

**Clarifying misconceptions
regarding
Muhammad bin AbdulWahhaab
and his Da'wah**

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

Reference

Tas.heeh Mafaaheem Khaatiah fee Qadhiyyah
Muhimmah – Daar al-Qaasim

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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For many years and long decades, there has been constant speech and continuous controversy regarding Shaykh Muhammad bin AbdulWahhaab (may Allaah have mercy upon him) and also regarding his Da'wah. [People are either] supporters or critics; prosecutors or defenders.

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All praise is for Allaah alone. May peace and blessings be upon the one after whom there is no other Prophet; may peace and blessings also be upon his family and companions.

Introduction

For many years and long decades, there has been constant speech and continuous controversy regarding Shaykh Muhammad bin AbdulWahhaab (may Allaah have mercy upon him) and also regarding his Da'wah. [People are either] supporters or critics; prosecutors or defenders.

It is interesting to note that the speech of those who oppose the Shaykh¹ by making various accusations against him, is void of any evidence. So they do not have any supporting proofs from his speech nor possess anything to cling on to from his books. They only have mere accusations that have been made by the earlier people and then repeated by the later followers.

I believe that any just person will acknowledge that the most accurate way to know the reality of someone is to return back to the specific individual [being spoken about] and to take from the original source.

The books of the Shaykh are present and his speech has been preserved. By investigating this, the truth – or lack - of what is propagated regarding him can be established. As for mere accusations that are void of any evidences then they are like a mirage which has no reality to it.

These following pages contain a small number of sentences taken from the speech of Shaykh Muhammad bin AbdulWahhaab; they have been accurately transmitted from trusted and authentic books in which his

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I believe that any just person will acknowledge that the most accurate way to know the reality of someone is to return back to the specific individual [being spoken about] and to take from the original source.

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¹ The term: 'The Shaykh' will be used throughout this article, referring to Shaykh Muhammad bin AbdulWahhaab (May Allaah have mercy upon him).

speech is contained. I have only compiled and arranged these sentences.

They contain answers from the Shaykh himself regarding the main accusations that were made against him by those who oppose him. He clearly states the opposite of what they accuse him of, and I am certain that his answers will – by the guidance of Allaah – be sufficient in clarifying the truth for the one who truly seeks it.

As for the enemies of the Shaykh and the enemies of his Da'wah, those who seek to spread false statements and forged lies, then I say to them: 'be gentle upon yourselves for indeed the truth is clear and the religion of Allaah will be victorious. The sun that shines high cannot be blocked out by hands.'

Here is the speech of Shaykh Ibn AbdilWahhaab, it disproves those claims and it falsifies the accusations. If you have anything from his speech which is contrary to this then make it apparent and do not conceal it. If you will not do this – and you cannot – then I admonish you with one matter: that you stand in front of Allaah, free from any desires or bias – and you ask Him in all sincerity, to show the truth and guide you to it.

Reflect upon the speech of this man (Muhammad bin AbdilWahhaab): did he bring something other than the speech of Allaah and the speech of His Messenger (sal Allaahu alayhi wa sallam)??

The True Da'wah of Shaykh Muhammad bin AbdilWahhaab

Before we begin, it would be good to quote a brief statement from Shaykh Muhammad bin AbdilWahhaab (may Allaah have mercy upon him) detailing the reality of what he called towards whilst remaining distant from the many false allegations that his opposers have placed as a barrier between the people and the message [of the Shaykh].

The Shaykh says,

'I say: all praise is for Allaah, all blessings belong to Him and by Him we seek strength: Indeed my Lord has guided me to the straight path; an upright religion, upon the path of Ibraheem; this path which directs one towards Tawheed and saves one from Shirk²; indeed Ibraheem was not

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As for the enemies of the Shaykh and the enemies of his Da'wah, those who seek to spread false statements and forged lies, then I say to them: 'be gentle upon yourselves for indeed the truth is clear and the religion of Allaah will be victorious. The sun that shines high cannot be blocked out by hands.'

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² The word used to describe the way of the prophet Ibraheem (alayhi as-salaam) is Haneef, meaning a path which guides one toward worshipping Allaah alone (Tawheed) and saves one from ascribing partners to Allaah in worship (Shirk).

from amongst the Mushrikeen.

