CHAPTER III

FOUNDATIONS OF THE SAUDI STATE - I

Life and Works of Muhammad Ibn 'Abd al-Wahhab

The second quarter of the eighteenth century saw the emergence of the reform movement in Central Arabia which was borne to play an important role in shaping the history of the whole of Arabia in the next few centuries. The movement, bearing the name of its founder Muhammad Ibn 'Abd al-Wahhab, is called the 'Wahhabi' movement. In the present century this movement spread like wildfire through our Muslim world. Practically every corner was affected, but the movement took different names and forms in different parts of the Muslim world. However, everywhere it remained traditional, i.e., identifying itself with the part (Sunna) of the Prophet and his Companions; everywhere it remained reviviscient, i.e., seeking to make the values, teachings, and recommendations of the Qur'an and the Sunna of the Prophet again operative in the hearts and minds of men.

For some the term 'Unitarian' and 'Unitarian' are preferable to 'Wahhabism' and 'Wahhabi', mainly because it was the opponents of the movement who reproachfully first coined the latter terms. Aherents of the 'reformation' normally refer to themselves as Muslims and to their religion as Islam, but also specify their creed as 'Taqwas' (al-Da'wah al-Taqwas) or occasionally refer to themselves as 'Unitarians' (Muwanhadiqan), where Muhammad refers to Muhammad Ibn 'Abd al-Wahhab and not to the Prophet of Islam. They have descriptively referred to themselves as 'Unitarians' (Muwanhadiqan or A'il al-Taqwas) or Fraternity (Alhwan) or the Brother of him who obeys God (Alhu van 'Allah).
Muslims. The chief aim of this movement was to purge Islam of all innovations (hida), and present a pure and unadulterated version of Islam. It was, in essence, a puritanical movement, simple and vigorous whose chief mosscare was a return to the pristine purity of Islam. The movement, as Gibb puts it, started as a solitary protest in a corrupt world. It was a revival of the Transcendental wing of Islam at the expense of the permanent wing, which, with the Sufi brotherhoods in the vanguard, had been giving ground steadily for several centuries preceding its appearance.

Muhammad Ibn ‘Abd al-Wahhab b. Sulayman b. Ali b. Muhammad b. Ahmad Ibn Ka‘b al-Tamimi was born in

3. Ibid., p. 25.


8. H. S. J. Shibli, Arabia, p. 8; Margoliouth writes that he was of Banu Sinar, a branch of Tamim. Cf. H. S. Harriot, Wahnabiya, in Encyclopaedia of Islam.

9. Musil stresses that ‘Ibn ‘Abd al-Wahhab’ was the name of Muhammad’s family and ‘Abd al-Wahhab’ was not his father’s name stated by others and his father’s name was Sulayman. Cf. A. Musil, op. cit., p. 358.
'learned men of their time. Su'ayman was the most learned
and well-versed in fiqh in his native town 'Uyayna, and was
one of the eminent 'ulama' in Najd. He was an authority in
jurisprudence, Tafsir, Fiqh and Wala'. He was an authority in the
Hanballi doctrine and gave equal opinion according to the
teachings of the Hanballi school, but at the same time he was
well-versed in the doctrines of the other schools too.
Apart from imparting instruction, giving fatwa, and
administering justice he also compiled some books, and
treatises on Islamic law. His most important work is entitled
'Su'alet al-Hanbali Fi Ahl al-Islam wa al-Hanabiya'. He died in 1700 B.H.
His place was filled by his son Abd al-Wahhab who became more
renowned. 'Learned and respected'. Su'ayman was the chief
mufti of Najd and when he died he was rad'id in 'Uyayna. Abd
al-Wahhab succeeded him in 1713 and was dismissed by the
bani Hanafi in 1727, when he moved to Huraymah where he died in
1728.

Muhammad ibn 'Abd al-Wahhab, from the very
beginning, was known for his intelligence. He was alert,
had a strong physique, and a sharp memory. From his boyhood


\[ \text{Chapter 3} \]

'Su'alet al-Wahhab', Eng. trans. Rashid al-Barrawi, (Generel

he studied under his father and read many books on hadith and tafsir. At the time he was learning under his father, his father himself gained from the intelligence and wide knowledge of his son. That Muhammad had memorized the whole Qur'an on heart before reaching the age of ten is evidence enough of his intelligence and sharpness of memory. Due to his knowledge and intelligence his father was so fascinated that inspite of his young age he was asked by his father to read the prayers. According to his father 'at this age he was competent enough of leading congregational prayers, so I married him the same year. In this way he had to settle down at any early age. He performed the pilgrimage the same year and stayed in Mecca and Medina for about two months. Returning to Uyayna where he continued his education under his father. 

His knowledge of Qur'an and its sciences, and of Arabic and religion, in a few years, was equal to that acquired by other children in much longer period. As he progressed in age his eagerness of acquiring knowledge...


15. A. Rihani, op. cit., p. 27.

16. M. A. Nadwi, op. cit., p. 19, says that his memory was so excellent that he was able to reproduce and write twentypages from religious books in a single sitting.
increased and he committed to memory parts from the 'Two Sahihs' and other compilations of traditions. He was not yet twenty when he had become a learned man highly esteemed in his town and he excelled other 'ulama' there. He often discoursed with the 'ulama' and advised them. Some of them listened to him while others became hostile. He was looked upon by his father, but the 'ulama' were displeased to see him disapprove the innovations which they approved. Muhammad began the reform from the above, i.e. through the 'ulama' but only a few listened to him. Thus developed an open hostility between the 'ulama' and his family. His father fearing the situation shifted from Uyayna to Makkah a hijri 126 but Muhammad stayed back hoping that the event would subside but it became more intense and he was thus forced to leave the city.

There is another great personality Muhammad Ibn 'Abd al-Wahhab who undertook journeys in search of learning, but the chronology of his journeys handed down to us, differ...
from one scholar to another. Anyway, the first journey in quest of learning began when he had to leave ‘Uyayna and was instead carrying the conflict to Huraymila where his father was living, instead he undertook a pilgrimage. He first went to Mecca but there he found the teaching rather disappointing. He, therefore, moved on to Medina where his stay proved to be decisive in moulding the later direction of his thought. At that time in Medina there was the distinguished Hanbali theologian of the city of Maima’s name: Shaykh ‘Abd Allah b. Ibrahim’. Sayf al-Najdi, who had become a supporter of the neo-Hanbalism of Ibn Taymiyya and who had himself been the pupil of Shaykh ‘Abd al-Rasul b. ‘Abd Allah b. Ibrahim b. Sayf al-Najdi (d. 1661)’. Muhammad met Shaykh ‘Abd Allah and apprised him of the injustices that he and his father had suffered at ‘Uyayna. Where he expressed his ideas before the ‘ulama’ of Medina, they supported and encouraged him and

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11. Shaykh ‘Abd Allah b. Ibrahim b. Sayf belonged to the family of Sayf in Najd and was the head of the ‘ulama’ of Medina. Cf. Ahmad b. Hujr, op. cit., p. 16. It is asserted that he had settled in ‘Udawri because he was dissatisfied with the innovations and other religious practices which were prevalent among his people. Cf. Nasir al-Din Tarkusi, Ta’rikh-i-Najd (Delhi, 1344 A.H.), p. 31.
they too disapproved of such practices denounced by the young reformer. He seized the opportunity to study under different 'ulama' of Medina, particularly under Shaykh 'Abd 'Adi with whom he stayed in Madina.

