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1. Familiarity With The Life Of The Founder Of Wahhabism

The origin of religion and path of Wahhabism is ascribed to Sheikh Muhammad, the son of 'Abd Al–Wahhab of Najd, Saudia Arabia. This ascription has been derived from the name of his father 'Abd Al–Wahhab. And as some scholars put it, the reason why this creed has not been attributed to Sheikh Muhammad himself and has not been called Muhammadiyyah is for fear lest the followers of this creed would find a kind of association with the name of the Holy Prophet (S)1 and would misuse this ascription.

Sheikh Muhammad was born in 1115 A.H. (1703 A.D.) in the city of 'Uyayna2 which was located in Najd.3 His father was a judge in this city. Ever since his childhood, Sheikh Muhammad had a great liking for the study of books on *tafsir* (Qur'anic interpretation), *hadith* (tradition), and *aqa'id* (principles of beliefs). He learned the Hanbali jurisprudence from his father who was one of the Hanbali scholars. From the bloom of youth, he regarded as indecent many of the religious practices of the people of Najd. After going on a pilgrimage to the house of Allah and performing its rites, he headed for Medina where he rejected the resorting of the people to the Holy Prophet (S) near his shrine. He then returned to Najd, and from there he went to Basrah with the aim of later leaving Basrah for Damascus. He spent some time in Basrah and embarked on opposing many religious practices of the people. The people of Basrah, however, casted him out of their city.

While on his way from Basrah to the city of Al–Zubayr, 4 he was about to die due to the intensity of the heat, thirst, and toll of walking in the desert. But a man from Al–Zubayr, seeing the Sheikh clad like the clergy, endeavored to save him. He gave the Sheikh a gulp of water, set him on a mount, and took him to the city of Al–Zubayr. The Sheikh wanted to travel from Al–Zubayr to Damascus, but as he did not have sufficient provisions and could not afford the expenses of the journey, he changed his destination and headed for the city of Al–Ahsa. 5 From there, he decided to go to Huraymala, 6 one of the cities of Najd.

At that time which was the year 1139 AH, his father 'Abd Al-Wahhab had been transferred from 'Uyayna

to Huraymala. Sheikh Muhammad accompanied his father and learned (text of) some books from his father. He then set out on rejecting the beliefs of the people of Najd. For this reason, disputes and debates ensued between him and his father. In like manner, serious and violent disputes erupted between him and the people of Najd. This matter lasted several years until his father Sheikh 'Abd Al–Wahhab passed away in the year 1153.7

After the death of his father, Sheikh Muhammad embarked on openly expressing his own beliefs and rejecting part of the religious acts of the people. A group of the people of Huraymala followed him and his work won fame. He departed from Huraymala for the city of 'Uyayna. At that time, 'Uthman ibn Hamd was the head of 'Uyayna. 'Uthman received the Sheikh, honored him and made the decision to assist him. In return, Sheikh Muhammad also expressed hope that all the people of Najd would obey 'Uthman ibn Hamd. The news of Sheikh Muhammad's call and doings reached the ruler of Al–Ahsa. He wrote a letter to 'Uthman. The consequence of this letter was that 'Uthman summoned the Sheikh and dismissed him. Sheikh Muhammad replied that if you help me, you will become the leader of the entire Najd. 'Uthman, however, avoided him and expelled him out of the city of 'Uyayna.

In the year 1160 A.H., after being expelled from 'Uyayna, Sheikh Muhammad headed for Al-Dar'iyya, one of the renowned cities of Najd. At that time, Muhammad ibn Sa'ud (the ancestor of Al-Sa'ud tribe) was the emir of Al-Dar'iyya. He went to see the Sheikh and gave him tidings of glory and goodness. The Sheikh too gave him tidings of power and domination over all the cities of Najd. And in this way, the relationship between Sheikh Muhammad and Al-Sa'ud commenced.9

At the time when Sheikh Muhammad went to Al-Dar'iyya and made an agreement with Muhammad ibn Sa'ud, the people of Al-Dar'iyya lived in utmost destitution and need.

