

MY CALL & THOSE WHO GO AGAINST IT

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MUWAHHID PUBLICATIONS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb *Rahimahullâh* said the following while describing himself and his Da'wah (call) to Tawhîd,

أُخبركم أني - والله الحمد - عقيدتي وديني الذي أدين الله به : مذهب أهل السنة والجماعة الذي عليه أئمة المسلمين ، مثل الأئمة الأربعة وأتباعهم إلى يوم القيامة : لكني بينت للناس إخلاص الدين لله ، ونهيهم عن دعوة الأنبياء والأموات من الصالحين وغيرهم ، وعن إشراكهم في ما يعبد الله به من الذبح والنذر والتوكل والسجود وغير ذلك مما هو حق الله الذي لا يشركه فيه ملك مقرب ولا نبي مرسل ، وهو الذي دعت إليه الرسل من أولهم إلى آخرهم ، وهو الذي عليه أهل السنة والجماعة.

“I tell you that -al-Hamdulillâh (all praise is due to Allâh)- my belief and my religion, according to which I worship Allâh, is the way of Ahl'us Sunnah wa'l Jamâ'ah, which was the way of the Imâms of the Muslims, such as the Four Imâms and their followers until the Day of Resurrection. But I explain to people that they must devote their worship sincerely to Allâh (Ikhlâs). I forbid them to call upon the Anbiyâ (pl. Nabî; Prophets) and the dead among the righteous and others, and from associating them with Allâh in any act of worship that should be done for Allâh alone, such as adh-Dhabh (sacrifice), an-Nadhr (vowing), at-Tawakkul (reliance), as-Sujûd (prostration), and other actions which are due to Allâh and in which no one should be associated with Him, not any angel who is close to Him or any Nabî who was sent. This is the message which was proclaimed by all the Rusul (pl. Rasûl; Messengers), from the first of them to the last of them, and this is what Ahl'us Sunnah wa'l Jamâ'ah is upon.”¹

¹ Ad-Durar'us Saniyyah, 1/64-65.

Then Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb *Rahimahullâh* described those who go against his Da'wah and said,

وأنا صاحب منصب في قريتي ، مسموع الكلمة ، فأنكر هذا بعض الرؤساء لكونه خالف عادة نشؤوا عليها . وأيضا ألزمت من تحت يدي بإقام الصلاة وإيتاء الزكاة وغير ذلك من فرائض الله ، ونهيتهم عن الربا وشرب المسكر ، وأنواع من المنكرات ، فلم يمكن الرؤساء القدح في هذا وعيبه لكونه مستحسنا عند العوام ، فجعلوا قدحهم وعداوتهم في ما أمر به من التوحيد ، وما نهيتهم عنه من الشرك ، ولبَّسوا على العوام أن هذا خلاف ما عليه الناس ، وكبرت الفتنة جدا"...

"I hold a high position in my village and people listen to me. Some of the leaders denounced this because it goes against the customs they grew up with. I also obliged those who are under me to establish the Salâh (daily prayers), pay the Zakâh, and to fulfill other things which Allâh made obligatory, and I forbade them to deal with Ribâ (interest), drinking the Muskirât (intoxicants), and other kinds of Munkarât (forbidden things). The leaders could not criticize this or find fault with it since it is something that is liked by the common folk. So they directed their criticism and enmity against that which I enjoin of Tawhîd and that which I forbid of Shirk, and they confused the common folk by saying that this goes against what everyone is doing, and they caused a great deal of Fitnah (trials/tribulations)..."²

² Ad-Durar'us Saniyyah, 1/79-80.