

In Defence of Shaykh-ul-Islām, Muhammad ibn ‘Abd al-Wahhāb رحمه الله  
Shaykh, al- Allāmah Sālih al-Fawzān حفظه الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, the Lord of all that exists, who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even if the polytheists dislike it. May peace and blessings be upon our Prophet Muḥammad, who said:

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

**“Indeed, Allāh will send for this ummah at the head of every hundred years someone who will renew for it, its religious understanding”** [Abū Dāwūd 4291]

Certainly, Allāh has placed in every era remnants of people from among the scholars who call to the Book of Allāh, guide those who have gone astray to the path of guidance, and spread goodness. This is in accordance with Allāh’s statement:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

**“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ān) and surely, We will guard it (from corruption)”** [Al-Hijr: 9]

And in accordance with the statement of the Prophet ﷺ:

لا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من خذلهم ولا من خالفهم حتى يأتي أمر الله تبارك وتعالى

**“There shall not cease to be a group from my Ummah that remains firmly steadfast on the truth, unharmed by those who forsake or oppose them, until the command of Allāh, the Blessed and Most High, comes”** [Bukhārī & Muslim]

Among these renewing scholars is the eminent Imām, the scholar, the Shaykh of Islām, Muḥammad ibn ‘Abd al-Wahhāb—may Allāh have mercy on him—for indeed he stood to renew [the understanding of] this religion in this land, and his renewal extended beyond this land.

For every beneficial knowledge and every teacher whose intentions are pure and whose heart is sincere, Allāh, the Exalted and Most High, grants them a positive and lasting influence on the ummah, no matter how much the enemies conspire against them, for indeed the sun cannot be hidden in broad daylight.

They acted and spoke against this Imām and his call, but Allāh is the supporter of His religion and the establisher of truth over falsehood, even if those who detest it dislike it. This is the way of Allāh, the Mighty and Majestic, who tests His servants and trials them with callers to misguidance, those whom rise up against the truth and its people. But the end is always for the people of truth, and punishment is for the people of falsehood.

The Messengers—peace be upon them—had enemies who opposed their call, as Allāh said:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا﴾

**"Thus have We made for every Prophet an enemy among the Mujrimūn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper." [Al-Furqān: 31]**

And He also said:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ - وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ - أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ﴾

**"And so We have appointed for every Prophet enemies - Shayātīn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.**

**(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).**

**[Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'ān]" [Al-An'ām: 112-114]**

This is the way of Allāh, the Exalted and Most High, in His creation: whenever a caller to truth emerges, those who call to misguidance stand against him.

However, the truth takes its course and remains, while the advocates of falsehood have their traces cut off, and their news fades away:

﴿فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ﴾

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

His books and the books of his students and followers, have been preserved and cared for, and all praise is due to Allāh. Meanwhile, the doubts of those who cause doubts have vanished, and their books have been lost, leaving no trace or sign of them. Whatever remains of their works is obscure and accepted only by the people of falsehood. As for the truth, it is clear, and all praise is due to Allāh.

The call of the Shaykh was opposed by the enemies of Tawḥīd [Islāmic Monotheism]. They opposed the Shaykh with doubts, which is not surprising, as even the prophets, peace be upon them, faced opposition. As Allāh the Mighty and Exalted said:

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

**“And so We have appointed for every Prophet enemies - Shayātīn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.” [Al-An‘ām: 112]**

Their words are not ordinary; rather, they are adorned words that deceive simple-minded people who lack knowledge, making them susceptible to such deceptions. This adorned speech is embellished, misleading, fabricated, and polished, but it remains false. And no matter how much falsehood is polished or clothed in deceptive garments, it remains false and will not benefit.

﴿يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

**“inspiring one another with adorned speech as a delusion (or by way of deception)”**

[Al-An‘ām: 112]

A delusion meant to test and trial people. This is what happened to the Shaykh —may Allāh have mercy on him. He followed in the footsteps of those who preceded him among the messengers and the imams of guidance and reformers [and thus sharing in their trials and tribulations].



Refutation of Doubts Surrounding the Call of the Reviver, Shaykh, Imām Muḥammad ibn ‘Abd al-Wahhāb [رحمه الله] by Shaykh Al-‘Allāmah Ṣāliḥ bin Fawzān al-Fawzān [حفظه الله]. P. 07-11 and 29-30. Translated by Abū Maryam Ahmed ‘Arte