Among other 'ulama' of Madina Muhammad ibn 'Abd al-Wahhab also met a great scholar, famous traditionist, and~fagih~Shaykh Muhammad Hayat al-Sind (d. 1751) who was closely connected with Shaykh 'Abd Allah. Shaykh al-Sind, after being aware of the thoughts of Muhammad Ibn 'Abd al-Wahhab and of the course of action he intended to adopt to reform the people of Najd, placed him in the category of his favoured pupils. His other teachers in Madina included Shaykh 'Ali Afandi al-Uaghistani, Shaykh 'Isma'il 'Ajjinj, Shaykh 'Abd al-Latif al-'Afariqi al-Ahsa'i.

\[\text{\textquoteleft Altar, op. cit., p. 21.}\]

Shaykh Muhammad Hayat al-Sind was born in Sindh. He settled in Madina. He was a Hanafi scholar of hadith whose students belonged to different background and traditions. For further details regarding the relationship between Shaykh al-Sindhi and Muhammad ibn 'Abd al-Wahhab see J. \textit{Vol. 1}, 'Muhammad Hayya al-Sindhi' and Muhammad ibn 'Abd al-Wahhab: An analysis of an intellectual group in 18th century Medina', \textit{Bulletin of the School of Oriental and African Studies}, Vol. 38 (1975).

\[\text{\textquoteleft Belonging to Damascus, Shaykh 'Ali Afandi was a famous scholar of tradition. He was born in C. 1712. He lived in Madina for a long time and studied tradition under Shaykh al-Sindhi after which he returned to Damascus in 1777. Insipid of his young age at the time of Muhammad ibn 'Abd al-Wahhab's stay at Madina, it cannot altogether ruled cut that Muhammad had studied under him.}\]
At that time Medina was no exception to the abuses generally prevalent among the Muslims all over. One day while he was standing before the Prophet's tomb, Muhammad al-Wahhab saw a number of people standing before the tomb invoking, supplicating and doing what was contrary to the teaching of the Prophet himself. He could not restrain himself from pointing out to the people his strong disapproval of their practices. Once Shaykh 'Abd Allah asked him whether he would like to see the weapons that he had prepared for the people of Majma'a. On getting an affirmative reply Shaykh 'Abd Allah led him to a big hall full of rare collection of books and told him that this was what he had prepared for the redemption of the people of Majma'a. Muhammad's stay at Mecca and Medina proved most fruitful for him, for, apart from studying under distinguished 'ulama' there, he got the opportunity of...


26. Attar, op. cit., pp. 26-7; Muhy al-'lbn Ahmad adds that by the people of Majma'a Shaykh 'Abd Allah meant those people of Najd who were involved in the practice of Shirk and Bid'a, cf. Shaykh al-Islam Muhammad b. 'Abd al-'Aziz al-Majhad (Hyderabad, 1947), p. 10.
mee ning the visitors to those cities coming from all corners of the Muslim world thus acquainting himself with the various innovations and superstitions prevalent in the world of Islam. The exact period of his stay at Madina is not known, but this much is certain that he had imbued sufficient knowledge when he returned to Najd with a firm resolve to set things right.

His next journey was to Basra which at that time was an active centre of Islamic learning, and he stayed there for a fairly long time. There he studied under many learned scholars the most prominent among them being Shaykh Muhammad al-Majmu'i of the village Majma'a near Basra. Under Shaykh al-Majmu'i he studied philology and jurisprudence. Moreover, he also learned traditions and grammar. In addition to this he wrote books and treatises condemning all types of innovations in which he had found the people engaged. Wherever his journey had taken him up to now, whether in the holy cities of Mecca or in Najd and now in Basra, he had witnessed with disgust the involvement of the people in various innovations completely against the Shari'a.

It is also claimed that before leaving for Najd he went to Mecca from Madina, cf. Labib Fatnun, al-Rubai', p. 37 cited by M. A. Nadwi, op. cit., p. 210, but no other authentic source backs this claim.


S. al-Musri, op. cit., p. 112.
Basra. at that time was influenced by Shi‘ism. It was in Basra that he first started to practice the Qur’anic dictum of the ‘uxuril wa-li-ma‘ruf (ordering good and forbidding evil). It was here that he had the first opportunity of getting acquainted with a wider group of spiritual seekers than that in which he had been receiving ‘education till now, particularly the mystic fraternities and the Shi‘i sects. The spectacle of popular idolatry such as the cult of saints, with all its attendant practices which were not easily reconcilable with a strict interpretation of tradition. All these factors soon influenced him in such a way that he started his campaign of reform right then and there. It was here that for the first time he openly condemned syncretism and innovations.

At a still the people of Basra began to abuse him and also his teacher Shihab al-Mahdi. Both of them were persecuted and made to suffer till at last on a hot summer day he was driven out of the city. On leaving Basra he made his way on foot towards Zubayr.

33 R. Lambton, op. cit., p. 673.

It is said that he managed to convert some persons to his ideas but he was still not very successful. Cf. I. Rihani, Ibn Sa‘ud of Arabia, p. 539.
34 M. T. Niblock, op. cit., p. 78.

33 Zubayr is a small town near Basra. It is named after Zubayr b. ‘Awam, a Companion of the Prophet.
There is no unanimity among the biographers.

Thus H. Laoust asserts that on leaving Basra, Muhammad ibn 'Abd al-Wahhab went to Huraymilu.

I count has quoted the anonymous author of Lam' al-Shihab who states that from Basra he went to Baghdad, where he made a few years of a wealthy marriage and remained for five years. The author further writes that he next appeared in Kurdistan, al-Hamadan and Isfahan, where he arrived about 1148/1736 at the beginning of the reign of Nadir Shah and studied philosophy and sufism. He next went to Damascus and to Cairo. Another king after say, that he traveled extensively for about 17 years in Arabia and Persia, in the course of which he pursued higher studies at Basra, Baghdad, Hamadan and Damascus. He revisited Najaf in about 1735 and stayed at Mecca for a considerable time before returning to Najaf. H. Morgan (in his work too, quoting Lam' al-Shihab), says that he spent many years in travel and lived for four years in Basra where he was a tutor in the course of a qadi. Having five years in

35. H. Laoust, op. cit., p. 678.
Wadh'ad, where he married a wealthy woman, who died leaving him '1,000 dinars'; a year in Kurdistan, two years in Herat, after which he went to Isfahan at the commencement of Nadir Shah's reign, where he is said to have studied for four years peripatetic philosophy. Heɫėraɫiyān a'n the Sufi systems; for a year he attracted students as an exponent of Ṣufism, then went to Ruma, after which he became an advocate of Ibn Hanbal's school. Returning to 'Umayra where he had property he spent eight months in retirement. It is clear from the views cited above that they are contradictory to each other. Surprisingly enough D.S. Margoliouth and H. Laoust refer to the same source, i.e. Lam c] Shīhāb, but their accounts do not conform with each other. The Indian biographer Mas'ud Allūm Nādū Ṭūbīnī rightly rejects as baseless D.S. Margoliouth's views regarding the places which Ibn 'Abd al-Wahhab visited after leaving Basra.

There are also some other writers who have mentioned his journeys to Baghdad or to Damascus or to both of these places. William Spencer has something quite different to say about it. According to him he went to Basra, Edhahd, and Damascus on commercial journeys during which he met some of the learned Shaykhs and completed his study of religion.

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law. However, most of the Arab scholars as well as others agree on the point that after leaving Basra Muhammad bin 'Abd al-Wahhab went to Zubayr.