Relating from ('Uthman) Ibn Bishr Al-Najdi, Al-Alusi 10 writes:

"I (Ibn Bishr) initially witnessed the poverty of the people of Al–Dar'iyya. I had seen that city at the time of Sa'ud, when its people had enjoyed enormous wealth, their weapons were decorated with gold and silver and they mounted thoroughbred horses. They wore sumptuous clothes and were well provided with all the means of prosperity, so much so that it is beyond the scope of expression.

One day in a bazaar in Al-Dar'iyya, I saw men on one side and women on the other. In the bazaar, there was a huge amount of gold, silver, and weapons and a large number of camels, sheep, horses, expensive clothes, and much meat, wheat, and other edibles, so much so that they could not be recounted. The bazaar extended as far as the eye could see. And I could hear the call of the sellers and buyers, a sound which hummed like the buzz of the bee. One (of them) would say, "I sold (my goods)", and the other (one) would say, 'I bought (something)'."11

Of course, Ibn Bishr had not given an account as to how and from where such an enormous wealth had been amassed. But the trend of history indicates that it had been accumulated by attacking the Muslims of other tribes and cities (on the charge of not accepting his beliefs) and by plundering and taking as

booty their properties. With regard to the war booties which Sheikh Muhammad took (from the Muslims of that region), his policy was to spend it in any way he desired. At times, he granted unto only two or three people all the war booties which amounted to a very large amount. No matter what the booties were, they were in the possession of the Sheikh, and the Emir of Najd could have a share of the booties on permission of the Sheikh.

One of the biggest flaws during the Sheikh's life was the fact that he treated Muslims who did not follow his notorious beliefs as infidels deserving to be fought against. He had no respect for their life or property.

In short, Muhammad ibn 'Abd Al-Wahhab called (the people) to *tawhid* (*monotheism*) but an erroneous *tawhid* which he created himself, not the real *tawhid* promulgated by the Qur'an. Whoever adhered to it would have immunity as far as his life and property were concerned, otherwise (the dissolution of) his life and property would, like that of the infidels, be religiously lawful and permissible.

The wars which the Wahhabis waged in Najd and outside Najd such as in Yemen, Hijaz, the vicinity of Syria and Iraq were on this basis. Any city which they conquered by war and domination was religiously lawful for them. If they could, they would establish it as their own possession, otherwise they would be content with the booty they had taken. 12

Those who adhered to his beliefs and hearkened to his call had to pledge allegiance to him. If anyone rose up in rebellion, he was killed and his property divided. On the basis of this policy, for instance, they killed three hundred men from a village called Al–Fusul, located in the city of Al–Ahsa and pillaged their property. 13

Sheikh Muhammad ibn 'Abd Al–Wahhab died in the year 1206 A.H. (1792 A.D.). 14 After the demise of Sheikh Muhammad, his followers also pursued this policy and kept alive his innovation and misguidance. For instance, in the year 1216 A.H., the Wahhabi emir Sa'ud mobilized an army of twenty thousand warriors and invaded the city of Karbala. At this time, Karbala enjoyed utmost fame and grandeur. Iranian, Turkish, Arab, and other pilgrims turned to it. After laying siege to the city, the army of Sa'ud finally entered it and brutally massacred the defenders and inhabitants of the city.

The Wahhabi army created such a public disgrace in the city of Karbala that it cannot be put to words. They killed over five thousand people. After emir Sa'ud found leisure from the affairs of the war, he turned to the treasures in the shrine of Imam Husayn (a). These treasures consisted of various properties and precious objects. He took away and plundered whatever he found there. After this incident, Karbala was transformed into such a pathetic situation that the poets composed elegies for it. 15

For over twelve years, the Wahhabis, every now and then, invaded and looted the city of Karbala and its suburbs, as well as the city of Najaf. The first of these invasions took place in the year 1216 A.H. as already mentioned. According to the writings of all Shi'i scholars, this invasion took place on *Eid Al-Ghadir* 16 (a religious festival celebrating the designation by Prophet Muhammad (S) of Imam Ali's (a) as

his successor on 18th of Dhul-Hajjah) the same year.

