory charity) of the ruler?

He said: From where do you know them?

I said: I and my friends sit with Wahab bin Munabih and he tells us: ‘Keep away from these gullible youth, these people of al-Haroora. You should take the opinion that opposes them, because they are the shameful ones of this *Ummah*.’

He pushed the book towards me, so I read and found it said:

*Bismillah ar-Rahmanir - Raheem*

To Abu Shaamir Dhu-Kholaan

Peace be upon you.

Indeed, we praise Allaah before you. There is no God except Him and we advise you with *Taqwa* of Allaah Alone, Who has no partner. Indeed the *Deen* of Allaah is guidance and the correct path in this world and it is salvation and success in the Hereafter. Indeed the *Deen* of Allaah is obedience to Allaah and it is opposition of that which goes against His *Sharia'* and the Sunnah of His Prophet. So if this book of ours reaches you - if Allaah wills - then see to it that you give Allaah His right in what He has obligated upon you (*Zakat*). Give it to those who deserve the rule of Allaah and the rule of His '*Aawliyyaa* (His close friends).

And peace be upon you and the mercy of Allaah.

Then I said to him: Indeed, I warn you against them.

He said: How can I follow what you say and leave the saying of the one who is older than you are?

I said: Would you like me to take you to Wahaab bin Munabih, so that you can listen to what he has to say and he will tell you about them.

He said: Yes.

So I went to Sana' and he came with me, then we proceeded until I took him to see Wahab bin Munabih. Masood bin 'Auf was the ruler over Yemen appointed by Urwa bin Muhammad. 'Alee bin al-Madini said: he is Urwa bin Muhammad bin 'Ateeyah as-Saadi and he was preceded by Saad bin Bakr bin Hoowazin.

We found a group of people who usually attended his gatherings, sitting with Wahab and some of them said to me: 'Who is this Shaykh?' I said: this is Abu Shaamir Dhu-Kholaan from the people of Hadoor and he has need of Abu Abdullaah.

They said: why don't you mention it?

I said: Indeed, he wants to consult him regarding a private matter.

So the people left.

Wahab said: 'What is your need O Dhu-Kholaan?'

Dhu-Kholaan began to speak but he mixed up his words and became scared to speak.

Wahaab said to me: 'Speak on behalf of your Shaykh.'

So I said: Yes O Abu Abdullaah, verily Dhu-Kholaan is from the people of the Qur'aan and the people of righteousness, from what we know and Allaah is more knowledgeable about his personal affairs. He has informed me, that he came across a group of people from Sana' who are from the people of Haroorah and that they said to him: 'The *Zakat* that you give to the rulers is not compensated by Allaah as reward for you because the rulers do not spend it in its rightful place. So, you should give it to us, verily we will spend it in its rightful place - we will divide it amongst the poor Muslims and we will implement the Islamic punishments.

I thought that your speech O Abu Abdullaah would be more satisfactory to him than mine. He has mentioned to me that he gives them the harvests of one hundred *Firqaan* (a quantity) on his riding animals and he sends it with his slave.

So, Wahab said to him: O Dhu-Kholaan do you wish to become a *Harooriyy* now you have become old and ascribe misguidance to one who is better than you? What will you say to Allaah tomorrow when you stand in front of Him?

The one you testify against, Allaah testifies that he has *Emaan* while you testify that he has committed *kufr*. Allaah testifies that he is guided while you testify that he is misguided? So where will you be if your opinion is opposed by the command of Allaah and your testification is opposed by the testification of Allaah.

Tell me O Dhu-Kholaan what do they say to you?

So Dhu-Kholaan then spoke and he said to Wahab: 'They order me not to give *Sadaqa* (charity) except to those who hold their opinion and not to seek forgiveness except for them.

Wahab said: you have spoken the truth, this is their false love.

As for their statement about charity then indeed it has reached me that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - mentioned a woman from the people of Yemen who entered the Fire due to her keeping a cat tied up, she neither fed it nor set it free to eat from the insects of the land.<sup>1</sup> So, is a person who worships Allaah, says that Allaah is Alone and does not associate anything with Him, more beloved to Allaah and worthier of being fed due to hunger or a cat?

