

‘Wahhabis & Wahhabeeyya’

The Accusation against the followers
of Muhammad bin AbdulWahab

-rahimahullaah-

Ahmad bin Hajr Aala Boottamee (d. 1423 A.H.) *-rahimahullaah-*
said in his book about Muhammad bin Abdulwahab
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'They, the enemies of the Dawa intended to dispraise them [the people of Tawheed] with the nickname of 'Wahhabeeyya' and they are the Mubtadia' [the innovators], they do not love the Messenger *sallAllaahu alayhi wa Aalihi wa sallam* -as they claim.'

اللَّهُمَّ صَلِّ وَسَلِّمْ وَارْحَمْ عَلَى
سَيِّدِنَا مُحَمَّدٍ

With the Nickname Wahhabis & Wahhabeeyya

The Accusation against the followers of

Muhammad bin AbdulWahab

-Rahimabullaab-

Compiled & Translated by Abbas Abu Yahya

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The Nickname of 'Wahhabeeyya'

Ahmad bin Hajr Aala Boottamee¹ (d. 1423 A.H.) *-Rabimubullaab-* said in his book about Muhammad bin Abdulwahab² *-Rabimahullaab-*:

'They, the enemies of the Dawa intended to dispraise them [the people of Tawheed] with the nickname of 'Wahhabeeyya' and they are the Mubtadia' [the innovators], they do not love the Messenger -as they claim.

This has now become a nickname for everyone who calls to the Book and the Sunnah, to adhering to the evidence, to enjoining good and forbidding evil, and warring against Bida and superstitions, and adhering to the Madhab of the Salaf.

So you see everyone who opposes him or opposes other than him whether it is a Bida or an evil, then they face that saying: 'you are a Wahabi!' So this title has become -and praise be to Allaah- praise worthy and a title for the sect which follows the Kitab and the Sunnah, and upon everyone who embraces the Madhab of the Salaf as-Salih, and upon everyone who calls to Tawheed al-Ulooheeya and al-Eebaadah and this is sufficient as an honour and privilege.³

Definition of the title 'Wahhabeeyya'

Shaykh Muhammad Hamd al-Faqeehi *-Rabimahullaab-* said:

'Wahhabeeyya is an ascription to the Imam, the rectifier, Shaykh ul Islaam Muhammad bin AbdulWahhab, the reviver of the 12th century [al-Hijri]. This ascription is not according to the scales of Arabic language, it would have been correct to say: 'al-Muhammadeeyah' since the name of the one who conveyed this Dawa and who established it was Muhammad and not AbdulWahhab.⁴

The historian Mahmood Shukri al-Aloosi said:

'Those who opposed them called Muhammad bin AbdulWahhab's followers 'al-Wahhabeeyya' and this ascription is not correct. The ascription in reality is to Shaykh Muhammad because he was the one who called the people to leave what they were upon of Bida' and desires. He aided the Sunnah and commanded to follow it.⁵

¹ d. 1423 A.H. *-Rabimubullaab*

² 1206 A.H. *-Rabimubullaab*

³ [Shaykh Muhammad bin AbdulWahab Aqeedatuhu as-Salafeeyah wa Dawatuhu al-Islaheeya wa Thana al-Ulama alayhi' p.67]

⁴ [Athar ad-Dawa al-Wahhabeeyya fee al-Islaheeya ad-Deeneeya wal-Imraaneeya fee Jazeeratul Arab wa Ghayrecha' p.29]

⁵ [Tareekh Najd' p.113]

When was the Word first used?

This word appeared around 1229- 1231 A.H. /1814- 1816 C.E. It was used by an orientalist named John Lewis Burckhardt who published a book called 'Notes on the Bedouins and Wahabys' collected during his travels in the east published in 1831.⁶

The Misuse of this Ascription

Shaykh Muhammad Nasiruddeen al-Albaani -*Rabimabullaab*- commented about Suyootee:

'Some of the neglectful from the people hasten to accuse Suyootee -as is their habit- that he is a Wahabi! Even though Suyootee passed away before Muhammad bin AbdulWahab passed away by about three hundred years!!

This reminds me of a curious story in some of the schools in Damascus, there was a well-known Christian teacher who was discussing the movement of Muhammad bin AbdulWahab in the Arabian Peninsula and how he fought against Shirk, Bida' and superstitions, and it appears that he commended him, so some of his students said: it appears that the teacher is a Wahabi!!'

[Silsilah Saheehah p.111-112]

Shaykh Muqbil bin Hadi al-Wada'ae -*Rabimabullaab*- said:

'The enemies of Islaam intentionally try to push people away from this blessed awakening by using various terms to turn Muslims away.'