I do not – and all praise is for Allaah – call to the way of the Soofees, Jurists, philosopher nor any particular scholar from amongst the scholars of the religion that I hold in high regard.

Rather I call to Allaah alone who has no partners. I call to the Sunnah of the Messenger of Allaah (sal Allaahu alayhi wa sallam) which he admonished both the first and last of this nation to follow. I hope I do not ever reject the truth when it comes to me, rather I bear witness by Allaah, His angels and all of His creation that even if a single statement of truth was to come to us from you then we would accept it without any reservation, and I will totally reject³ all the other conflicting opinions from the statements of my scholars. Indeed the Messenger of Allaah (sal Allaahu alayhi wa sallam) does not speak except with the truth.⁴

'I - and all praise is for Allaah - only follow in obedience, and I am not one who innovates.'⁵

'The true reality of the affair is that I say: Only Allaah alone is to be supplicated to, He has no partners. This is as Allaah (the Most High) said in His Book,

{...and the mosques are for Allaah (alone), so do not invoke anyone besides Allaah.}⁶

He said regarding the Prophet,

{Say: "It is not in my power to cause you harm, or to bring you to the Right Path."}⁷

This is the speech of Allaah and it is the speech which the Messenger

3 Literally: throw against the wall.

4 Ad-durrar as-siniyyah 1/37-38.

5 Muallafaat Shaykh Muhammad bin AbdilWahhaab 5/36.

6 The Noble Qur.aan - Soorah al-Jinn, Aayah 18.

7 The Noble Qur.aan - Soorah al-Jinn, Aayah 21.

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of Allaah (sal Allaahu alayhi wa sallam) mentioned to us and advised us with...this is what is between me and you. If anything other than this has been mentioned then it is a lie and slander.⁸

Doubts Regarding the Da'wah of Shaykh Ibn AbdilWahhab

The First Matter: The belief of the Shaykh regarding the Prophet (sal Allaahu alayhi wasallam)

The opponents of the Shaykh accuse him of many serious allegations regarding his belief about the Prophet (sal Allaahu alayhi wasallam). They include:

1. The Shaykh does not regard the Prophet (sal Allaahu alayhi wasallam) to be the last of the Prophets

This is what has been said, despite the fact that all of the books of the Shaykh are abundant in their rejection of this doubt and showing its falsehood. From that is his saying:

'I believe that our Prophet Muhammad (sal Allaahu alayhi wasallam) is the seal of the prophets and messengers. The faith of a servant is not accepted until he has faith in his Messengership and testifies to his Prophethood.'⁹

'...therefore the happiest of creation, the greatest of them in reward and the highest of them in status are those who are greatest in their obedience to him (the Prophet) and comply to his knowledge and action.'¹⁰

2. The Shaykh disregards the right of the Prophet (sal Allaahu alayhi wasallam) and does not raise him to a befitting status.

In order to show you the reality of this allegation, I will transmit to you some of his speech where he clearly states his belief with regards to the Prophet (sal Allaahu alayhi wasallam). He said:

'When Allaah wanted to make His Tawheed supreme and perfect His re-

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'I believe that our Prophet Muhammad (sal Allaahu alayhi wasallam) is the seal of the prophets and messengers. The faith of a servant is not accepted until he has faith in his Messengership and testifies to his Prophethood.'

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8 Ad-durrar as-siniyyah 1/90-91.

9 Ad-Durrar as-siniyyah 1/32.

10 Ad-Durrar as-siniyyah 2/21.

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ligion; when He wanted to make His religion supreme and the religion of those who have disbelieved subservient, He sent the last of the prophets and the most beloved of the Lord of the Worlds.

He (the Prophet) remained known in every generation; he was mentioned in the Torah of Moosa and the Injeel of Eesa up until Allaah bought out this pearl from amongst the Tribes of Kannaanah and Zahrah.

Allaah sent him after a period of Messengers and He guided him to the most upright of paths.

Many signs and indications of the Prophethood preceded him such that the people of his time were unable to respond. [From this beginning,] Allaah made him to flourish.