He set out all alone on the hazardous journey towards Zubayr bare-footed and bare-headed clad only in a shirt and a robe in the scorching mid-day sun. He came near perishing due to thirst and hunger, and unable to walk he fell to the ground and was in his death throes (mushri'ah 'ala 'ishā'ah) when there came across a kindly donkey-driver of Zubayr named Abu Humaydan. Noticing his pitiable state Abu Humaydan first quenched his thirst and then carried him on his donkey to Zubayr. He stayed in Zubayr for some days after which he made up his mind to proceed to Syria. But he abandoned this programme because he had lost his script with


43. Muḥammad b. Ḍīn Ahmad, on the authority of A. Rihani's Ta' lā'ī Najd, writes that he migrated to Zubayr along with his teacher Shaykh Muhammad al-Majmu'ī, cf. Shaykh al-Islām Muḥammad b. Ḍū’l-Muṭṭalab, 'Abd al-Wahhab, p. 16. But on going through Rihani's work it will be seen that he does not mention that the Shaykh had accompanied him. Cf. loc. cit., p. 28.

44. T. Nibloch, op. cit., p. 28.
all his material resources in the troubles at Basra. He therefore decided to go back to Najd. According to Ahmad b. 

Nur he did reach Syria and from there he turned toward Najd. On the way to Najd he stopped at Hasa' and lodged there for some time with Sayf 'Abd Allâh ibn Muhammad 'ibn 'Abd al-Latif, a Shafi'i divine, and learned whatever he could from him. While in Hasa', he also met other `ulamâ' before resuming his journey homeward. He reached Huraymla where his father was living. He briefed his father of the experiences of his journey especially about what had taken place in Basra. The father pledged support, help and protection to the son and also encouraged him to carry on with his call (al-da'wah). Some scholars, however, do not agree that 'Uthmân ibn 'Abd al-Wahhab and his father were in perfect harmony with each other. It is also stressed that his father was in agreement with the practices common among the masses and that there had taken place mu'amalât (munâqibât) between him and his father and brother Sulayman b. 'Abd al-Wahhab who had also written a tract against him.

45. Attar, op. cit., p. 29; H. St. J.B. Philby, Saudi Arabie, p. 34.
Later on the differences with his brother ended and it is said that Sulayman came in full agreement with his other brothers. It is further claimed that since Muhammad respected his father therefore his reformist activities did not gain momentum until his father died in 1740 after which he started an open campaign for his reform, but on the other hand H. Lacoué expressed serious doubts on these reports and says that "these accounts should not be accepted without some reservation, particularly since there exists a dissertation by his father against the will of the saints."

It was in Huraymila that Muhammad came out openly and established himself as an apostle of moral and spiritual regeneration. It was also here that he composed his most important work entitled Itab al-Tawhid on the doctrine of God's Oneness in which he vehemently attacked syncretism and gave a call for a return to the true Islam. Very soon he became well known not only in Huraymila but also in the adjoining areas through his disciples who went to these places to spread his word. His preaching born

49. Ahmad b. Han, op. cit., p. 272.

50. Ibid., T. Niblock, op. cit., p. 28; A Musil, op. cit., p. 258; Y. A. Nadwi, op. cit., pp. 122-3; M. Ahmad, op. cit., p. 11. States that with the death of his father there remained no further hindrance for him.


52. H. St. J.B. Philby, op. cit., p. 34.
fruits in Huraymila when a number of people became his followers. However, the political condition of Huraymila was no favourable for his movement. The population of Huraymila at that time was divided into two main factions. They belonged to two branches of Bani Rida, each under its own chief and neither of them acknowledged the authority of the other. Moreover, the leaders of both the groups insisted on their own supremacy and no one could dare to bring them to agree. One of these groups owned a large number of slaves called al-hunayyan. They were a sort of mercenaries who at times ravaged the environs of the city. They oppressed the people and there was no way to stop them. In these circumstances Muhammad ibn 'Abd al-Wahhab made up his mind to set things right in the town and it was particularly to check their notorious activities that he insisted on the literal application of the law upon them. As soon as they became aware of his intentions, they hatched a plot to murder him. Intent upon carrying out their plan one night they scaled the walls of his house. At that very moment a caravan of bedouins had entered the town and they saw themselves scaling the walls and mistaking them for robbers; they shouted and ran after them which made them to flee. Otherwise, it is said that Muhammad ibn 'Abd al-Wahhab was saved by some of

54. Ibn Bishr, op. cit., p. 11.
55. Phulby, op. cit., p. 56.
56. Altar, op. cit., p. 34; Ibn Bishr, op. cit., p. 17.
his close disciples and others who were with him at that time. It, then, must have dawned upon him that mere pursuit of unbridled by political power might prove effective in the case of an individual, but it was difficult to bring about any radical change in a people's outlook without the help of a political force. He thought the matter over and came to the conclusion that he should at once leave his city a, and therefore he shifted to his ancestral hometown 'Ubayn. It is said that before deciding to move to 'Ubayn he wrote to Al-'Uma'am b. named b. Mu'mmar, th. amni 'Ubayn, acquainting him with his mission, and it was only after he found the amni willing to accept his views that he shifted to 'Ubayn. Some writers and apologists have compared his shifting to 'Ubayn with that of the 'Arah of the Prophet from Mecca to Medina. However, there is no doubt in it that the event proved a turning point in his movement.

Ibn Mas'ud, Hamad b. Mu'mmar, who was well aware of the preacher and his mission, accorded him a warm welcome. Ibn 'Abd al-Wahhab explained his mission to 'Uthman and made it known to him that the people...

prevailing among the people were antagonistic to the spirit of Islam. He exhorted the people quoting verses from the Quran and the Hadith, that those who will rise up in the cause of invading people in the Hijaz will receive real and eternal reward from Allah. He further told the Amir that in case he succeeded in upholding the true faith then he hoped that Allah shall grant the Amir victory and dominion over Najd and its Bedouin Arabs. Uthman was convinced by this offer and after adopting the caliph he pledged reality and support. He also was ready to share the responsibility and lent him all power and authority that he possessed. Thus, Shaykh Muhammad ibn 'Abd al-Wahhab was accepted finally as the spiritual and religious leader and he also got the necessary political backing that he needed in Huraymiah. To strengthen the bonds further Uthman offered his daughter, Jawhara bint Abd al-Malik b. Mu'ayma, in marriage to the Shaykh which he gratefully accepted.

50. Ahmad b. Muqrin, op. cit., sp. 223.
51. Ibn Baniya, op. cit., p. 179.
52. 'Atiyya, op. cit., p. 32.
53. He henceforth referred to as 'the Shaykh'. He is known today as 'the Shaykh' and his descendants are known as 'al-Shaykh'.
54. According to 'Ahmad, Jawhara was the niece of 'Uthman, ibid., op. cit., p. 12.
The condition of 'Uyayna at this time was not... vividly describes:"

"... A form of necrolatry was prevalent ... more than that; for they had planted by worshipping the wall, then the dome itself of the wall, and then the tree which they planted in the shadow of the dome. Indeed, there were certain trees in the caves of Jabal Ra'iq and other parts of Najo which were supposed to be endowed with supernatural power, and from far and near they were sought by devotees, who made vows to them and invoked their assistance."