He continues:

'That evil term which the communist, Ba'theeyoon, Nasiryoon, Rafidh, Muftada Soofeeyah spread in our societies to prevent the acceptance of Tawheed is none other than the word 'Wahhabeeyya'. So, whoever adhered to the Sunnah of the Messenger of Allaah -*sallAllaahu alayhi wa Aalihi wa sallam*- then those groups try to push people away from him and they apply that derogatory nickname to him to push people away from him.'⁷

Shaykh Muqbil bin Hadi al-Wa'adi -*Rabimabullaab*- said:

'As for Wahhabeeyah, then with this ascription it has been schemed and engineered by the enemies of Islaam; this is because the Dawa of Shaykh Muhammad bin AbdulWahhab -*Rabimabullaab*- was an Islamic Dawa.'⁸

⁶ [Muhammad bin AbdulWahab Muslih Muthloom' Mas'ood Nadawi p.166-167]

⁷ [Laqab al-Wahhabeeyah wa Athreehi fee Sudd un ad-Dawa tul Salafeeyah p.114]

⁸ [Ijabtul Saa'il alaa Aaham al-Masa'il p.542]

A Separate Madhab

King AbdulAziz bin Saud *-rahimabullaah-* delivered a sermon to the Hujjaj in the year 1347 A.H. / 1929 C.E.

"They call us Wahabeeyoon and they call our Madhab al-Wahabi in regards it to being a specific Madhab. This is an evil mistake which began from false lies claimed which the people spread for their personal interests. We are not people of a new Madhab or a new Aqeedah, Muhammad bin AbdulWahab did not bring anything new, so our Aqeedah is the Aqeedah of the Salaf as-Salih which came in the Book of Allaah and the Sunnah of His Messenger and what the Salaf as-Salih were upon.

We respect the four Imams, there is no difference to us between Malik, Shafi'ae, Ahmad and Abu Hanifah, we hold all of them with respect.

This is our Aqeedah which Shaykh ul Islaam Muhammad bin AbdulWahab established and called to and this is our Aqeedah.

It is the Aqeedah built upon the Tawheed of Allaah *-Azza wa Jal-* pure from all doubts, free from all Bida'.

So this Aqeedah of Tawheed is the one which we call to and it is this Aqeedah which gives us success from what we are in from trials and difficulties.⁹

King AbdulAziz bin Saud *-rahimabullaah-* also said:

"The Ottoman Empire warred against us with severe battles. They surrounded us from all sides and they moved great forces against us and surrounded us from every side to exterminate us and hit our core.

They warred against us on the assumption that Wahabeeya is a new Madhab and that Ibn AbdulWahab came with a new Bida.

That it is obligatory to make war against the Wahhabis.... however, Allaah made us victorious over them.... with the strength of Tawheed which is in our hearts, and the Eemaan which is in our chests.

Allaah knows that Tawheed does not just own/possess our bones and bodies but rather it owns our hearts and limbs.

We do not take Tawheed as a tool to accomplish our personal desires and aims or to haul war gains, rather we have adhered to Tawheed due to a deeply rooted Aqeedah and strong Eemaan to make the statement of Allaah the uppermost.¹⁰

⁹ [<http://www.alriyadh.com/1535330>]

Is there a difference between al-Wahhabeeyya & as-Salafeeyah?

'If it is meant by al-Wahhabeeyya the Dawa of Shaykh Muhammad bin Abdul Wahhab then this is Salafeeyah and if they mean by it his followers, then the supposed origin is also that they are Salafiyoon. However, viewing it from the use of the word amongst the people and their application of this word, we find that al-Wahhabeeyya is more general than as-Salafeeyah. This is because the title al-Wahhabeeyya is applied to everyone who criticises the practices of the Soofeeyah and evil practices of the grave worshippers.¹¹

Historically Wrong

In the second century, there was a sect founded by AbdurRahman bin Abdulwahab bin Rustum (d.197 A.H.) in North Africa. Its methodology and beliefs were that of the Khawarij al-Ebaadeeyah. This sect was called al- Wahhabeeyah in ascription to its founder Abdullaah bin Wahhab ar-Rasibee, it was also called Rustomeey in ascription to his father Rustum. They nullified a lot of the Sharia' and the pilgrimage of Hajj.¹²

Al-Wahhabeeyyah is an ascription to the Beautiful Name of Allaah 'al-Wahhab'.

Al-Wahhab (The Bestower)

Al-Wahhabeeyyah is an ascription to the Beautiful Name of Allaah 'al-Wahhab'.