The late 'Allama Sayyid Muhammad Jawad Al-'Amili writes:

"This part of the book Miftah Al-Kirama was completed by the writer after midnight of the ninth of the holy month of Ramadan 1225 A.H. while in anxiety and apprehension, for the 'Unayza Arabs who are Wahhabi had laid siege on the Najaf Al-'Ashraf and on the place where Imam Husayn (a) had been martyred. They blocked the roads, plundered the pilgrims to the shrine of Imam Husayn (a) who were returning to their own lands after pilgrimage in the middle of Sha'ban, and massacred a large number of them (mostly from among Iranian pilgrims). It is said that the number of those killed (this time) probably amounted to one hundred and fifty, some say less..."17

The *tawhid* to which Sheikh Muhammad and his followers invited the people in which they made permissible the taking of life and the confiscation of property of whoever did not accept it, consisted of proving a location for Allah the Almighty and regarding Him as having limbs and organs, going by the apparent meaning of some of the Qur'anic verses and traditions.

In this regard, Alusi has noted that the Wahhabis, adhering to Ibn Taymiyyah, confirm the traditions which express Allah's descent into the heavens. They say: Allah descends into the heavens from the empyrean 18 and says:

"Is there a person who seeks forgiveness for his sins?" 19

In like manner, they also acknowledge that on the Judgment Day, Allah comes to the place where mankind is gathered because He Himself has said:

And your Lord comes and (also) all the angles in ranks (Holy Qur'an, Surah Al-Fajr, 89:22)

And Allah can draw near to any of His creations in any way He wants as He Himself says:

...and We are nearer to him than his life vein (Holy Qur'an, Surah Qaf, 50:16)20

As indicated in his book entitled *Al–Radd 'ala Al–'lkhna'i*, Ibn Taymiyyah regarded the traditions related to going on pilgrimage to the shrine of the Holy Prophet (S) as forged. He has pointed out that it is a

grave mistake if a person thinks that the Holy Prophet's being is the same as that of his lifetime even after his demise. Sheikh Muhammad and his followers have expressed similar statements in a more vehement manner.

The false beliefs and statements of the Wahhabis has prompted some people, who have studied Islam from their viewpoint, to say that Islam is a strict and rigid religion and that it is not suitable for all ages (of human history).

An American scholar, Lothrop Stoddard, says:

"The Wahhabis have gone to extremes as far as prejudice is concerned. In the meantime, a group of fault-finders have risen and, voicing out the Wahhabi course of action, have said that the essence and nature of Islam does not fit in with the demands of different times. Therefore, it does not have conformity with progress and evolution of the society and does not follow changes brought about by time."21

From the time that Sheikh Muhammad ibn 'Abd Al-Wahhab expressed his views and called on the people to accept them, a large group of eminent scholars voiced opposition to his beliefs. The first person to oppose him severely was his father 'Abd Al-Wahhab and then his brother Sulayman ibn 'Abd Al-Wahhab, both of whom are deemed as Hanbali scholars.

His own brother Sheikh Sulayman compiled a book entitled *Al-Sawa'iq Al-Ilahiyya fi Al-Radd 'ala Al-Wahhabiyyah*22 in which he refuted the views of his brother.

Zayni Dahlan23 says:

"The father of Sheikh Muhammad was a righteous man of learning. His brother Sheikh Sulayman was also regarded as a scholar. Sheikh 'Abd Al-Wahhab and Sheikh Sulayman both reproached Sheikh Muhammad and warned the people against him from the very beginning. This was from the time when Sheikh Muhammad was still studying in Medina. It was through Sheikh Muhammad's words and deeds that very soon they had realized he had such deviant views." 24

Egyptian scholar 'Abbas Mahmoud Al-'Aqqad25 said:

"The greatest opponent of Sheikh Muhammad was his own brother Sheikh Sulayman, the writer of Al-Sawa'iq Al-Ilahiyya, who did not acknowledge for his brother a position of ijtihad and correct understanding of the Qur'an and sunnah."