Once he became sure of 'Uthman's support, the 66 Shaykh openly set about the task of reformation. At that time 'Uyayna was full of shrines venerated by the people who worshipped idols and had thus become polytheists. The Shaykh did away with the innovations and superstitions and made the people to realise how they had been led astray, thus making them return to the real belief in 'Awhid. Under the Amir's protection the Shaykh carried out a series of operations dramatising his demand for reform. Accompanied by the Amir he had all the 'believers to be pious' trees felled and uprooted. For example, the people of 'Uyayna...

\[\text{Ibn Sa'ud of Arabia, pp. 339-40.}\]
\[\text{Dr. W. S. Poegrave, op. cit., p. 374.}\]
venerated a big tree there. They even hung rugs and tapers on it and covered away its leaves and twigs as a gesture. The Shaykh, noting a survival of idolatory in this practice, decided to destroy it. Thus, along with some of his followers, he one morning proceeded to the tree and ordered that it be cut down. He himself joined them in cutting it. Similarly, the time at Jubayla over the tomb of Yazed ibn al-Hathat, the Companion of the Prophet who laid down his life fighting against Musilam, the new prophet, received the Shaykh’s attention next. The people who visited it touched the tomb and rubbed the faces against the dust on the ground. The Shaykh sought the permission of the ruler to demolish it. He asked the ruler “let us destroy this blasphemous which is based on butil...falsehood. ‘Uthman agreed with him and on his request he also arranged for six hundred horsemen to accompany him lest the people may not obey or may harm him. The people were ready to resist but calculating the force with the Shaykh they refrained from resorting to open resistance. On hearing hesitation among his followers in pulling down the structure, the Shaykh himself, with an axe, started the job and was then joined by ‘Uthman and the others. In this manner the Shaykh cleared ‘Uyayna and its neighbourhood of...  

68. ‘Attar, AL, cit., pp. 67-3.
all such types of trees, stones, and domes. Next he persuaded 'Uthman into changing the existing ziyad of ta'awun and instead promulgated qalat and lhumr (one-fifth of the produce) as demanded by the Shari'a.

One day a woman came to the Shaykh and demanded that he inflict upon her the 'add punishment as she had committed adultery knowing well of its penalty. The Shayikh was annoyed at her confession although he did not doubt its genuineness. This was a test case for the sincerity of the Shayikh, especially when it was a matter of life and death and that too of a woman. It was not expected that the Shayikh would take such a drastic action and send her to death without being convinced. So he made full use of his versatile knowledge of Islamic jurisprudence in order to save the life of the poor woman. The Shayikh enquired of her whether she had committed the act under compulsion; but her reply was in the negative. Then the Shayikh sent her away asking her to see him again after a few days. Next time the Shayikh asked her that perhaps she was absent-minded but she told him that she had been and still was of sound mind. He again sent her away to return.

69. M. Ahmad, op. cit., p. 11.

70. Sometimes it is doubted that the whole case was obviously staged as such by the enemies of the Shaykh.

some days later. In the meantime he enquired from the people about her mental state. I agreed that she was sane. After a few days she returned to the Shaykh and asked for the same question four times but the woman stuck to her word. It is said that in order to prove her commitment of the crime she even produced four notable persons as witnesses before the Shaykh. Finally, having no way out the Shaykh pronounced the sentence of stoning her to death, and she was taken to the public square where the sentence was executed, Ulham being the first person to stone her.

The case was used to boast the Shaykh's reputation among the people. The whole incident was carried far and near through every ramp and village of the desert. The news was heard with enthusiasm all over, some people looked at it with dejection and others with interested speculation. When the news reached Hasa', there were many Shi'ites among its inhabitants who were alarmed by the Shaykh's pronouncing. Ever the amir of Hasa', Sulayman Ibn Muhammad al-Hamidi, who was also the chief of the Banu Tair and Al-Tabi, felt perturbed. Sulayman is described as a powerful tyrant wallowing in adultery without concealment, and

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71. Atta, Qisas, cit., p. 31.
72. L. Rihani, cit., p. 27.
73. Atta, loc. cit., Philby, Arabia, p. 11.
74. L. Luxst, op. cit., p. 78.
75. Atta, op. cit., p. 42.
Moreover, Sulayman was told by the Shaykh’s adversaries that the intention of the Shaykh was to usurp his throne and appropriate the taxes maintaining him and his court. Thus sensing danger for himself, Sulayman wrote to Uthman Ibn Mu’ammar asking him to come to al-Hasa to his aid. Another message followed, this time ordering Uthman to kill the Shaykh otherwise the tax being sent from Hasa would be discontinued. It is also claimed that the Shaykh’s opponents were unable to arouse Uthman from his inaction therefore they appealed to the supreme governor at Calif, Ibn Mu’liq, who prevailed upon Uthman to execute the Shaykh. In any case, Uthman did not respond to the demands of the Amir of Hasa and communicated his message to the Shaykh who comforted him. At that time Sulayman Ibn Shamis al-‘Unajizi, the chief of the bedouin tribes of ‘Uyayna, headed a revolt as a protest against the
presence of the Shaykh in 'Uyayna. This revolt took a
serious turn and ultimately, 'Ali b. Abd al-Wahhab, the
Shaykh's brother, became concerned about the Shaykh's
safety and, therefore, intervened and settled the matter
with the rebels, the Shaykh agreeing to leave 'Uyayna.
However, this version given by 'Attar is very much doubled.
Most of the biographers stress that ‘Uthman could not think
of putting any resistance to Sulayman ibn Muhammad al-Hamid.
whose instructions were to kill the Shaykh or banish him
from 'Uyayna and in the event of non-compliance of the
instructions, he should be ready to forego the taxes he
received annually from Hasa' and in addition he should be
prepared to face bitter consequences. Since ‘Uthman did not
have the power to challenge the amir of Hasa' he, therefore,
told the Shaykh to leave 'Uyayna as he could not have him
lived due to his attachment.

The Shaykh decided to go to Darayya which
was about half a day's journey down the Wadi al-Hamid,
i.e., about twenty miles south-east of 'Uyayna. Thus the

[83]. 'Attar, op. cit., p. 43.
cit., p. 23.
Sheikh set out on his third migration during the summer of 1744. He had nothing but a fan with him during his journey.

He was accompanied by an escort named Farid who, it is said, had secret instructions from 'Uthman to kill the Shaykh on reaching a particular place named after Ya'rub who was also a preacher and was killed at a place between 'Uyayna and Dar'iyah which had since been named after him. When they reached the place Farid could not find in himself enough strength even to attempt the plotted murder, and being stricken with fear he at once returned to 'Uyayna to report to 'Uthman leaving the Shaykh to trudge alone to Dar'iyah. This whole incident is challenged by Ahmad Abi Shafir Aftor who defends the sincere attachment of 'Uthman to the Shaykh. On the other hand, W.G. Pilgraves stresses that although 'Uthman gave protection to the Shaykh, he did not become a convert to his new doctrine.

On reaching Dar'iyah the Shaykh stayed for a day and a night in the house of certain 'Abd Allah bin 'Abaylim from where he shifted to the house of Ahmad ibn...
Suwaylim, Dar'iyya, which was situated between 'Uwayna and Riyadh, was at that time a village consisting of about seventy houses. It was ruled by Muhammad ibn Sa'ud, who, even before the arrival of the Shaykh, had already established a regulation for courtesy and honourable dealings with all men. The Shaykh's arrival was not made known to the amir of Dar'iyya because his host Ibn Suwaylim feared that the amir might not be courteous to the Shaykh and turn him out of his dominion as had happened at 'Uwayna. Meanwhile, the Shaykh was busy in his preachings and the number of people who visited him secretly began to grow day by day. It was also feared that Sulayman b. Muhammad or 'Uthman b. Mu'ammar might send a messenger to the amir informing him of the Shaykh's presence in Dar'iyya.

The biographers differ as to the actual name of Ahmad ibn Suwaylim. Thus, A. Rihani gives the name as Ahmad ibn Suwaylim and states that he was a disciple of the Shaykh, cf. op. cit., p. 75; Ibn Bishr gives the name as Muhammad ibn Suwaylim al-'Uraynî, cf. op. cit., p. 14; Shukri Alusi writes that it was 'Abd Allah ibn Suwaylim, cf. op. cit., p. 115; According to Ahmad b. Muur it was Abd al-Rahman ibn Suwaylim and his cousin Ahmad ibn Suwaylim, cf. op. cit., p. 22; M. A. Nadwi writes that 'in first stopped over at Abd Allah b. Abd al-Rahman ibn Suwaylim's place and then went to stay with Ahmad ibn 'Uwaynî, cf. op. cit., p. 30; For Mârji it was 'Abd Allah ibn Suwaylim, cf. op. cit., p. 48. However, H. S. I. B. Philby's account seems to be more plausible since he has justified the Shaykh's stay with both Abd Allah and Ahmad ibn Suwaylim, cf. op. cit., p. 12.