It is mentioned in the Book of Allaah three times:

1 - In Soorah Alaa Imraan:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

<< (They say): 'Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.' >>¹³

¹⁰ [Mukhtarat min al-Khutb al-Malakiyya 1/46]

¹¹ [Laqab al-Wahhabeeyyah wa Athreehi fee Sudd un ad-Dawa tul Salafeeyah p.51]

¹² [Tass-hee Khata Tareekhi Hol al-Wahhabeeyya]

¹³ [Alaa Imran : 8]

2 - Twice in Soorah Saad:

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

<< Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
>>¹⁴

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

<< He said: 'My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.'>>¹⁵

The meaning of the word as it relates to Allaah :

Ibn Jareer *-Rabimahullaab-* said in his Tafseer of the saying of Allaah Ta'ala : << Truly, You are the Bestower." >>¹⁶:

'meaning indeed You are the One who gives Your worshippers the capability and correctness to remain steadfast upon Your Deen and believe truthfully in Your Book and Your Messenger.

Al-Wahhab (The Bestower) to whomsoever He wills from His creation and with whatever He wills from Dominion, authority and Prophethood.

Indeed, You are Wahhab (Bestower) of what You want to whom You want, in Your Hand is treasures of everything You open them of what You want for whom You want.¹⁷

The Effect on al-Eemaan by this Name

Indeed, The Wahhab is Allaah Alone, In His Hands are the treasures of everything, He is the One who owns the heavens and the earth and whoever is in them. Allaah Ta'ala said:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ () أَوْ يُزَوِّجُهُمْ ذُكْرَانًا
وَإِنَاءً وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

¹⁴ [Saad : 9]

¹⁵ [Saad : 35]

¹⁶ [Alaa Imran : 8]

¹⁷ [Tafseer Tabari 3/125, 23/82, 103]

<< To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. >>¹⁸

Ibn Katheer *-Rabimabullaah-* said:

'Allaah Ta'ala informs us that He is the Creator of the heavens and the earth and He is The Owner of them and The Controller of them. Whatever Allaah willed happened and whatever He did not will, will not happen. He gives to whom He wants, prevents from whom He wants, there is none who can prevent Him from giving what He wants and none can give what He prevents and He creates whatever He wishes.'

Ibn Katheer continues:

'Then Allaah placed the people of four types, from them those to whom He gave daughters, from them to whom He gave sons, from them to whom He gave from both males and females, from them those whom He prevented males and females and made them barren with no offspring no son.

<< Verily, He is the All-Knower >> meaning: about whom is deserving of a division for all these types of divisions.

<<is Able to do all things. >> meaning: with what He wants from the different grades of the people from these divisions.¹⁹

The Difference between the bestowing of the Creator and the creation

Al-Khatibi *-Rabimabullaah-* said:

'Everyone who gives something from worldly possessions to his companion then he is a 'wahib' (a giver). But no one can be called Wahhab, except for the one who can freely bestow without restriction in all types of giving, so his possessions are many and never ending.

As for the creation then they have control over what they possess of wealth or gifts in various different circumstances, they do not possess the ability to bestow cure for the sick, or a son for the barren, or guidance for the misguided, or pardoning for the one trialed. Allaah is the Wahhab (The Bestower) Subhanahu and He possess all those

¹⁸ [Shuraa : 49 -50]

¹⁹ [Tafseer Ibn Katheer 4/121]

things, His generosity covers all the creation, and His possessions are continuous and His favours are connected.'²⁰

An Answer to the doubt about the Hadeeth of the 'Fitnah from Najd'

Presented by Shaykh Muhammad Nasiruddeen Al-Albaani

From Salim bin Abdullaah from his father that the Prophet *-sallAllahu alayhi wa Aalibi wa sallam-* made a Dua saying:

اللهم بارك لنا في مكنتنا , اللهم بارك لنا في مدينتنا , اللهم بارك لنا في شامنا , و بارك لنا في صاعنا , و بارك لنا في مدننا,

'O Allaah bless us in our Makkah, O Allaah bless us in our Madinah, O Allaah bless us in our Shaam, bless us in our Sa'aa and in our Muud (certain weights).'

فقال رجل : يا رسول الله ! و في عراقنا , فأعرض عنه , فرددها ثلاثا , كل ذلك يقول الرجل : و في عراقنا , فيعرض عنه , فقال:

A man said: O Messenger of Allaah and our Iraq.

But the Prophet turned away from him. So, the man repeated that three times and every time the man said: and our Iraq. But the Prophet would turn away from him and then the Prophet said:

بها الزلازل و الفتن , و فيها يطلع قرن الشيطان.

'There occurs earthquakes, trials and tribulations there. At that place, there will rise up the horns of the Shaytaan.'

Collected by Yaqoob al-Fasawi in 'al-Marifa', al-Mukhliss in 'al-Fawaaid al-Muntaqa', al-Jurjani in 'al-Fawaaid', Abu Na'eem in 'al-Hileeyaa' and Ibn Asaakir in 'Tareekh Damishq'.

I (Albaani) say: and this Isnaad is Saheeh upon the conditions of Bukhari and Muslim.

I elaborated the research of this authentic Hadeeth, mentioned its different chains and some of its different wordings because some of the people of Bida, those warring against the Sunnah and who are deviated away from Tawheed, attack and criticize Imam Muhammad bin AbdulWahab the reviver of the Dawa of Tawheed in the Arabian Peninsula.