Al-'Aqqad has also noted that Sheikh Sulayman said the following while severely refuting his brother's statements:

"Matters in which the Wahhabis have regarded as polytheism and unbelief, and used as pretexts to make permissible the taking of life and property of the Muslims existed at the time of the A'imma (religious leaders) of Islam. But no one has heard or narrated from the Imams of Islam that those who

commit these acts are infidels or apostates. Neither have the Imams issued order of Holy war (jihad) against them. Nor have they called the cities of Muslims as the cities of polytheism and unbelief, as you have."26

In conclusion, it must be noted that Sheikh Muhammad ibn 'Abd Al-Wahhab was not the originator and innovator of the beliefs of the Wahhabis. But centuries before him, his ideas had been expressed in different forms by people such as Ibn Taymiyyah Al-Harrani and his disciple Ibn Al-Qayyim. However, it had not been turned into a new creed and had not found many followers at that time.

Refutations Of The Founder Of Wahhabism

Abu Al-'Abbas Ahmad ibn 'Abd Al-Halim, known as Ibn Taymiyyah, was a Hanbali scholar who died in 728 A.H. As he expressed views and beliefs opposite to the views held by all the Islamic sects, he was constantly opposed by other scholars. Investigators are of the view that the beliefs of Ibn Taymiyyah later formed the principles of beliefs of the Wahhabis.

When Ibn Taymiyyah made his views public and wrote books in this regard, the scholars of Islam, headed by the Sunni scholars', did two things to prevent the prevalence of ideological corruption of Muslims:

- **A.** They criticized his views and beliefs. In this regard, we will refer to some books that have been written as a criticism to his beliefs:
- 1. Shifa' Al-Saqam fi Ziyarat Qabr Khayr Al-Anam by Taqi Al-Din Al-Subki.27
- 2. Al-Durrat Al-Mudi'a fi Al-radd 'ala Ibn Taymiyyah by Taqi Al-Din Al-Subki.
- 3. *Al-Maqalat Al-Mardiyya*, compiled by the supreme Judge (*qadi Al-qudat*) of the Malikis by the name of Taqi Al-Din Abi 'Abdillah Al-'lkhna'i. 28
- 4. Najm Al-Muhtadi wa Rajm Al-Muqtadi by Fakhr bin Mu'allim Al-Qurashi (d. 725 A.H.).
- 5. Daf' Shubah by Taqi Al-Din Al-Hisni.
- 6. Al-Tuhfat Al-Mukhtara fi Al-radd 'ala Munkir Al-Ziyarah, by Taj Al-Din Al-Subki.29

These are some of the refutations written on the beliefs of Ibn Taymiyyah. In this way, the baselessness of his views has become evident.

B. The Sunni scholars and *fuqaha* (jurisprudents) of his time have accused him of immorality and have even at times excommunicated him and have revealed his heresy.

When his views about going on pilgrimage to the shrine of the Holy Prophet (S) were expressed in

written form for the Supreme Judge of Egypt, Al-Badr ibn Jama'ah, 30 he wrote the following at the bottom of the page:

"Going on pilgrimage to the (shrine of the) Holy Prophet (S) is a virtue, the Sunnah and all scholars unanimously accept it. He who regards going on pilgrimage to the shrine of the Holy Prophet (S) as being religiously unlawful, must be rebuked by the scholars and must be barred from making such statements. If these measures are not effective, he must be imprisoned and exposed to the people, so that the latter would not follow him."

Not only did the supreme Judge of the Shafi'i school of thought express such a view about him, but also the Supreme Judges of the Maliki and Hanbali schools of thought in Egypt also confirmed his views in one way or the other. You can refer to *Daf' Shubah* (*Rebutting the Doubts*) written by Taqi Al–Din Al–Hisni31 for more details.

Apart from this, his contemporary Al–Dhahabi32, who was a great writer of the eighth century A.H. and who has written valuable works on history and biography, has, in a letter to him, called Ibn Taymiyyah an equal match to Al–Hajjaj Al–Thaqafi as far as spreading corruption and deviation are concerned. (This letter has been disseminated by the writer of *Al–Sayf Al–Saqil fi Al–Radd* 1al 1bn Zafil33 on page 190 of his book, as recorded by the late 'Allama Al–Amini34 in the fifth volume of *Al–Ghadir* on pages 87–89. Those interested may refer to these books.)

