

The Beneficial Statement Concerning the Evidence for Tawheed

[*al-Qawlul-Mufeed fee Adillatit-Tawheed*]

Shaykh Muhammad Ibn 'Abdul-Wahhaab
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Said the Imaam of Yemen, the Destroyer of Innovation, Aboo 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee (d.1422H) – *rahimahullaah*, “So indeed I reviewed the treatise of our noble brother, Abee Ibraaheem Muhammad Ibn 'Abdul-Wahhaab al-Wassaabee called, *al-Qawlul-Mufeed fee Adillatit-Tawheed*. And after reviewing it, I praised Allaah the Glorified for finding someone from amongst our Yemeni Scholars, one who would carry out what Allaah had obligated upon him with respect to spreading *Tawheed* in our Yemeni society...” *al-Qawlul-Mufeed* (p. 13). And Shaykh Muqbil said about the author of this book, “As for Aboo Ibraaheem, then he is Shaykh Muhammad Ibn 'Abdul-Wahhaab al-Wassaabee al-'Abdilee. He has established learning (*ta'leem*) and the call to Allaah and writing.” *Al-Qawlul-Mufeed* (p. 14).

Part One

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THE MEANING OF LAA ILAAHAH ILLALLAAH:

That is to say, there is no true deity besides Allaah. And if anything other than Allaah is worshipped, then this is false. Allaah the Exalted said,

“That is because Allaah is the Truth, and anything called upon besides Him is false. And Allaah is the Exalted, the Most Great.” [Sooratul-Hajj 22:62] [Soorah Luqmaan 31:30]

And Allaah the Exalted said,

“So know that there is no deity worthy of worship besides Allaah...” [Soorah Muhammad 47:19]

CONDITIONS OF LAA ILAAHAH ILLALLAAH:

THE FIRST CONDITION: KNOWLEDGE WITH THE MEANING OF AFFIRMATION AND NEGATION, NEGATING IGNORANCE: Allaah the Exalted said,

“So know that there is no deity worthy of worship besides Allaah...” [Soorah Muhammad 47:19]

And from 'Uthmaan Ibn 'Affaan (*radiyallaahu 'anhu*), who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘Whoever dies whilst he knows that there is no deity worthy of worship besides Allaah enters Paradise.’¹

THE SECOND CONDITION: CERTAINTY THAT NEGATES DOUBT: That is so that its speaker is sure of its meaning of this word with full certainty (*yaqeenan jaaziman*). So faith (*emaan*) is not sufficient for it, except with certain knowledge, not suspected knowledge. So what about when doubt enters into it? Allaah the Exalted said,

“Indeed, the Believers are those who believe in Allaah and His Messenger. And they do not doubt afterward. And they strive with their wealth and their selves in the Path of Allaah. These are the truthful.” [Sooratul-Hujuraat 49:15]

So He made a condition for the truthfulness of their *emaan* (faith) in Allaah and His Messenger that they do not doubt (*yartaaboo*). That is to say that they do not have uncertainty. So as for the one who doubts, then he is from amongst the hypocrites, and refuge is sought with Allaah. They are those about whom Allaah the Exalted has said,

“It is only those who do not believe in Allaah and the Last Day and whose hearts are in doubt that ask you for permission. So they wander about in their doubt.” [Sooratut-Tawbah 9:45]

And from Abee Hurayrah (*radiyallaahu 'anhu*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘Whomever you meet behind this wall testifying that there is no deity worthy of worship besides Allaah, being certain about it in his heart, then give him glad tidings of Paradise.’²

So he made a condition for one entering Paradise that he must have certainty in his heart concerning it, free from doubt in it. So if the condition is denied, then the thing bound by it must be denied.