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<sup>1</sup> As narrated by al-Bukhari in 'the beginning of creation, chapter: if a fly falls into your drink.' (6/254). Also by Muslim in 'Righteousness & keeping good relations' no.(2242) On the authority of Ibn Umar. And Muslim narrated it On the authority of Abu Huraira.

And Allaah says in His Book:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

< And they give food, in spite of their love for it (or for the love of Him), to *Miskin* (poor), the orphan, and the captive, (Saying): ‘We feed you seeking Allaah’s Face only. We wish for no reward, nor thanks from you. Verily, we fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme aversion to it).’ > [al-

Insaan: 8-10]

He also mentions a difficult and angry day for the sinners due to Allaah’s wrath upon them.

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا مُنْكَبِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَلْفُوفُهَا تَدْلِيلًا وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا قَوَارِيرٍ مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا وَإِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا وَمُلُكًا كَبِيرًا عَلَيْهِمْ نِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا

< So Allaah saved them from the evil of that Day and gave them *Nadratan* (a light of beauty) and joy. And their recompense shall be Paradise and silken garments, because they were patient. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon). And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. And amongst them will be passed around vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink there a cup (of wine) mixed with *Zanjabil* (ginger, etc.). A spring there, called *Salsabil*. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls. And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver and their Lord will give them a pure drink. (And it will be said to them): ‘Verily, this is a reward for you and your endeavour has been accepted.’ > [al-Insaan: 11-22]

Then Wahab said: Allaah *Tabaraka wa Ta’ala* continuously describes what He has prepared for them of the blessings of Paradise.

Then he said: As for their saying: ‘Forgiveness is not to be sought except for the one who holds their opinion.’ Are they better than the Angels?

And Allaah *Ta'ala* says in the Soorah of <Ha-Mim, Ayeen, Seen, Qaaf>:

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

<The angels glorify the praises of their Lord and ask for forgiveness for those on the earth> [Shuraa: 5]

And I swear by Allaah that the Angels could not do this by themselves nor could they do this unless they were ordered because Allaah *Ta'ala* said:

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

<They speak not until He has spoken and they act on His Command>

[Al-Anbiyya: 27]

Allaah has affirmed this Ayaat in Soorah < Ha mim.... >[Shuraa']

and it is explained in the major Soorah < Ha mim >[Ghafir] where He said:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

<Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord and believe in Him and ask forgiveness for those who believe> [Ghafir: 7]

Do you not see O Dhu-Kholaan that I lived at the beginning times of Islaam and I swear by Allaah that the Khawarij did not have a group except that Allaah divided them because of their evil condition. Not one of the Khawarij came out with this opinion except that Allaah struck his neck and none of the *Ummah* ever gathered together under one man of the Khawarij.

If Allaah had given the Khawarij strength in their opinion, the world would have become corrupt and the highways would have been cut off, *Hajj* to the House of Allaah the *Haraam* would have stopped and the matter of Islaam would have returned to *Jahileeyah*, so much so that the people would seek help from mountain peaks as they used to in *Jahileeyah*.

Then there would stand more than ten or twenty men and there would not be a single one from amongst them except that he would call for *Khilaafah* for himself. With every one of these men there would be more than 10,000 people fighting each other, each group would testify to the disbelief of the other group until a believing man would become fearful for his self, his religion, his blood, his family and his wealth, he would not know which way to go, nor would he know whom he should be with.

However, Allaah has decided for this *Ummah* with His command, knowledge and mercy and He makes the best decision for them. He united them and placed love in their hearts for one man who was not from the Khawarij.

So Allaah protected their blood through him, covered up their and their offspring's shortcomings and gathered all their different factions together through this one man. He made their highways safe and fought the enemy through this man even if it was only for the sake of the Muslims' honour. He established the Islaamic punishments by way of him, justly judged the oppressed and strove against the oppressors. This man was a mercy from Allaah and he had mercy upon them due to the Mercy of Allaah.