When Ibn Taymiyyah died in 728 A.H. in a prison in Damascus, his movement underwent a decline. Though his renowned student Ibn Al-Qayyim embarked on propagating the views of his master but did not succeed. No trace of such beliefs and ideas was left in later periods.

But when the son of 'Abd Al-Wahhab came under the influence of the beliefs of Ibn Taymiyyah, and when Al-Sa'ud supported him to strengthen the foundations of their own rule over Najd, once again the hereditary beliefs of Ibn Taymiyyah spread in the minds of some of the people of Najd like cancer in the body. In the wake of rigid bias, and unfortunately in the name of *tawhid* (*monotheism*), a blood bath was perpetuated under the title of *jihad* against the unbelievers and polytheists. Tens of thousands of men, women, and children were victimized by it.

Once again, a new sect sprang up in the Muslim community and regret arose from that day the haramayn sharifayn (the two holy sanctuaries of Mecca and Medina) were put under the possession of this group as a result of compromise with Britain and the other superpowers of that time. Also due to the dissolution of the Ottoman Empire35 and division of the Arab countries among the superpowers, the Wahhabis of Najd gained control over Mecca and Medina, as well as other vestiges of Islam. They exerted utmost effort in annihilating the graves of the awliya' Allah and in transgressing in disrespect against the progeny of the Prophet (S) by destroying their shrines and other historical remains attributed to them.

In this regard, the Shi'a scholars, alongside the Sunni scholars as we have mentioned above, made

tremendous efforts to refute the views of 'Abd Al-Wahhab. Both groups commenced logical and scholarly *jihad* in the best possible manner.

The first refutation which the Sunni scholars wrote on the views of Muhammad ibn 'Abd Al-Wahhab was the book entitled *Al-Sawa'iq Al-Ilahiyya fi Al-radd 'ala Al-Wahhabiyyah* written by Sheikh Sulayman ibn 'Abd Al-Wahhab (d. 1209 A.H.), the brother of Muhammad ibn 'Abd Al-Wahhab.

The first book written by the Shi'a scholars to refute the views of Muhammad ibn 'Abd Al-Wahhab was *Manhaj Al-Rashad li man Arad Al-Sadad,* penned by the honorable late Sheikh Ja'far Kashif Al-Ghita37 (d. 1228 A.H.). He wrote this book as a reply to a treatise which one of the Emirs from among House of Sa'ud by the name of 'Abd Al-'Aziz ibn Sa'ud38 had sent to him. In that treatise, 'Abd Al-'Aziz ibn Sa'ud had gathered all views of Muhammad ibn 'Abd Al-Wahhab and tried to prove them from the Qur'an and *Sunnah*. This book was published in 1343 A.H. in Najaf. After the work of this dignitary, numerous refutations and criticisms were written against the movement of Wahhabism in the region. Most of these books have been published.

But now, the Wahhabi movements have increased as a result of the massive wealth that the Sa'udis has amassed by way of selling oil. Every day and month, the modern Abu Jahls and Abu Lahabs who have taken control of Holy *Ka'ba*, attack the Islamic sanctities in one way or the other. Each day, the vestiges of Islam are ruined. That which has given impetus to their movement is the secret signs and go-aheads given by their Western masters who are appalled by the unity of the Muslims.

They fear this unity more than they fear international communism. Therefore they have no choice, but to expedite the creation of new religions and faiths (cults), so as to spoil a part of the money they pay to the Wahhabi government for oil and ultimately to severely harm the unity of the Muslims and engage them in branding one another as immoral and in excommunicating one another.

In this book, we will try to reveal their beliefs and remove the obscurities regarding Wahhabism. We will remove the dark veils of doubts and hope to clarify the facts that the beliefs of all Muslims of the world, originate from the Qur'an and the blessed *Sunnah* and that the movements of Wahhabism and its deeds are against the teachings of the Qur'an and the *Sunnah* of the Messenger of Allah (S).