40. F. St. J. B. Philby, op. cit., p. 11.
Meanwhile, two brothers of Muhammad Ibn Sā'd, Mushari and Thunavan, who had heard of the Shaykh's knowledge and reputation and were interested in his teachings, went to meet him personally at Ibn Suwayli̇m's house. They were greatly influenced by what he taught and later on they became his greatest supporters. They convinced their brother Muhammad would also visit the Shaykh and adhere to his teachings. When Muhammad was told about the Shaykh's ordeals in Dar iyya and the mission which he had undertaken, he agreed on summoning the Shaykh to his place and felt reluctant to visit him personally. Muhammad's wife Mawdha bint Abi Wālīlah of the Al 'ādhr was a wise and discerning woman and had a reputation among her people for charity to students and learned men. When she came to know about the Shaykh she persuaded her husband to visit him personally instead of summoning him to his own place. Thus, the amir proceeded on foot to Ibn Suwayli̇m's house to meet the Shaykh in person. When he met the Shaykh, he was fascinated. The Shaykh, quoting from the Qur'ān and hadith, explained to him the meaning of ta'wil (unitarianism), which was the mission of all the prophets, the ill of shirr (associating with God) and also at the same time explained to him the religious degeneration in which the people of

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72. Idem., Ta'īrūn Najd, p. 79.
92 Nadj were engaged. He further encouraged the Amir to help
him by emphasizing that if he would help him, these reforms
then he hoped that one day they would together
in the name of all the Muslims under one banner and
with domination over lands and men. Thus
proposal of the Shâlih so moved the Amir that he
immediately agreed to be on his side to assist him in
mission and to fight his enemies side by side. But at the
same time the Amir put two conditions before the Shâlih:
first, the Amir said, was that if he (the Amir) helped him
and fought in the path of Allah and if Allah gave him
victory over lands then he feared that he (the Shâlih) would
desert him and go over to other people. Secondly, the Amir
said that if he (the Amir) be led the people during the fruit's
season and it feared that the Shâlih would tell him to tar-
making from it. On hearing the two conditions the Shâlih
replied that as far as the first condition is concerned,

اذا النصر : انلزم الثاني بالعفتر والسيك، وحائزة كلمة (لا الله الا الله) فعسل بما دخل به
وصارها بكلمها البلادة والسيك، وهي كلمة التوحيد، وأول ما نزل إليها النبي من أولهم
على آخرهم.


"... As A. Abusha 'pull it, "... thou must pledge thyself to
remain here in Diriyah - to make it thy city and thy
pale of our religion; and thou must pledge thyself,
whatever may chance, to make no alliance with any
other Ameen in the land of the Arabs." cf. Ibn Saud of
Arabi's, p. 24.

50. Allar. 34, op. cit., pp. 30-3. See also Ibn Fîshr, op.
cit., pp. 15-16; M. Ahmad, op. cit., p. 15; M. A. Nadwi,
op. cit., p. 3.
e tenu your hand to me, we are one in influence and distress.

- blood for blood, destruction for destruction ... and for the second condition lay God bestow upon you conquests and spoil. For this shall it be true for you for the taxes they shall pay you. The two entered into a compact sealed by the sake of the Prophet and the men of Medina had sworn to cement their alliance.

The understanding between the Shaykh and the amir took place in 744 or 745. The amir then took a call of allegiance to him and became his disciple and pledged to enforce "amr bii ma'rif wa'l-nahy an al-munkar", ordering good and forbidding evil. He requested the amir to accompany him and rose up along with him. From then on the Shaykh became the guest of the amir of Dar iyya.

"It is stated by some scholars that the Shaykh married her"

see Ibn Ishar, p. 216, p. 16

28. F. Rentz, 'Wahhabism and Saudi Arabia', p. 56. B.S. Margoliouth has definitely misinterpreted this pact. According to him 'the two came to an agreement whereby, should they succeed in enforcing their system on their neighbours, the sovereignty should rest with Ibn Saud, whereas the religious headship should belong to Muhammad ibn "Abd al-Wahhab'. B. S. 'Wahhabism', p. 618.

29. Margoliouth asserts that he was the first disciple of the Shaykh in Dariyya. Cf. 'Wahhabis', Encyclopedia of Religion and Ethics, Vol. XII, p. 661.
in this way the reigning
king of Salta Arabia is a descendant on the male side of
Muhammad Ibn Saud and on the distaff side of Muhammad Ibn
'Abd al-Wahhab.

With the conversion and backing of the amir, the
movement of the Shuykh gained momentum. People who had
secretly become his followers, came out in the open. His
disciples and acquaintances from all the surrounding areas
of Dar'iya came freely to meet him. The news of the
success of the Shuykh's mission also reached 'Uthman Ibn
Muhammad in 'Uyayna. He, along with a number of notables of
'Uyayna reached Dar'iya to meet the Shuykh. He pledged
obedience to him, repented upon his act and vowed to stand by
his side to support and propagate his doctrine. 'Uthman
also requested the Shuykh to return to 'Uyayna but the
Shuykh cajoled him to take up the matter with Muhammad Ibn
Saud. Muhammad did not allow the Shuykh to leave Dar'iya
and so 'Uthman had to return to 'Uyayna unsuccessful.

100. ibid.; At'tam Jayrurri, op. cit., p. 74; I.K. Hughes,
Studies on Muhammadanism (London, 1871), p. 220; H.K.
Dykes asserts that the Shuykh solemnised his third
marriage with the daughter of Muhammad Ibn Saud. This
assertion is baseless since Ibn Saud was already the
son-in-law of the Shuykh. Moreover Dykes also
supported him any other authority. Cf. A Brief history
of the Wahhab, p. 107.

Within a year of the Shaykh's stay at al-
Àm{'iy~a, he had won the assent of all the inhabitants of the
place except 'our, who left the place. He settled down amid
the plains of the valley in the suburbs of al-Bujayri, which
turned into an intellectual centre of the capital. Ranged on the
fringe were madrassas, separate ones for men and women. The
Shaykh's classes were open to all, whether prince, peasant
or woman. To continue the studies of his students. it is
said, the Shaykh borrowed money freely on his personal
assurances and. as is said, on the capture of Riyad he was
debt of 40,000 Dirhams, a huge amount for those days.
He could only free himself from his debts out of his salary
of spoil and the legal taxes collected by the government.
So much were the people enthusiastic to attend and listen to
his sermons that they did their work in the night so that
they could sit with the Shaykh by day and hear him recite
traditions of the Prophet. The Shaykh also built a mosque
or dar al-matba'a where people assembled and he gave
instructions in his Lilah al-sawhid. Some of the important

103. E. S. MargoIouth, 'Wahhabiya', p. 609. The names of
the four cousins are not given by him.
104. E. S. I. S. Fihly, Saudi Arabia, p. 40.
105. H. St. I. S. Fihly, op. cit., p. 41.
106. H. St. I. S. Fihly, op. cit., p. 41.
108. Attar, op. cit., p. 53; Margoliouth alleges this to be
true, i.e. he gave instructions in the use of fire
arms, cf. op. cit., p. 49.
persons among the earliest converts to the Shaykh’s call included the amir’s brothers ‘Harayr, Musan, and‘Farhan Ibn Saud, from the priestly class Shaykh Ahmad Ibn Suwaylim and Shaykh ‘I.a Ibn Jadim, and from the lay community Muhammad al-Husayn, ‘Abd Allah Ibn Dughaydir, Sulayman al-Wushayqin, and the brothers Hamad and Muhammad Ibn Musa.