The Prophet (sal Allaahu alayhi wasallam) was the most virtuous of his people in ethics, the best of them in his manners and the most honourable of them in trust. He was the greatest of them in tolerance and the most truthful from amongst them in speech – even his own people would call him 'The Trustworthy One.' This is all due to Allaah blessing him with righteous and pleasing characteristics.¹¹

'He is the Master of those who will seek intercession, he is the one given the highest station in Paradise; Adam and all those after him will be under his banner'¹²

'The first of the messengers was Nooh, and the last and best of them was Muhammad (sal Allaahu alayhi wasallam)'¹³

'He clearly propagated the message, completing and perfecting it. He was the most sincere of creation in advising the slaves of Allaah. He was compassionate and merciful towards the believers; he propagated the message, fulfilled the trust placed upon him and strived for the sake of Allaah with the true Jihaad. He worshipped Allaah until the certainty [of death] came to him.'¹⁴

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He (the Prophet) remained known in every generation; he was mentioned in the Torah of Moosa and the Injeel of Eesa up until Allaah bought out this pearl from amongst the Tribes of Kannaanah and Zahrah.

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11 Ibid 2/90-91.

12 Ibid 1/86.

13 Ibid 1/143.

14 Ibid 2/21.

The Shaykh – may Allaah have mercy upon him - also mentioned a benefit from the Prophet's statement 'None of you truly believes until I am more beloved to him than his father, child and all of the people': he said,

'It is an obligation to love him more than ones self, family and wealth.'¹⁵

3. The Shaykh disbelieves in the intercession of the Prophet (sal Allaahu alayhi wasallam)

The Shaykh took it upon himself to answer this doubt,

'They claim that I disbelieve in the intercession of the Prophet! Subhanallah (may Allaah be glorified), indeed this is a great lie. Rather we call Allaah as a witness that the Messenger of Allaah (sal Allaahu alayhi wasallam) is the one who intercedes and the one who has been given the intercession; he is the one who will have the highest station in Paradise. We ask Allaah (the Most Kind), the Lord of the great Throne to permit him to intercede for us and to gather us all under his banner.'¹⁶

'Only the people of innovation and misguidance disbelieve in the intercession of the Prophet (sal Allaahu alayhi wasallam). [We however, affirm it] but it only occurs after the permission and pleasure of Allaah.'¹⁷

As Allaah said,

{He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him}¹⁸

{Who is he that can intercede with Him except with His Permission?}¹⁹

15 Kitaab at-Tawheed, p108.

16 Ibid 1/63.

17 Ibid 1/31.

18 The Noble Qur.aan - Soorah al-Anbiyaa, Aayah 28.

19 The Noble Qur.aan - Soorah al-Baqarah, Aayah 255.

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'They claim that I disbelieve in the intercession of the Prophet! Subhanallah (may Allaah be glorified), indeed this is a great lie. Rather we call Allaah as a witness that the Messenger of Allaah (sal Allaahu alayhi wasallam) is the one who intercedes and the one who has been given the intercession...'

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The Shaykh also explained the reason why they spread these vicious lies:

'When I reminded those people of what Allaah and His Messenger (sal Allaahu alayhi wasallam) have stated, along with the statements of the people of knowledge from various groups: the command to make all the religion sincerely and purely for Allaah and a prohibition from resembling the People of the Book who came before us in that they used to take their priest and rabbis as lords other than Allaah...when we mentioned this to them, they said to us: "you belittle the prophets, the righteous people and the Awliyaa."²⁰

The Second Matter: The Family of the Prophet (sal Allaahu alayhi wa sallam)

One of the many accusations levelled at the Shaykh is: that he does not love the family of the Prophet (sal Allaahu alayhi wa sallam) and he does not fulfil their rights.