They use this Hadeeth against him in respect that he is from the area of Najd, which is well known today by that name.

These people are ignorant or pretend to be ignorant that this is not the actual intent of this hadeeth but rather it is 'Iraq' as is shown by most of the chains of this hadeeth.

²⁰ [an-Nahj al-Asmaa fee Sharh Asmaa Allaah al-Husnaa vol.1 p.190]

This is what the scholars of the past have said, like Khattabi, Ibn Hajar al-Asqalaani and others.

These people were also ignorant that just because a person is from a dispraised place, it does not necessitate that he is also dispraised if he is righteous in himself, and the opposite is also true.

So how many people are there in Makkah, Madinah and Shaam who are disobedient to Allaah and open sinners and in Iraq, a scholar and a righteous person.

How wise is the statement of Salman al-Farsi to Abu Darda when he invited him to migrate from Iraq to Shaam:

“أما بعد , فإن الأرض المقدسة لا تقدرس أحدا , و إنما يقدرس الإنسان عمله .“

'To proceed, indeed a holy land does not make anyone righteous but rather what makes a person righteous is his deeds.'

In contrast to those people of Bida' are those who reject this hadeeth and regard it as fabricated due to what it contains from dispraise of Iraq, as was said by the ustadh Salah uddeen al-Munajjid in his introduction to the book 'Fadail as-Shaam wa Damishq'. I refuted him about this with my research of the Ahadeeth in this book.

I affirmed that this hadeeth is from the knowledge based miracles of the Prophet *-sallAllaahu alayhi wa Aalibi wa sallam*.²¹

Second Hadeeth

From Nafa' from Ibn Umar that he heard the Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam*- saying whilst facing towards the east:

“ألا إن الفتنة ههنا , ألا إن الفتنة ههنا [قالها مرتين أو ثلاثا] , من حيث يطلع قرن الشيطان [, يشير] بيده [إلى المشرق , و في رواية : العراق . “]

'Indeed, is it not that the Fitnah is here, indeed is it not that the Fitnah is here [he said it twice or thrice] from where the horns of Shaytaan rise up, [he indicated [with his hand] towards the east and in another narration: Iraq.]'

From Ibn Umar and there are different chains of narrations from him.

The first chain: from Nafa' from Ibn Umar that he heard the Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam*- while he was facing the east and he said: [the hadeeth].

²¹ [Taken from Silsilah Saheehah no. 2246]

Collected by Bukhari, Muslim and Ahmad from chains of narrations from Ibn Umar, and the text and extra first wording is from Muslim.

In a narration by Ahmad:

'He *-sallAllaahu alayhi wa Aalibi wa sallam-* was standing at the door of the house of Ayesha and he pointed with his hand towards the east.'

This is also a narration by Muslim.

The wording of Bukhari is the first part which has been indicated to:

“قام خطيباً فأشار نحو مسكن عائشة.”

'The Prophet stood to give a Khutbah and indicated towards the residence of Aeysha.'

In another narration from Muslim:

عند باب حفصة.

'at the door of Hafsa.'

But to me this is a weak narration.

The second chain: from Salim from Ibn Umar as is the first narration of Nafa' except that he repeated the sentence three times and said in it ' here is' instead of saying: 'Is it not',

Collected by Bukhari, also by Muslim and Tirmidhi and he said it was Hasan Saheeh and by Ahmad and this wording is his in this narration and likewise in Muslim.

And in one narration from the two narrations of Bukhari:

“و هو على المنبر .. يشير إلى المشرق”

'and the Prophet was upon the mimber pointing to the east.'

And in the other narration:

“قام إلى جنب المنبر فقال” ...

'He stood next to the Mimber and he said.....'

In another narration by Ahmad:

“صلى الفجر فاستقبل مطلع الشمس فقال” ...

'He prayed Fajr and faced towards where the sun rises and said....'

and its Isnaad is Saheeh.

In another narration from Ahmad and from Muslim from the chain of Ikrima bin Amar from Salim with the wording:

” خرج رسول الله صلى الله عليه وسلم من بيت عائشة فقال : “ رأس الكفر من ههنا... ” .

'The Messenger of Allaah -*sallAllaahu alayhi wa Aalibi wa sallam*- exited the house of Ayesha and said:
'The head of disbelief is from here....'

However, Ikrima has a weakness in his memorization, he is not used in evidence in that which he opposes trustworthy narrators.

In another narration from Ahmad where Ibn Umar said:

” رأيت رسول الله صلى الله عليه وسلم يشير بيده يوم العراق : ها إن الفتنة... ”

'I saw the Messenger of Allaah -*sallAllaahu alayhi wa Aalibi wa sallam*- indicating with his hand towards Iraq: here is the Fitnah. . . .