Once the Shaykh established himself peacefully at Dar’yya, he started to work on the same line the Prophet had done after the conquest of Mecca, i.e., he sent letters to rulers, nobles, and religious scholars in other towns to win them to his views. In these letters he made known to them the facts regarding his mission and emphasised upon them to give up shr’t and bida’. Some of these people were moved by the Shaykh’s mission and were converted to his cause but at the same time there was a majority of them who made fun of the Shaykh’s proposal and even attacked him in insulting terms. Thus, however, did not deter the Shaykh from persevering with his preachings and he, meanwhile, also wrote books and treatises in support of his doctrines and in condemnation of bida’. On the other hand his antagonists were actively engaged in their similar

design, that of dissuading the people from submitting to the Shaykh's views and at the same time doing whatever they could to hinder the converts. Among the bitterest of the opponents of the Shaykh's movement and call were Dahham b. Iswawas, the amir of Riyadh, Sulayman b. Muhammad al-Hamur, the amir of Asir, and the chief of the Banu Kha'id tribe, Ibii Mallal of Taif, and Ibn Thuwayn, the amir of Basra.

This made the situation ever worse for the Shaykh's movement and it compelled him to realise that in order to strengthen his movement other weapons must also be used. Therefore, with Muhammad b. Sa'ud as his pole, he prepared for his first (religious war) and opened a new front to his opponents and Mawariya came into conflict with a number of powerful central naked. His first military campaign was said, began with only seven riders on horseback. Then followed a number of conflicts and battles with many neighbouring states and especially Riyadh, which...

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1. See Chapter V.

2. See Chapter V.

3. See Chapter V.
was finally annexed by 'Abd al-'Aziz, the son of Muhammad Ibn Suhayd, in 1795. When Muhammad Ibn Suhayd died in 1765, he was master of all the provinces between the Hijaz and Lihi-116
Gulf, with the exception of Datif. But his death did not affect the position of the Shaykh in Dar'ayn, as his son and successor, 'Abd al-‘Aziz, like his father, showed much reverence to the Shaykh. It is said that "... to care's were mounts and no opinions were voiced in the manner of his son 'Abd al-‘Aziz without his approval. The Shaykh was the supreme judge of questions of religion and religion rules the state." Also 'Abd al-‘Aziz never de se took any defense or made any "decisive" decision without the Shaykh's presence and absence. Opposition to the Shaykh's movement began to decline after the annexation on 117
in the Shaykh and the state began to expand in size. It was then that the Shaykh, owing probably to his failing health due to old age, decided to retire from active participation in public affairs and entrusted upon 'Abd al-‘Aziz with the affairs concerning the people, i.e., the political and military administration, but the latter continued to handle "personal" matters. He himself took up the tasks of lecturing and instructing the people and devoted much of his

117. J. Renz, op. cit., p. 57.
118. II. St. J.R. Filby, op. cit., p. 41.
119. Ibid.
time to worship but he continued to be the intimate advisor to the Imam and a leader in religion, war and politics. Al-Salih Al-
Hajj would not issue any order prior to consulting the Shaykh as to its religious validity. In order to counsel the people and also to pave the way for a better understanding of his teachings to expedite his movement for the future, the Shaykh framed an embellished agenda of imparting knowledge unto them. As a result every village had its school and teachers, who could both teach and preach. These teachers were also sent to the border tribes. The disciples of the Shaykh were themselves very enthusiastic with regards to learning. The number of students who attended his classes was so huge that if anybody would attempt to save their number nobody would believe him. Hence, in a surprisingly short time the Shaykh was able to achieve his objective of spreading education among the masses. The effect of this education very soon began to show and the thinkers of that time began diligently to cross-examine the Islamic literature of the earlier periods available to them with admirable skill they extracted all those un-Islamic practices which had

120. ... Remi, C. I. C. B., p. 177.
123. Ibn Bichri, op. cit., i. 23.
intentionally or unintentionally been included in them and had become part of Islamic culture and, in fact, had nothing to do with the original teachings of Islam. The scholars of the time had developed a critical approach and, therefore, would not accept anything coming down to them from the past without cross-checking their validity on the basis of the Quran and the Sunna.

In this manner the Shaykh was able to give a practical form to the ideological system which he dreamt of while still young and lived enough to see it bearing fruits. His call had been successful in building a Muslim society on the basis of Islamic principles. He carved out a virtuous and a humane society, wherein all the members belonged to one and the same family. It was due to his labours that the Arabs had renounced their nomadic way of life and adopted themselves to a Letter a la one. During the last few years of his life the Shaykh dedicated himself towards disseminating his message but at the same time he did not dissociate himself from partaking in the government and the conduct of affairs in the new state. He was able to create a generation of new adherents, messengers and preachers to instruct thousands of enthusiastic followers in religious matters and bring them up in the true Islam.

Ibid. A.H. Siddiqui, 'Muhammad b. 'Abd al-Wahhab and His Movement', i, 1449.
Ibid. Ibid., op. Cit., p. 23
It was on one such occasion while messages of success came from Sa‘ud b. ‘Abd al-farr, who was away in one of his many campaigns raising the cost of the Persian war and had forced Datif into submission, that in April 1752 (1268 A.H.) Shaykh Muhammad Ibn ‘Abd al-Wahhab died at the age of almost eighty-nine years, that is after launching his movement for nearly fifty years. He died penniless leaving nothing for his children to inherit except the considerable debts which the Arab historian haughtily records as evidence of his indisputable virtue. He was buried at Harim, whose tumbled ruins are all that remain today to preserve the memory of a once great city, and no man can tell where lie those among the faithful who surrounded him.
The Shaykh died but his teachings survived
ironically because he left behind those who would carry the
banners of the call, strive hard for it and protect and
disseminate it. The Shaykh was reputed for his strict
adherence to the precepts of Islam. He also clung to the
teaching of the righteous and doctors of true theology,
following their way manner and deeds. He was a true
follower of the Sunnah and eliminator of innovations. His
knowledge was extensive and was the master of all the
sciences of the day. To live the people he held
congregations several times a day and lectured on different
subjects like ijtihad, Iftâ, Hadîth, Fiqh, and all the
various sciences of Arabic language. He had a deep
insight into the Iftâ and Hadîth, and possessed thorough
knowledge of tâla (points of weakness in Hadîth) and the
rijal (narrators of Hadîth).

The Shaykh was self-sacrificed, patient, wise
and tolerant. Seidur was he excited to rage except when
religion or its rituals were offended. On such occasions
he lashed hit equally with word and sword. He always
praised the ulama' and hailed highly of their virtues. He
practiced al'amal li-amma 'ruf wa-l-nâyân al-munkar. He

(26, Arman b. Isr, pp. 331, p. 57)
could not tolerate any innovation. He would, at first, politely remonstrate with those who practiced innovations; then would go on administering with harsh words, and dealt with anger and severity—accordingly as the circumstances demanded. As a matter of fact the teachings of the Bani-i-Jamal were not those of a new revelation nor did they differ from those of the Bani-i-Jahl; and above all he did not at all desire a prophet's status for himself. Philby is faultless when about the Bani-i-Jamal, he applies ancient:

"... The credo he taught never professed to be a new revelation or even a new interpretation of Islam; and the teacher never claimed a prophetic station. But Muhammad ibn Abdul Wahhab was only something more than a doctor of divinity...viewed from the standpoint of history alone, the Wahnaiyyah movement in Arabia has all the characteristics of a prophetic dispensation. It is to its author's credit, and proof sufficient of his disinterestedness and political sagacity, that he was never tempted to assume the guise of the promised Messiah. ... He seems never to have had any ambition for temporal power, nor even to have coveted any kind of titular spiritual status...."

