

# ‘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  
-rahimahullaah-

'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 مُحَمَّدًا وَعَالِيَهُ

# 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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“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 قتلتم 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 anha-* 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. »<sup>22</sup>

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.'<sup>23</sup>

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<sup>22</sup> [Kahf: 5]

<sup>23</sup> [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*>><sup>24</sup>

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.'<sup>25</sup>

### 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*

<sup>24</sup> [Tawbah: 33]

<sup>25</sup> [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'.<sup>26</sup>

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

## Shaykh Muhammad Hamid al-Faqeeh

Shaykh Muhammad Hamid al-Faqeeh *-Rabimabullaab-* (d. 1378 A.H. - 1959 C.E.), the head of 'Jama'at Ansaar al-Muhammadiyah' 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-Muhammadiyah' 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.<sup>127</sup>

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<sup>27</sup> [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.'<sup>28</sup>

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<sup>28</sup> ['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.'<sup>29</sup>

**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.'<sup>30</sup>

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.

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<sup>29</sup> [Ijabtul Saa'il alaa Aaham al-Masa'il p.575]

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