To the end of the complete hadeeth.

And it is a narration by Muslim.

There is another narration which supports this narration from Ibn Fudayl from his father who said:

I heard Salim bin Abdullaah bin Umar saying:

يا أهل العراق ! ما أسألکم عن الصغيرة , و أركبکم للكبيرة ! سمعت أبي عبد الله بن عمر يقول : فذكره مرفوعا.

O people of Iraq! I do not ask you about a minor sin, and you carry out a major one!
for a major one: then he mentioned the hadeeth from the Prophet.

The Third chain: from Abdullaah bin Dinaar from Ibn Umar who said I saw the Messenger of Allaah -*sallAllaahu alayhi wa Aalibi wa sallam*- indicating to the east and said: 'The hadeeth'

This was similar to the first narration of Salim, except that he repeated the sentence twice.

Collected by Malik, Bukhari and in the narration of Ahmad he repeated the sentence three times and the wording is from Bukhari.

The Fourth chain: from Bashr bin Harb who said I heard Ibn Umar saying I heard the Messenger of Allaah -*sallAllaahu alayhi wa Aalibi wa sallam*- saying:

“اللهم بارك لنا في مدينتنا , و في صاعنا و مدنا و يمننا و شامنا . ثم استقبل مطلع الشمس فقال : من ههنا يطلع قرن الشيطان من ههنا الزلازل و الفتن. “

'O Allaah bless us in our Madinah, and in our Sa'aa and Mudd (certain weights), and our Yemen and our Shaam (the lands of Syria and Jordan).' Then the Prophet faced the direction where the sun rises and said: 'From here rise up the horns of the Shaytaan and from here are earthquakes and Fitn.'

Collected by Ahmad and its narrators are trustworthy, they are narrators of Muslim other than this Bashr since he is a little weak.

However, this hadeeth has a supporting hadeeth of Tawbat al-Anbari from Salim from his father that the Prophet -*sallAllaahu alayhi wa Aalibi wa sallam*- said: [the hadeeth].

Until he said: 'and our Shaam' with somewhat of a difference in arrangement of wording and extra wording: 'a man said: O Messenger of Allaah what about our Iraq?'

So, the Messenger turned away from him and said:

فيها الزلازل و الفتن و بها يطلع قرن الشيطان

'In that place there are earthquakes and Fitn and there rises up the horn of the Shaytaan.'

Collected by Abu Na'eem in al-Hileeyaa' And its Isnaad is Saheeh.

It has another chain by Tabraani in al-Mua'jam al-Kabeer'

From Ibn Umar - with a similar wording and in it is:

'When it was that the Prophet said it a third or fourth time, the people said: O Messenger of Allaah and what about our Iraq? the hadeeth.

Its Isnaad is also Saheeh. The origin of the hadeeth is from Bukhari and Ahmad. Refer to my book 'Takhreej Fadail ash-Sham'.

Then this hadeeth has a supporting hadeeth from the narration of Abu Mas'ood from the Prophet with the wording:

“من ههنا جاءت الفتن نحو المشرق و الجفاء و غلظ القلوب في الفدادين...”

'From here came the Fitn towards the east, and being of a coarse nature and hard heartedness is in the nature of Bedouin....'to the end of the hadeeth.

Collected by Bukhari

I (Albaani) say: the chains of this hadeeth are interwoven and closely connected that the direction to which the Prophet *-sallAllaahu alayhi wa Aalibi wa sallam-* indicated to was indeed the east, and specifically it is Iraq as you have seen in some clear narrations, so the hadeeth is a sign from the signs of his Prophet hood *-sallAllaahu alayhi wa Aalibi wa sallam.*

Since indeed the first Fitn that occurred was from the east and that was a reason for division amongst the Muslims, and likewise Bida which was initiated from that direction like the Bida of Shiaism and rebelling against the rulers and those similar Bida.

Bukhari and Ahmad narrated from Ibn Abi Na'am who said:

“شهدت ابن عمر و سأله رجل من أهل العراق عن محرم قتل ذبابا فقال:

يا أهل العراق ! تسألوني عن محرم قتل ذبابا , و قد قتلتهم ابن بنت رسول الله صلى الله عليه وسلم , و قد قال رسول الله صلى الله عليه وسلم “ : هما ريحانتي في الدنيا. “

'I witnessed Ibn Umar and a man from the people of Iraq asked him about a person in Ihram and killed a fly. So he said: 'O people of Iraq! You ask me about a person in Ihram and killed a fly, whilst you killed the son of the daughter of the Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam.* The Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam-* had said:

هما ريحانتي في الدنيا

'They (al-Hasan al-Hussain) are my Rayhantaaya (beautiful plant with a nice fragrance) from the Duniya.'

From that Fitn is the Shia attacking /criticism of the senior Companions -may Allaah be pleased with them- like the noble lady Aeysha Siddeeqa daughter of as-Siddeeq whose innocence was revealed from the heavens.