- 1. Farid Wajdi, Da'irat Al-Ma'arif Al-Qarn Al-'Ishrin, vol. 10, p. 871, quoting from the magazine Al-Muqtataf, vol. 27, p. 893.
- 2. 'Uyayna or Al-'Uyaynah is a village in central Saudi Arabia, 30 km northwest of the Saudi capital Riyadh.
- 3. Najd or Nejd (Arabic: نجد) is a historic central region of Saudi Arabia that has almost a third of the population of the country. Najd consists of modern administrative regions of Riyadh, Al-Qassim, and Ha'il. In a famous hadith, Prophet Muhammad (S) predicted that horns of Satan (devil) will emerge from Najd. For the hadith text, refer to: Sahih Al-Bukhari vol. 2, book 17, hadith 147 and vol. 9, book 88, hadith 214. Appendix II of the book as a collection of few ahadith (traditions) on this fitnah.
- 4. Al-Zubayr or Az-Zubayr is small city in the south of Basrah at a distance of about 20 km.
- 5. Al-Ahsa, Al-Hasa, or Hadjar (Arabic: الأحساء) is a traditional oasis historical region in eastern Saudi Arabia.
- 6. A.k.a. as Huraymila. Located at a distance of about 90 km North West of Riyadh.
- 7. Summarized from the Ta'rikh Najd of Al-Alusi, pp. 111-113.

- 8. A.k.a. as Diriyah. Located 22 km north-western outskirts of Riyadh. It was the original home of the Saudi royal family. It was capital of the Emirate of Diriyah under the first Saudi dynasty from 1744 to 1818 A.D.
- 9. An Ottoman writer in his book Tarikh Baghdad, p. 152, has noted that the relationship between Sheikh Muhammad and Sa'ud dynasty began in another manner. But what has been stated here is more correct.
- 10. Shihab ad-Din Sayyid Mahmud ibn 'Abdullah Al-Alusi (1802 1854 A.D.) was a Iraqi Sunni Hanafi scholar and exegete of Qur'an. His most work is Ruh Al-Ma'ani, an exegesis of the Qur'an.
- 11. 'Uthman ibn Bishr Al-Najdi, 'Unwan Al-majd fi tarikh Najd, pp. 117-118.
- 12. Jazirat Al-'Arab fi Al-Qarn Al-'Ishrin, p. 341.
- 13. Tarikh Al-Mamlakat Al-'Arabiyya Al-Sa'udiyya, vol. 1, p. 51.
- 14. The date of birth and death of Muhammad ibn 'Abd Al-Wahhab (1115–1206 A.H / 1703 1792 A.D.) has variations in reports. He died in Emirate of Diriyah.
- 15. Dr. 'Abd Al-Jawad Al-Kalidar, Tarikh Karbala, pp. 172-174.
- 16. For details of the incident of Ghadir, visit: https://www.Al-islam.org/ghadir/[1]
- 17. Sayyid Muhammad Jawad Al-'Amili, Miftah Al-Kiramah, vol. 7, p. 653.
- 18. The highest point in heaven known in 'Arabic as عرش.
- 19. Hadith Qudsi # 52 and 53.
- 20. Al-Alusi, Tarikh Najd, pp. 90-91; Ibn Taymiyyah, Al-Risalah Al-`Aqida al-Hamawiyya Al-Kubra, risalah no. 11 from his Majmu' Al-Rasa'il Al-Kubra, pp. 429-432.
- 21. Lothrop Stoddard, The New World of Islam, (London, 1922), vol. 1, p. 264
- 22. This was the first book written in rebuttal of Wahhabi ideology.
- 23. Ahmad Zayni Dahlan (1816 1886 A.D.) was famous Sunni Shafi'i scholar. He was also the Grand Mufti of Mecca and Shaykh Al–Islam (highest religious authority) in the Hijaz region of the Ottoman empire. He wrote several important books against Wahhabi ideology including Fitnat Al–Wahhabiyyah and Al–Durar Al–Saniyyah fi Al–Radd 'ala Al–Wahhabiyyah.
- 24. Zayni Dahlan, Al-Futuhat Al-Islamiyyah ba'da Mudhiy Al-Futuhat Al-Nabawiyyah, vol. 2, p. 357
- 25. 'Aqqad (1889 1964 A.D.) was a famous Egyptian scholar and a literary critic. He wrote over 100 books.
- 26. 'Abbas Mahmoud Al-'Aggad, Al-Islam fi Al-Qarn Al-'Ishrin, (Egypt), pp. 126-137.
