

أَصْلُ الْحَنِيفِيَّةِ

# The Essence of al-Hanîfiyyah

**Author:**

Shaykh'ul Islâm  
Muhammad bin Abd'il Wahhâb  
Rahimahullâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allâh, the Most Gracious, the Most Merciful.*

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

**“The essence of al-Hanîfiyyah is worshipping Allâh alone without associating any partners to Him and refraining from Shirk.”**

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(1206 H)

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# أَصْلُ الْحَنِيفِيَّةِ

## The Essence of al-Hanîfiyyah<sup>1</sup>

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ also said:

The essence of al-Hanîfiyyah is worshipping Allâh alone without associating any partners to Him and refraining from Shirk. Just as Allâhu Taâlâ stated,

**“Worship Allâh and associate nothing with Him.”<sup>2</sup>**

The gravest Kufr is arrogance and Shirk. If a person does not worship Allâh, he is arrogant, just like what occurs from most of the Bedouins of ridiculing ablution and prayer. If a person worships Allâh and worships others alongside Him, then he is a Mushrik, just like what occurs from most of the worshippers, like the Christians and there likes. However, they have sympathy within them.

When you recognize this, and you recognize what happened with the Nabî Sallallâhu Alayhi wa Sallam from Sadd'udh Dharâi (legal maxims preventing harms which may come), like Rasûlullâh Sallallâhu Alayhi wa Sallam forbidding from prayer while the sun rises and while it sets, Rasûlullâh Sallallâhu Alayhi wa Sallam forbidding the praying person to face the Sutrah and to face the fire while praying, Rasûlullâh Sallallâhu Alayhi wa Sallam

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<sup>1</sup> Ad-Durar'us Saniyyah, 2/73-74.

<sup>2</sup> An- Nisâ 4/36.

forbidding the Ma'mûm (the one who follows the Imâm in prayer) to stand up when the Imâm prays sitting, and he Sallallâhu Alayhi wa Sallam ordering the Ma'mûm to sit and etc...

So, when a person knows that Rasûlullâh Sallallâhu Alayhi wa Sallam ordered the Ma'mûm to sit when the Imâm sat while this invalidates the Rukn (pillar of prayer concerning al-Qiyâm [standing up in prayer]); -because it resembles the act of the Kuffâr in their respect- and sees what occurs from people from performing at-Takbîr (saying Allâhu Akbar [Allâh is the Greatest]), al-Qiyâm, al-Khudû (humility), etc.; he will have recognized himself, he will have recognized his Rabb (Lord), and what is obligatory upon him from the rights of Allâh... Hopefully, he will stumble upon something of these...

He will also have recognized that the Nabî Sallallâhu Alayhi wa Sallam did not leave anything that will benefit his Ummah except that he ordered his Ummah with it and there is nothing which harms the Ummah except that the Nabî Sallallâhu Alayhi wa Sallam forbade them from it.

Likewise, he will recognize that believing in the Salihûn (pl. Sâlih; the righteous) and other than them is the essence of Shirk which differentiated between the Nabî Sallallâhu Alayhi wa Sallam and his people and this is what he fought them for.