Abdul-Hussain ash-Sheehi wrote many chapters in his book 'al-Murajaat' attacking Aeysha and belying her hadeeth and accusing her of every event, with total boldness and no shame, using weak and fabricated Ahadeeth, I clarified a section of them in 'ad-Da'eefah'

Along with him twisting the wording of the authentic Ahadeeth and assuming its meanings with which it is not possible to have these meanings just like this authentic hadeeth.

This Shia -may Allaah break his mouth and paralyze his hand - imposed this upon the noble lady Aeysha *-RadhiAllaahu anba-* claiming that she is the Fitnah which is mentioned in the hadeeth.

(كبرت كلمة تخرج من أفواههم إن يقولون إلا كذبا)

« Mighty is the word that comes out of their mouths. They utter nothing but a lie. »²²

He relied upon the two previously mentioned narrations:

The first: the narration of Bukhari: and he indicated towards the residence of Aeysha.

The other: the narration of Muslim: the Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam-* went out from the house of Aeysha and said: 'The head of disbelief is from here.'

This filthy person tried to make the noble readers presume that the Prophet's noble indication was to the actual residence of Aeysha and the intent of the Fitnah is actually Aeysha herself!

The reply to this is, that this is the handiwork of the Jews who twist words from their correct context, since in the saying of the Prophet in the first narration: 'He indicated towards the residence of Aeysha', this Shia understood it as if the wording was 'he indicated to the residence of Aeysha!'

But the word 'towards' is less than the word 'to' and this is a completely clear text in negating his false aim, especially since most narrations were clear that he indicated to the east and in some of them Iraq. Historical reality is a witness to this.

As for the narration of Ikrima then that is weak due to it contradicting a more authentic narration as has preceded. If it is said to be authentic, then it is very brief, and deficient.

This Shia used this bitter opportunity. What shows the deficiencies of the narration of Ikrima is the complete collection of the narrations of the hadeeth, so the meaning is:

The Messenger of Allaah *-sallAllaahu alayhi wa Aalibi wa sallam-* came out of Ayesha's *-RadhiAllaahu anha-* house and prayed Fajr then he stood to the side of the Mimber (and in a narration: at the door of Aeysha's home) to give a lecture and faced towards where the sun rises and indicated with his hand towards the east.'

And in a narration by Bukhari: 'towards the residence of Aeysha'

And in another narration from Ahmad: he indicated with his hand towards Iraq.

If an objective person who is free from following desires carefully examines this collection of Ahadeeth then the accusations what this Shia attacked the noble lady Aeysha *RadhiAllaahu anha* with, are proven to be complete falsehood.

May Allaah deal with him with what he deserves.'²³

²² [Kahf: 5]

²³ [Taken from Silsilah Saheehah 2494]

Statements of the Scholars regarding Shaykh Muhammad bin AbdulWahhab - *Rahimahullaah*

Shaykh Albaani was asked about al-Wahhabeeyya

'al-Wahhabeeyya is a title from amongst the different titles, because there is no Jama'ah in this Duniya which gives itself 'al-Wahhabeeyya', but rather their enemies and opposers applied these terms to them.

There is no effect of this term among the custom of the Muslims, because there is no group that exists which says: we are Wahabeeyoon - but there are millions of Muslims today who say: we are Salafiyoon.'

The Shaykh continues:

'This is of the same status of insulting by using nicknames and this has been prohibited against in the Noble Qur'aan.

What is al-Wahhabeeyya? What is the story of al-Wahhabeeyya? Why were they given the title al-Wahhabeeyya?

Therefore, there is no Jamaah given the title of al-Wahabeeyoon and they have no story to tell.

Also this answer is for the sake of argument, in reality there are people in the Najd and al-Hijaz who are known as Hanabila from the view of their Madhab. These Hanabila in the Najd are distinct above the Najd from other than the Najd in a great matter, which is the Aqeedah and that is in particular to the Aqeedah of Tawheed.

So the Hanabila of Najd understood Tawheed correctly and they understood that what negates this Tawheed due to the different types of Shirk and idolatry practices. The virtue of that understanding goes back to Muhammad bin AbdulWahab. He was the one who revived the Dawa of Tawheed from the Shirk and idolatry practices in the land of Najd and he followed in doing so a previous reviver of this Dawa and other than it, he was none other than Shaykh ul Islaam Ibn Taymeeyah.

Ibn Taymeeyah did not bring anything new just like Muhammad bin AbdulWahab in following him, but rather they revived the Dawa of Muhammad bin Abdullaah -*Sallawaat Allaah wa Salam alayhi*.

Both (Ibn Taymeeyah & Muhammad bin AbdulWahab) removed what had covered the hearts of the Muslims from deviancy from Tawheed in those days.