The answer: what they claim about him is contradictory to the truth, rather the Shaykh (may Allaah have mercy upon him) appreciated and recognised their right to be loved and honoured; he upheld this right - rather he himself criticised those people who deny these rights. The Shaykh (may Allaah have mercy upon him) said,

'Allaah has given the family of the Messenger of Allaah (sal Allaahu alayhi wa sallam) rights upon the people. It is not allowed for any Muslim to neglect their rights whilst thinking this is from Tawheed, rather this in itself is a form of exaggeration. The only reason why we disapprove [of the people] is that they honour [the family of the Prophet] by attributing to them the right to be worshipped, or honouring those who claim this belief.'²¹

Whoever contemplates the life of the Shaykh realises the truth in what has been mentioned. It is sufficient to know that the Shaykh named six of his seven children by the names of the members of the honourable Ahl al-Bait – may Allaah be pleased with them all. They are: Ali, Abdullah, Hussain, Hassan, Ibraheem and Faatimah. This is a clear indication of the love, respect and veneration that the Shaykh had for the Ahl Bayt.

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One of the many accusations levelled at the Shaykh is: that he does not love the family of the Prophet (sal Allaahu alayhi wa sallam) and he does not fulfil their rights.

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²⁰ Ibid 2/50.

²¹ Muallaafaat ash-Shaykh 5/284.

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The Third Matter: The miracles of the Awliyaa (the righteous people)

Some people spread that Shaykh Muhammad bin AbdilWahhaab denies the miracles of the Awliyaa.

This lie is disproved by the fact that the Shaykh himself clearly affirmed his belief in their miracles and this is contradictory to what is spread regarding him. From this is his saying regarding his belief,

'I affirm the miracles of the Awliyaa.'²²

How can the Shaykh be accused of denying their miracles, when he himself described the people who deny their miracles as being from the people of innovation and misguidance. He said,

'Nobody denies the miracles of the Awliyaa except the people of innovation and misguidance.'²³

The Fourth Matter: Takfeer (to declare Muslims to be disbelievers)

From the greatest lies that are spread amongst the people is: that Shaykh Muhammad bin AbdilWahhaab and those that have affection for him, consider the majority of Muslims to be disbelievers and that their marriages are void except those people who are with the Shaykh and his followers or migrated to them.

The Shaykh himself falsified this doubt in a number of places. He said,

'To say that I declare the Muslims in general to be disbelievers is a great lie that the enemies use in order to stop the establishment of this religion. We say: O Allaah may You be glorified, indeed this is a great lie.'²⁴

He also said,

'They have ascribed many different lies to us thereby increasing the confusion and turmoil, and attacking us with the armies of Shaytaan.

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This lie is disproved by the fact that the Shaykh himself clearly affirmed his belief in their miracles and this is contradictory to what is spread regarding him. From this is his saying regarding his belief: 'I affirm the miracles of the Awliyaa.'

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²² Ibid 1/23.

²³ Muallafaat ash-Shaykh 1/169.

²⁴ Ibid 1/100.

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This includes the great lie that they have spread; a lie which any intelligent person would be ashamed to even spread never mind actually being deceived by it. They say, as you have said, that: I declare every person to be a disbeliever except those who follow me. They claim that I believe their marriages to be void.

How can this even be contemplated by an intelligent person?? Would a Muslim ever utter such a statement?

I free myself in front of Allaah from this statement; it only emanates from somebody who has a deficiency in his intellect and an inability to comprehend. May Allaah fight those people who have false insidious objectives.²⁵

'I only declare as a disbeliever: the one who knew the religion of the Prophet (sal Allaahu alayhi wa sallam) and then after this insulted him, forbade the people from it and showed enmity to those who followed it - this is the one I hold to be a disbeliever. The majority of this Ummah – all praise is due to Allaah – are not like this.²⁶

The Fifth Matter: The way of the Khawaarij

Some of the people accuse the Shaykh of being upon the way of the Khawaarij, those who declare a Muslim who falls into sin to be a disbeliever.

The answer to this is taken from the speech of the Shaykh, he (may Allaah have mercy upon him) said,

'I do not proclaim Paradise nor Hell for any specific Muslim individual except the one whom the Prophet (sal Allaahu alayhi wa sallam) proclaimed it for. I have hope for the one who does righteous actions and I fear for the one who sins. I do not declare anyone from the Muslims a disbeliever due to a sin, nor do I exit them from the fold of Islaam²⁷

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This includes the great lie that they have spread; a lie which any intelligent person would be ashamed to even spread never mind actually being deceived by it. They say, as you have said, that: I declare every person to be a disbeliever except those who follow me.