- 27. Abul Hassan Taqi Al-Din Ali Ibn Kafi Al-Subki (1284–1355 A.D.) was a famous Egyptian Shafi'i Ash'ari scholar and expert in ahadith (traditions), Qur'anic exegesis and jurisprudence. He was the chief judge (qadi) of Syria for 17 years. He wrote books to refute Ibn Taymiyyah and Ibn Qayyim's deviant ideas.
- 28. Taqi Al-Din Abi 'Abdillah Al-'Ikhna'i (d. 1361 A.D.) was the Sunni Maliki chief justice of Damascus who ordered Ibn Taymiyyah to be imprisoned.
- 29. Abu Na®r Taj Al-Din ®Abd Al-Wahhab ibn ®Ali Al-Subki (1327 -1370 A.D.). He was son of Taqi Al-Din Al-Subki. Like his father, he was Shafi'i Ash'ari scholar and expert in hadith and jurisprudence (fiqh) as well as history and wrote famous book Tabaqat Al-Shafi'iyya. He was appointed chief justice of Syria after his father's death.
- <u>30.</u> Badr Al-Din Abu Abd Allah Muhammad Ibn Jama'ah (d. 1333 A.D.) was a famous Sunni Shafi'i jurist of Mamluk Egypt and served as chief justice of Cairo and Damascus during a period when Shafi'i jurisprudence was favored by the state.
- 31. Taqi Al-Din Abu Bakr bin Muhammad Al-Hisni Al-Shafi'i (d. 829 A.H., 1425-6 A.D.) was a Shafi'i scholar who refuted Ibn Taymiyyah's deviated views in his famous book Dafi Shubah man Shabbaha wa-Tamarrada wa-Nasaba Dhalik ila Al-Sayyid Al-Jalil Al-Imam Ahmad wa-yalihi Al-Fatawa Al-sahmiyah fi ibn Taymiyyah, published from Cairo 1350 A.H./1931-32 A.D.
- 32. Famous Syrian Sunni Shafi'i scholar, Shams Al-Din Al-Dhahabi (1274 1348 A.D.) wrote a long letter to correct Ibn Taymiyyah's deviant views and arrogant behavior. He wrote: "Is it not the proper time that you give up ignorance and do repentance? Know that the repentance in age of 70s is one's last step and is near to death. By God! I don't think you remember your death, but you insult and humiliate those who remember death. I don't think that you will accept my advices and listen to my guidance..."
- 33. Written by Taqi Al-Din Subki.
- 34. EAbd Al-Husayn Amini (b. 1320 1390A.H. / d. 1903 –1970 A.D.), known as 'Allama Amini was a famous Shi'a jurist, muhaddith, theologian and historian of 14th century. He was the author of the well-known book Al-Ghadir that has detailed

description of the event of Ghadir.

- 35. The Ottoman Empire was a Sunni Hanafi caliphate based in Constantinople, Turkey that controlled much of Southeast Europe, Western Asia and North Africa from 1299 to 1922 A.D. It was dissolved after World War I by the world powers mainly Britain, France and Russia at that time.
- 36. Translated to English entitled 'The Divine Lightening' by Al-Hajj Abu Ja'far Al-Hanbali. Available for sale on internet.
- 37. Janfar Ibn Khidr Al-Hilli Al-Najafi (1743 1812 A.D.), known as Kashif Al-Ghita (كاشف الغطاء), was a famous Shiite Scholar from Iraq. He was student of famous scholar Allama Bahr Al-'Ulum. The family of Kashif Al-Ghita was a well-known Shiite family of scholars in 13th and 14th centuries.
- 38. Known as Ibn Saud (1875 1953 A.D.), was the first monarch and founder of Saudi Arabia. Ibn Saud in Riyadh in the region called Najd in central Arabia. His family, the House of Saud, had been a power in central Arabia for the previous 130 years. With the full support of British government, he used Wahhabism to gradually gain control of whole Arabian Peninsula in 1932, now known as Saudi Arabia.

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