With time and countries being close to each other the Dawa of Muhammad bin AbdulWahab had begun to spread. It reached the Indian sub-continent then to Egypt then to Syria and this Dawa continues to spread until it takes over the whole of the earth *In Shaa Allaah*, fulfilling the saying of Allaah:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

<< It is He Who has sent His Messenger with guidance and the religion of truth (Islaam), to make it superior over all religions even though the *Mushrikûn*>>²⁴

This 'Dawa of Tawheed' has been called 'Dawa of Wahhabeeyya' and they called their followers 'al-Wahabeeyoon', in reality this name has been invented.'

The Shaykh continued:

'From the angle of Arabic language, al-Wahhabeeyya is a distinction, because Wahhabeeyyah is an ascription to al-Wahab and al-Wahab is Allaah

The Shaykh continued:

'However, I say this definition was brought by the enemies and opposers of the Dawa of Tawheed.'²⁵

Shaykh AbdulAziz bin Abdullaah bin Baz said:

Assalamu Alaykum wa Rahmatullahi wa Barakatuhu

From AbdulAziz bin Abdullaah bin Baz to the honourable respected Brother - may Allaah give him success in beneficial knowledge and acting upon it. Ameen.

Q - You said: What is Al-Wahhabeeyyah and is it a fifth Madhab does it follow some of the four Madhab?

Assalamu Alaykum wa Rahmatullahi wa Barakatuhu

The Answer:

Many of the people apply this word to the Dawa of the Shaykh al-Imam Muhammad bin AbdulWahab bin Sulayman at-Tameemi al-Hanbali -*Rabimahullaab*.

They call him and his followers Al- Wahabeeyoon. Everyone, who has the least amount of knowledge of the movement of the Shaykh Muhammad bin AbdulWahab -*rabimahullaab*

²⁴ [Tawbah: 33]

²⁵ [al-Hawee min Fatawa Shaykh al-Albaani' p.90-91]

and his Dawa knows, that he undertook spreading the Dawa of pure Tawheed and warning against Shirk and all its different types like attaching oneself to the dead and to others like worshipping trees and rocks etc.

In his Aqeedah (belief) he *-rahimabullaab-* was upon the Madhab of the Salaf as-Salih and was upon the Madhab of Imam Ahmad bin Hanbal ash-Shaybaani *-rahimabullaab-* in the different branches of the Deen. This is shown by his books, his Fatawa and the books of his followers from his children and grandchildren and others, all his books have been printed and distributed amongst the people.

Imam Muhammad *-rahimabullaab-* came at a time when what was stronger was that Islaam was a strange matter. The evil climate over the Arabian Peninsula and over other places was the clouds of ignorance except for those whom Allaah had willed. With that ignorance, worship of partners with Allaah and idols was widespread, so the Shaykh *-rahimabullaab-* took to becoming serious and concerned, he struggled, strove and established efforts in stopping paths of transgression. He used different means which lead to spreading Tawheed amongst the people pure from superstitions etc.

From the blessings of Allaah Subhanahu is that Allaah gave Imam Muhammad bin Saud, the leader of Dar'eeyah at that time, the capability to accept this Dawa and undertook this path with the Shaykh along with his sons and those under his authority and those who followed him in this goodness -may Allaah reward them with all goodness and forgive them, and give success to them all in everything in which Allaah is pleased with and good for His worshippers.

All the regions of the Arabian Peninsula continue to live under the shade of this excellent Dawa until this very day.

Muhammad Ibn AbdulWahab's Dawa was in conformity with the Book of Allaah and the Sunnah of His Messenger *-alayhi as Sallat wa sallam-*. Al-Wahhabeeyya is not a fifth Madhab as the ignorant biased people claim, but rather it is an invite to the Salafi Aqeedah and a revival of what was taught from the pillars of Islaam and Tawheed in the Arabian Peninsula as it was once taught in the past'.²⁶

²⁶ [Majmoo' al-Fatawa wa Rasial shaykh AbdulAziz bin Abdullaah bin Baz Vol.1]

Shaykh Muhammad Hamid al-Faqeeh

Shaykh Muhammad Hamid al-Faqeeh *-Rabimabullaah-* (d. 1378 A.H. - 1959 C.E.), the head of 'Jama'at Ansaar al-Muhammadiyya' said in his book 'Athr ad-Dawatul -Wahhabeeyah':

'al-Wahhabeeyah is an ascription to the Imam, rectifier, Shaykh ul-Islam Muhammad bin AbdulWahhab the reviver in the 12th century. This ascription is illogical in relation to Arabic language.

What is correct, is the ascription to be called 'al-Muhammadiyya' since the name of the associate of this Dawa and the one who established it is Muhammad and not AbdulWahhab.'