Allaah Ta'ala said in His Book:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

< And if Allaah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allaah is full of Bounty to all that exists > [Baqarah: 251]

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

<And hold fast, all of you together, to the Rope of Allaah and be not divided among yourselves. And remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together so that, by His Grace, you became brethren and you were on the brink of a pit of Fire and He saved you from it. Thus Allaah makes His *Ayaat* clear to you, that you may be guided. > [al-Imraan:103]

And Allaah Ta'ala said:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

<Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)>

[Ghafir: 51]

So where do they stand from the point of view of these *Ayaat*? If they were believers they would have been made victorious.

And He Ta'ala said:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ

<And, verily, Our Word has gone forth of old for Our slaves, the Messengers, that they verily would be made triumphant and that Our hosts, they verily would be the victors. >

[Saffat 171-173]

So if they were the soldiers of Allaah they would have had victory in Islaam even if it was just once.

Allaah Ta'ala said:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاؤُوهُمْ بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ

<And indeed We did send Messengers before you to their own people. They came to them with clear proofs, then We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allaah, sins, etc.) and (as for) the believers it was incumbent upon Us to help (them). >

[Room :47]

So if they were believers they would have been made victorious.

Allaah Ta'ala said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

<Allaah has promised those among you who believe and do righteous good deeds that He will certainly grant them succession in the earth as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after fear, provided they worship Me and do not associate anything (in worship) with Me. >

[Noor: 55]

So where do they stand in this regard? Are any one of them better informed about the Islaam from the days of Umar bin al-Khattab, when they are without a *Khalifah* or *Jamaah* and are without insight?

Allaah Ta'ala said:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

<It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions >

[Taubah: 33]

I testify that Allaah has fulfilled what He had promised the *abl-us-Sunnah* giving them aid, strength and victory over their enemies and those who oppose the opinion of their *Jamaah*.

Wahab said: Has not what sufficed *Ahl-ul-Tawheed*, *Ahl-ul-Qibla* and the people who have accepted the rulings of Islaam – the *Sunnan* practices and obligations of Islaam – sufficed you O Dhu-Kholaan? that which sufficed the Prophet of Allaah Nuh in response to the idol-worshippers and *Kuffar*, when his people said to him:

قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ إِنَّ حِسَابَهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ

<They said: “Shall we believe in you, when the meanest (of the people) follow you?” He said: "And what knowledge have I of what they used to do?" Their account is only with my Lord, if you could (but) know. >

[Shu'araa 111-113]

Are you not satisfied with what sufficed Allaah’s Prophet and friend Ibraheem in replying to the worshippers of idols, when he said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّنَا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

<And (remember) when Ibraheem said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me and whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.” >

[Ibraheem :35 -36]

Does not what sufficed Prophet Isa’ with the *Kuffar* – who took him as a god other than Allaah – suffice you O Dhu-Kholaan? Verily Allaah is pleased, until the Day of Judgement, with the sayings of Nuh, Ibraheem and Isa’ which the believers and those who come after them follow, by which I mean:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

< “If You punish them, they are Your slaves, and if You forgive them, verily You, only You are The All-Mighty, The All-Wise.” >

[Maida: 118]

They (the believers) do not oppose the sayings of the Prophets of Allaah with their opinion, so whom will you follow, if you do not follow the Book of Allaah and the sayings and opinions of His Prophets?

## The Advice of Imam Wahab ibn Munabih

Know, that your coming to see me is mercy for you if you have heard my speech and have accepted my advice to you. This is evidence against you tomorrow, when you meet Allaah, if you leave the Book of Allaah and return to the opinion of the Huroora.

Dhu-Kholaan said: So what do you command me to do?

Wahab said: As for your obligatory *Zakat*, then give it to the one whom Allaah has placed as a ruler over the affairs of this *Ummah*, and has gathered the people with him. This is because the Dominion, indeed, is from Allaah Alone and it is in His Hand, He gives it to whom He wills and He takes it away from whom He wills. So he to whom Allaah gives rulership, none has the ability to take it away from him. So if you give your obligatory *Zakat* to the ruler then you have become free of it and if you have any extra then be good and give it to your relatives, those under your authority and your neighbours, from those who are needy, and be hospitable to the one who receives you as a guest.

Dhu-Kholaan stood up and said: I testify that I have relieved myself of the opinion of the Hurooreeyah and have believed in what you said.

Dhu-Kholaan died not very long after that.

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.