Since the time he reached Car'īyya in 1744, he lived there continuously for nearly fifty years.
and, thus he came to his word and fulfilled the 'agreement' that he had with Muhammad ibn Sa'ud about not leaving the city. During the course of his stay there, the city of Dammam developed so swiftly that it had very soon transformed itself to become 'the biggest city in Najd, perhaps in all Arabia,' and Muhammad ibn Abd al-Wahhab was its central figure, its leading light—the luminary which sent its rays far and wide in every direction. In the sincere efforts of this to make very early appeared in the hands of Muhammad ibn Sa'ud (c. 1765), and after his death, 'Abd al-Aziz, so much to that together they practically remodelled for the better, the public of their society. 'Abd al-Aziz, who is credited with the extension of the boundaries of the new state more than his father, is often characterized even by the orientists as 'the usher of the new movement.' Sometimes a parallel is drawn between the political and religious restoration of the 'Abbasi and the establishment of the Islamic State under the 'Prophet and the orthodox Sahaba. As Stchmigre reflects:

\[\text{(134)} \text{ See above, pp. 115-7.}\]
\[\text{135. B. Riham, \textit{The City}, p. 245.}\]
\[\text{136. S. Y. Twemer, \textit{Arabia: The Cradle of Islam}, p. 194.}\]
\[\text{137. A. Stchmigre, \textit{The New Wpra of Islam}, p. 22.}\]
Gradually, the desert Arabs were welded into a politico-religious unity that was led by the Prophet. Abu Bakr was, in truth, a faithful counterpart of the first caliphs. Abu Bakr and Omar, his disciple Sa'd, proved a worthy successor. The new Walibi state was a close counterpart of the Meccan caliphate.

In this aspect Ahmad Abdu' Bahaun Attar's following 10's explanation is worth quoting in full:

"The Wali, or Zulji rule was based upon a system introduced by Shaikh al-Islam on Muhammad ibn Saud; it was rather the rule of Islam as ordained by the divine revelation, to promote justice, truth, righteousness, and protection for all humanity... Shaikh al-Islam was an orator and statesman, but did not assume power for he belonged to Muhammad ibn Saud. The Imam backed his rule and was content with being commander of the faithful, and strenuously pledge fealty and allegiance to his government.

This was the case under the four true caliphs, Abu Bakr, Umar, 'Umar ibn al-Khattab, and the chief companions of the Prophet acted as counsellors. 'Umar, 'Umar ibn al-Khattab, and 'Ali followed suit."

Thus the Shaykh was a advisor to the ruler and judged him towards good. He acted as judge in matters of disputes may they be disputes between individuals. 135. Cf. ibid. p. 76.
political relations or treaties between rulers. He was actively involved in matters of government and in the establishment of a state and it was primarily his preaching which founded the Sa'udi state with religion as its basis. His distinctive individuality of the Shaykh has been accurately summed up by A.A. Siddiqui as follows:

"... This puritan reformer kindled a fire which soon spread to the remotest corners of the Muslim world, purging it of its evil and reviving the fervour of the earlier days. As a religious reformer, as a standard bearer of freedom, as an orator, he not only won and retained undisputed eminence but left in all these fields a deep and lasting imprint of his pioneering individuality. There was one among his contemporaries in Arabia who could not only speak, plead and urge, preach and move from pulpit and platform with the same fire and eloquence as he had perpetually al his command."

"The Shaykh was survived by his four sons namely Husayn, Abo Alqasim, 'Abil, and Ibrahim. His sons too were on their father's footsteps. They carried on skillfully the good work begun by the Shaykh and kept themselves engaged in preaching on the same lines. Each of his sons had his own madrasa near his house in Dar'iyya where students from far and fether together to master the Islamic learning from them. The expenses of all these

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... was borne by the Sayyid al-Malik al-Husayn, being the youngest of the four, became the successor of his father and was the administrator of justice (wali) in Dar’ays. He died in the year 1226 AH. He had many sons prominent among whom were al-Husayn, al-Husayn, ‘Abd al-Rahman, and ‘Abd al-Malik. All of them were men of letters and held important posts in various parts of the state from time to time under the succeeding Sa’di Ahl. After his death Husayn was succeeded by his brother Abul ‘Abbās Allāh, the second son of the Shaykh, to the post of wali in ‘Irīyā during the reign of Sa’d b. ‘Abd al-Aziz b. Muhammad b. Sa’d. He was assassinated towards the end of 1233 AH. The Shaykh’s third son ‘Ali was also a man of great learning, and it is said that there was none in Dar’ays more versed than him in the various religious sciences especially ‘Ash’arī and ‘Ash’arī. It is said that he declined to accept the post of wali offered to him after the death of his brother ‘Abd al-Malik. The fourth son ‘Ibrahim too was a very learned person and a great scholar of the Hanbalite school. Ibn ‘Abidin admits to have studied the Lātīm al-Tawḥīd under...
Liberated in 1274 A.H. when the latter was himself a minor.

There is reference to a fifth son of the Shaykh named Sayar who died young. It is said that he was not much interested in learning and during his lifetime he was engaged in trade and other worldly affairs.

The list of the Shaykh's disciples is very long and is difficult to narrate all of them. None of the biographers of the Shaykh has given a complete list of their names. However, the names of many of his prominent disciples who have held important posts have been conveyed to us. Prominent among his disciples were: Shaykh Ahmad b. 'Abd al-'Aziz, al-Marghi (d. 1273 A.H.) who was gadi in Nar'iyah during the period of 'Abd al-'Aziz. Sayar b. 'Abd Allah al-'Husayn al-Nasir (d. 1277 A.H.) who was gadi of Kadh for the period of 'Abu al-'Aziz.

Sa'ud and his son 'Abd 'Ali, Shaykh Sa'ud b. 'Ali, the son of Junud during 'Abd al-'Aziz and his son Sa'ud'.

Shaykh Muhammad b. Suwaym was the gadi of al-Dirrah and later during the time of 'Abd al-'Ali al-Nasir. Shaykh Abd al-Rehman son Shams was also gadi of Nar'iyah during the period of 'Abd al-'Aziz and his son Sa'ud; Shaykh 'Abd al-'Ali al-Rehman b. Nabi was gadi al-Uwayna and later on at Kadh during Sa'ud and his son 'Abd Allah. ...
Shaykh Muhammad ibn Sultan al-'Abdani was qadi at al-Mamara and later at Haja during Sa'ud's reign. Shaykh 'Abd al-Rahman ibn 'Abd al-Mun'im was qadi at different places including Hadya and al-Zilfi during Sa'ud and his two sons had Allah's respect. Shaykh Hasan ibn 'Abd Allah ibn Aydan al-Hajj was Hurayma during his period of 'Abd al-'Aziz. Shaykh 'Abd al-'Aziz ibn Hurayma who was qadi at Zilfi during the period of 'Abd al-'Aziz ibn Sa'uid and his son 'Abd Allah, Shaykh Hamad ibn Rashid ibn Hurayma who was qadi al-Sudaiyr during 'Abd al-'Aziz ibn Sa'uid's period. Shaykh Abdul 'Aziz 14. Abul Husayn and numerous others who held various important posts, were learned scholars and were authors of a number of books.