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25 Ibid 1/80.

26 Ibid 1/73.

27 Ibid 1/32.

The Sixth Matter: 'Tajseem' (to believe that Allaah has a bodily form)

From the lies that are spread regarding the Shaykh that he is a 'Mujassim' i.e. he equates the attributes of Allaah to the attributes of creation by giving him a bodily form.

The Shaykh mentioned his belief with regards to this and he is distanced from what his opposers say regarding him. He said,

'From the faith in Allaah: is to have faith in what He attributed to Himself in His book or upon the tongue of His messenger. This is affirmed without any type of alteration or negation. Rather I believe that there is nothing comparable to Allaah (the Glorified and Most High) and He is the All-Hearing and All-Seeing. I do not negate any attribute that He affirmed for Himself nor do I change the intended meaning of any statement. I do not deviate in His names and attributes; I do not question the reality of his attributes nor do I equate them to the attributes of his creation. This is because there is no being comparable or equal to Him nor does He have any partner. He cannot be compared to his creation.

Rather He (may He Glorified) possesses more knowledge of Himself and of other than Him, he is the most truthful and eloquent in speech. He exalted Himself from what was attributed to Him by the opposers such as those who question the reality of His attributes or equate his attributes to the attributes of creation'²⁸

He said,

{Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him; peace be on the Messengers; all the praise and thanks be to Allaah, Lord of the worlds.}²⁹

It is known that to negate the attributes of Allaah is the total opposite of [affirming the attributes and then] affirming a body and shape for Allaah. So those who affirm this (the former) are the enemies of those who affirm that (the latter); the truth however, is between these two [extremes].³⁰

²⁸ Ibid 1/29.

²⁹ The Noble Qur.aan - Soorah as-Saaffaat, Aayah 180-182.

³⁰ Ibid 3/11.

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From the lies that are spread regarding the Shaykh that he is a 'Mujassim' i.e. he equates the attributes of Allaah to the attributes of creation by giving him a bodily form. The Shaykh mentioned his belief with regards to this and he is distanced from what his opposers say regarding him.

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The Seventh Matter: Opposing the scholars

Some people say: Shaykh Muhammad bin AbdilWahhaab has opposed the scholars in his message that he called to; he did not attach any importance to their speech and did not rely on their books. [They claim] that he came with something new and established a fifth 'Madhhab' (school of thought).

The best person to explain the reality of the situation is the Shaykh himself, he said:

'We only blindly-follow the Book, Sunnah, the righteous predecessors of this Ummah as well as the relied upon opinion of the four Imaams: Abu Haneefah Nu'maan bin Thaabit, Maalik bin Anas, Muhammad bin Idrees (ash-Shaafi'ee) and Ahmad bin Hanbal – may Allaah have mercy upon them all.'³¹

'If you ever hear of me giving a verdict which is not in conformity with the unanimous agreement of the people of knowledge, then [you have a right] to criticise me'³²

'If you claim that the people of knowledge differ to what I am upon, then my books are present...'³³

'I debate the Hanafee using the speech of the contemporary Hanafee scholars; as for the Maalikee, Shaafi'ee and Hanbalee then I do not debate him by using the speech of the relied upon contemporary scholars of the Madhhab (school of thought).'³⁴

'In summary, that which I forbid is: to believe in other than Allaah that which is not permissible to do so. So if I have said this from my self then reject it, if I have taken it from a book that is not relied upon then reject it, if I have said this narrating it from only the people of my 'Madhhab' then reject it. However, if I have said it due to the command of Allaah and His

31 Muallafaat ash-Shaykh 5/96.

32 Ibid 1/53.

33 Ibid 2/58.

34 Ibid 1/82.

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'If you ever hear of me giving a verdict which is not in conformity with the unanimous agreement of the people of knowledge, then [you have a right] to criticise me'