The Shaykh continues:

'Indeed they are Hanabilah, biased towards the Madhab of Imam Ahmad in its branches, just like all the followers of the other Madhabs. So, they [the followers of Muhammad bin AbdulWahhab] do not claim, whether by statements or writing that Shaykh Ibn AbdulWahhab came with a new Madhab. Or that he invented some knowledge other than what was with the Salaf as-Salih.

Indeed, his actions and Jihad was to revive acting upon the correct Deen and to return the people back to what was affirmed by the Qur'aan regarding Tawheed Ilaheeya and worship of Allaah Alone, being humble, subservient, with Dua' oaths and vows, trust and obedience to the Qur'aanic legislations.

Also regarding Tawheed of Asmaa wa Sifaat, so that a person believes in the Ayaat as they are mentioned, not with 'Tahreef' (alteration & distortion of the textual wording or meaning), interpreting them, without Tashbeeh (Resembling) and not giving a 'Tamtheel' (applying a similitude for Allaah) to what is mentioned in the wording of the clear Arabic Qur'aan. Furthermore, to that what came from the Messenger *-sallAllaahu alayhi wa Aalihi wa sallam-* and what the Companions and those who succeeded them and the guided Imams from the Salaf and those who came after - may Allaah be pleased with them - in that which is the correct Deen and to implement the testification of *La ilaha ila Allaah wa Muhammadur Rasool Allaah*, cannot be fulfilled correctly except in this way.¹²⁷

²⁷ [From the book: 'Shaykh Muhammad AbdulWahhab 'Aqeedatuhu as-Salafeeyah' by Ahmad bin Hajr bin Muhammad Alaa Abu Taamee p.90]

Shaykh Salih Al-Fawzaan said:

'This name is a mistake from the angle of its wording and from the angle of its meaning:

As for it being a mistake from the angle of its wording then that is because the Dawa with this title is not ascribed to the one who established it, he is Shaykh Muhammad.

Rather it is ascribed to Abdulwahab who has no efforts in this whatsoever. Therefore, it is an ascription based upon other than an Arabic scale.

This is because the correct ascription would be to say: 'ad-Dawat ul-Muhammadeeyah' however, the opponents of this Dawa understood that this ascription is a good one and does not push people away so they put in its place a false ascription.

As for the mistake from the angle of its meaning then it is because this Dawa does not exit from the methodology of the Madhab of the Salaf as-Salih from the Companions, their Successors and those who followed them. Therefore, it would be obligatory to say/call it: 'ad-Dawat as-Salafeeyah', because the one established this Dawa did not innovate anything in this Dawa of that which is ascribed to him as did the callers of the deviated sects from Isma'eeleeyah and Qarameetta. Since If these deviant sects were called 'Salafeeyah' then the people would reject [their claim] and the history of this name, because these sects are outside the Madhab of the Salaf because these sects were innovated by those who established them.

So the correct ascription in wording and in meaning of the Dawa of Shaykh Muhammad bin Abdulwahab it should be said: 'ad-Dawat ul-Muhammadeeyah' or 'ad-Dawat Salafeeyah'. However, when this ascription caused the enemies to be angry they interpolated its wording, this is why the word 'Wahhabeeyyah' was not known amongst the followers of the Shaykh but indeed those who opposed them used it as insulting nicknames, rather they used it as insulting nicknames for everyone who took as Deen the Madhab of the Salaf even if he was in India or Egypt or Africa or in other places.'²⁸

²⁸ ['Mujalat Kuliya Usool ad-Deen' No. 1 (1397-1398) p.68-69 Jamia al-Imam Muhammad bin Saud al-Islameeyah Riyadh]

Shaykh Muqbil bin Hadi al-Wa'adi -Rahimahullaah- said:

'Allaah caused the Dawa of Shaykh Muhammad bin AbdulWahhab -Rahimahullaah- to benefit many Islamic countries and Allaah caused Najd to benefit. There were from them those who worshipped Zayed bin al-Khattab, there were those who would slaughter for some date palm trees and believe in them. There were those who would carry out Bida and superstitions. Then praise be to Allaah - Shaykh Muhammad bin AbdulWahhab -may Allaah reward him with goodness - stood alone and was aided by the Saudi family.'²⁹

Shaykh Muhammad bin Khalil Harras -Rahimahullaah- said:

'Shaykh Muhammad bin AbdulWahhab -Rahimahullaah- is a major Imam from the Imams of religious rectification, who appeared in Najd, called to pure Tawheed and revived the Madhab of the Salaf. He was aided by the Family of Saud in his Dawa until he ended all Bida of Shirk, like making Dua to the inmates of graves, extremism of praising the creation. He returned all the Najd territories to the domain of pure Tawheed -may Allaah have mercy upon him and abundant reward.'³⁰

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.

²⁹ [Ijabtul Saa'il alaa Aaham al-Masa'il p.575]

³⁰ [Nabraas min Fatawa al-Imam Muhammad bin Khalil Harras p.63]