The exact works of Shaykh Muhammad ibn 'Abd al-Wahhab, books as well as treatises, as enumerated by his many biographers, number to about twenty or more. Majority of his works had been compiled during the period of his nearly half a century's stay at Darayya. However, other works of his were compiled at different centres that he had visited earlier for the purpose of seeking knowledge. A special treat in the writings of the Shaykh is that his

147. A list of the Shaykh's disciples is found in Ibr Bishr, op. cit., pp. 114-5. See also Anma b. Hujr, op. cit., p. 51.

43. 4. Ahmad, op. cit., p. 41.
method is simple and unpretentious. He takes up the
themes one after the other and at the same time he cites
text from the Qur'an and its Hadith, followed by the
precepts, commands or prohibitions that it derives from
these tracts. Thus his works are free from philosophical
and mystical complications. A larger part of his writings or account of which they can be
segregated out from those of the others on the same subject is
that they do not visualize even the slightest impact of
Sufi sciences on their contents. It has been aptly
remarked that the method of the Shaykh is that of the Qur'an
and Hadith. Another great feature of his writings is that
the terminology of Ḥadīth is nowhere to be found in his
works. Almost all the principal teachings of the Shaykh
have been derived from his works. His main works, names of
which could be collected from different sources, are as
follows:

(1) Kitab al-Tawhid al-Ladhi huwa Haq Allah ‘ala al-Allah:
Among all his works this is the most celebrated one and is
more famous simply as ‘Ittida al-ححاد’. It is said that

'14, M. A. Nadwi, op. cit., p. 121
the Khutba had completed this work while he was in Jeddah with his father. In this work he has given the definition of tawhid citing mostly extracts from the Qur'an followed by relevant hadith on the subject after which he summarizes his own references of jurisprudence that he deduces from both the texts. After defining the 'Unity of God' he has listed the many rulings of the people which lead to the deviation of the concept of unity in Islam. He has vigorously attacked syncretism and stressed the need for a return to the uncorrupted religion. It is clear that the work became much popular in view of its popularity may be gathered from the fact that till recently the work was reprinted. The text comes from a number of distant places such as Delhi, Mecca, Medina and Cairo. Apart from being reprinted a number of times in its original form it has also been translated and published in many languages. In addition various commentaries of the work have also been published and commentary by Ahmad Hasu al-Najdi was published from Delhi in 1311 AH, and another entitled Nashir al-Din al-Tahiri al-Majidi by Fadl b. Muhammad b. Alaa al-


(2) al-Masa'il al-Jahiliyya al-Latî ihāla fihung Rasul Allah ṣaw. al-Jahiliyya. In this work the main interest of the Shaykh is to point out the various practices of the Arabs during the pre-Islamic (Jahiliyya) period which were disapproved by the Prophet, the principal source for the scholars - the Qur'an and the Sunnah. He discusses how more than a hundred such practices. It seems as if the main purpose of writing this book was to bring to the notice of those people who were indulging in these practices, about the Qur'an and the Sunnah say about those practices and therefore they should immediately steer clear from them. The latest edition of this work has been brought out in the year 1294 AH. A commentary on this has been written by Muhammad 'Abd al-Rahman (d. 242 AH).

(3) Kashf al-Shubut min al-Tawhid: This is a small tract and can be termed as a supplement to his Itāb al-Tawhid since this work also deals with the same subject i.e.

147. M.A. Naqvi. Ṣaduq, p. 123 et seq.
149. The number of practices listed in this edition are one hundred.
ta'wil. It deals with the removal of doubts concerning unity which are caused by the practice of intercession and seeking help through the saints. This work has also been reprinted many times.

(4) Usul al-Thalatha wa Adalat-ha: This is a good exposition of the knowledge of God, Prophet, and Islam.

(5) Adab al-Mashi ila al-Salat: This treatise is a description of the requirements of Salat (prayer), such as, intention, raising, removing impurity, time, and its essentials and the basic principles governing it. It is asserted that this work is a summary of a chapter of the famous Khulas al-Hanafiyyah.

(6) Arba' Dawa'id: The discussion in this work is on four important issues concerning Dawa'id. The work has been published from Cairo in 1305 A.H. as part of a collection again in 743 A.H. from Mada'in. It is a collection entitled Mus'al al-Ma'adi. shrimp, al-Ma'adid.

150. This work is at times mentioned as Shurut al-Salat wa Khulafa Cf. M. A. Nada, op. cit., p. 120.


172. The title of this work is sometimes combined with that of the work named at number (4) above and is mentioned as al-Usul al-Thalatha wa al-Daw'ad al-Arabid, Cf. A.H. Siddiqui, op. cit., p. 456.

(7) *Usul al-Iman*: In this work the Shafi'i, with the support of the school, has given an elaboration of the different aspects of faith. It was first published from Delhi and then from Scho in 1357 H., i.e., 1939, as a part of *Maghmu'a al-Hadith al-Nawzila*.

(8) *Hitab Fadl al-Islam*: This work explains the requirements of the faith and also condemns the bid'ah and sin. It also forms part of the *Maghmu'a al-Hadith al-Nawzila*.

(9) *Hitab al-Abā'ir*: This is one of the more prominent works of the school. It contains descriptions of the various types of grave (sīlah) within its different chapters, and is supported by excerpts from the Qur'an and the Hadith. This work too forms a part of the *Maghmu'a al-Hadith al-Nawzila*.

(10) *Nasihat al-Muslimin bi Ahadith Hatim al-Mursalin*: This work deals with different readings of the various aspects of the teaching of Islam. The views expressed here are supported by the traditions of the Prophet. This work too is also contained in the *Maghmu'a al-Hadith al-Nawzila*.
(11) **Sittah Muwadi' min al-Sirah:** In this work are described six numerous occurrences in the life of the Prophet, such as, save al-Muwallad, preaching of unity, dealing with Taba'tir, and the like.

(12) **Tafsir al-Fatihah:** This is a short commentary on the Surah al-Fatihah, the opening Surah of the Qur'an.

(13) **Tafsir al-Shahadah:** It is a commentary of the Surah al-Shahadah, bringing forward the importance of 'Ikhlas.

(14) **Tafsir 'ala Ba'd Surah al-Qur'an:** This work concerns with the teachings of the Shaykh as derived from the different Ayah's and Surah's of the Qur'an. He has extracted a number of precepts from them.

(15) **Mukhtasar Sirah Rasul Allah:** This work is often also referred to as 'Jami' al-Sirah'. It is an abridged form of the biography of the Prophet by Ibn Hibban.

(16) **Mukhtasar Zad al-Ma'ad:** This is an abridged form of the Da'ayi' Zad al-Ma'ad. Some scholars often mention it as al-Mudawwan.

149. Some time this work is also mentioned as *Mal'a al-Talima al-I'jyiba*, cf. Aslam Jayraupuri, op. cit., p. 147; it is also mentioned as Tafsir al-Talima al-Ijwhil, cf. A.H. Siddiqui, op. cit., p. 1456.

160. Published from Beirut in 1967 it comprises of about 441 pages.

Apart from the works listed above, we also come across the names of other works that are also ascribed to the Shaykh. Such works are: *Muhtasar al-Insaf wa Ilā sharḥ al-ābr fī al-fīlah*, *Muhtasar Sarih a-Zuhār*, *Quḍād a-ṭīfāt*, *al-‘ilm bīl-nāfsh wa-l-Nahy an al-muhtar*, *Mufīd al-‘Imāra fī malā‘i‘ah*, a summary of the Fatawa of Ibn ʿAṭīyah, and a work mentioned as *Mu‘ārida ʿllah In‘ā‘la*.

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52. This work is also notioned as two separate works namely: *Muhtasar al-Insaf* and *Sharḥ al-’ābr*. Cf. Ahmād b. Huṣr, *op. cit.* 162.

53. *Ibarāt*, p. 79-80.