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Messenger (sal Allaahu alayhi wa sallam), as well as the consensus of the scholars in every Madhhab: [if this is the case] then it is not appropriate for a person who believes in Allaah and the Last Day to reject this and turn away from it due to the people of his time or country, or because the majority of the people in his time have rejected it.³⁵

Conclusion

In conclusion, two pieces of advice are presented from the Shaykh:

The first piece of advice is for whoever strives against this 'Da'wah and its followers; the one who incites others and makes false accusations against it. To these people the Shaykh says,

'Do not follow me; do not follow except the command of the Messenger of Allaah (sal Allaahu alayhi wa sallam). This world will cease to be and the intelligent person should not to forget Paradise and the Fire.'³⁶

'I invite whoever opposes to four matters: either to the Book of Allah, the Sunnah of the Messenger of Allaah, the consensus of the people of knowledge – and if he resists in all of this then I call him to an open debate whereby the curse of Allaah will be upon the one who lies.'³⁷

The second piece of advice is for the one who has become confused regarding the matter:

'Upon you is to frequently pray to Allaah and plead in front of Him, specifically in the times where the supplication is more likely to be accepted: the last part of the night, after the prayers, after the Adhaan etc... as well as using the supplications narrated from the Prophet; specifically the supplication that has been narrated in Saheeh [Muslim]:

'O Allah, Lord of Jibreel, Mikaa'eel and Israafeel, Creator of heaven and earth, Knower of the unseen and the seen, You are the Judge of the matters in which Your slaves differ; guide me with regard to disputed matters of Truth by Your permission, for You guide whomever You will to the Straight Path.'

35 Ibid 1/76.

36 Ibid 1/89-90.

37 Ibid 1/55.

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'In summary, that which I forbid is: to believe in other than Allaah that which is not permissible to do so. So if I have said this from myself then reject it, if I have taken it from a book that is not relied upon then reject it, if I have said this narrating it from only the people of my 'Madhhab' then reject it...'

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You should frequently repeat this supplication to Allaah, the One who answers the supplication of the person who is in difficulty, the One who guided Ibraheem to oppose all of the people. Supplicate, saying: O teacher of Ibraheem, teach me...

If opposing the people becomes difficult upon you, then ponder over the saying of Allaah (the most High),

{Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow you that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allaah}³⁸

{And if you obey most of those on earth, they will mislead you far away from Allaah's Path. They follow nothing but conjectures, and they do nothing but lie}³⁹

Also consider the saying of the prophet (sal Allaahu alayhi wa sallam) in Saheeh [Muslim],

((Islaam began as something strange, and it will return to being strange as it began.))

((Allah does not take away knowledge by snatching it from people but He takes away knowledge by taking away the scholars, such that when He leaves no scholar left, the people will turn to the ignorant as their leaders. Then they are asked to give religious judgments without knowledge, thus they go astray and lead others astray.))

((So upon you is to follow my Sunnah and the Sunnah of the Rightly Guided Caliphs after me; hold firm to it and grip it with your molar teeth.))

((Beware of the newly innovated matters, for indeed each innovation is a misguidance.))⁴⁰

“

You should frequently repeat this supplication to Allaah, the One who answers the supplication of the person who is in difficulty, the One who guided Ibraheem to oppose all of the people. Supplicate, saying: O teacher of Ibraheem, teach me...

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38 The Noble Qur.aan - Soorah al-Jaathiyah Aayah 18.

39 CHECK: The Noble Qur.aan - Soorah al-An'aam, Aayah 116.

40 Ibid 1/42-43.

'If it has become clear to you that this is the truth which contains no doubt, then it is obligatory upon you to spread it amongst the people and teach it to the men and women.

May Allaah have mercy upon the one who fulfilled the obligation upon him and repented to Allaah whilst admitting his faults. Indeed the one who repents from sins is like the one who has no sin; it is hoped Allaah will guide us, you and our brothers to all that He loves and is pleased with.⁴¹

May the peace and blessings of Allaah be upon His servant and messenger, our Prophet and beloved one – Muhammad, his family and companions.

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'If it has become clear to you that this is the truth which contains no doubt, then it is obligatory upon you to spread it amongst the people and teach it to the men and women...'

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⁴¹ Ibid 1/43.