¹ Related by Muslim (no. 26)

² Related by Muslim (no. 31)

THE THIRD CONDITION: ACCEPTANCE OF WHAT IS DESIRED BY THIS WORD FROM THE HEART AND TONGUE, NEGATING REJECTION: Allaah the Exalted said,

“And when it is said to them that there is no deity worthy of worship besides Allaah, they display pride. And they said: Are we to abandon our gods for the sake of a mad poet?” [Sooratus-Saaffaat 37:35-36]

And from Abee Moosaa al-Ash'aree (*radiyallaahu 'anhu*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘That is like one who understood the Religion of Allaah and was benefited by what I was sent with from guidance and knowledge. So he learned and taught. And the likeness of one who did not raise his head due to that and did not accept the guidance of Allaah which I was sent with...’³

THE FOURTH CONDITION: SUBMISSION AND SURRENDER WHICH DEMONSTRATES A NEGATION OF ABANDONMENT: Allaah the Exalted said,

“And whomever surrenders his face to Allaah, and he is from amongst the good doers (*muhsin*), then he has indeed grasped the most trustworthy handhold.” [Soorah Luqmaan 22]

And the meaning of ‘**surrenders his face**’ is submission. And ‘*muhsin*’ means *muwahhid* (affirmer of *Tawheed*). And ‘**the most trustworthy handhold**’ is the statement that there is no deity worthy of worship besides Allaah. And Allaah the Exalted said,

“And turn in repentance and obedience to your Lord before a punishment comes to you. Then you will not be helped.” [Sooratur-Zumar 39:54]

That is to say, turn back towards your Lord and submit to Him.

And it is related in *marfoo'* form from 'Abdullaah Ibn 'Amr that he said, “No one from amongst you has believed, until his desire is in compliance with what I have come with.”

Said an-Nawawee in *al-Arba'een* (no. 41), ‘An authentic (*saheeh*) *hadeeth*. We have related it in *Kitaabul-Hujjah* in a *saheeh isnaad*. And it was authenticated by Shaykh Haafidh al-Hakamee in his book *Ma'aarijul-Qubool* (2/422), and Ibn Katheer used it as a proof in his *tafseer* of,

“And it is not for a believing man or a believing woman, that when Allaah and His Messenger have judged in an affair, that there be any choice for them in that affair.” [Sooratul-Ahzaab 33:36]

³ Related by al-Bukhaaree (no. 79) and Muslim (no. 2282)

And Shaykh Muhammad Ibn 'Abdul-Wahhaab at-Tameemee (d. 1206H) – *rahimahullaah* – used it as a proof. Refer to *al-Waajibatul-Mutahimaat li Ma'rifatul-Umooril-Muhimmaat* (p. 7).

And in its *isnaad* is Nu'aym Ibn Hamaad al-Khuzaa'ee, and some people declared him weak, whilst others considered him reliable. And he is *hasan* (acceptable) in *hadeeth* if there is not in it that for which he was opposed. And Ibn 'Adiyy mentioned that for which he was opposed in *al-Kaamil* (7/2485), yet he did not mention this. And he said in the end of the biography, "And I believe that the rest of his *hadeeth* are confirmed." And Ibn Hajr said in *at-Tahdheeb* (10/463), "Indeed, it has already preceded that Ibn 'Adiyy followed up that which he was weak in, so this is the decisive statement concerning him. And he said in *at-Taqreeb*, "Indeed, Ibn 'Adiyy followed up that which he was mistaken in, and he said that the rest of his *hadeeth* are confirmed." So this is confirmed according to Ibn 'Adiyy. And I say, I am with him in this.

THE FIFTH CONDITION: TRUTHFULNESS, NEGATING DENIAL:

And it is to utter this statement affirming it truthfully in ones heart. So if he were to utter it with his tongue, yet he does not affirm it truthfully in his heart, then he is a hypocrite in denial. Allaah the Exalted said,

"Alif, Laam, Meem. Do people think that they will be left alone because they say, "We believe," and will not be tested. And indeed, We tested those who were before them. Indeed, Allaah will make known those who are truthful. And indeed, He will make known those who lie." [Sooratul-'Ankaboot 29:1-3]

And Allaah the Exalted said,

"And from amongst the people are those who say, 'We believe in Allaah and the Last Day,' yet they are not believers. They think they have deceived Allaah and those who believe, yet they only deceive themselves without realizing. There is a disease in their hearts and Allaah has increased their disease. They shall receive a painful punishment because they used to tell lies." [Sooratul-Baqarah 2:8-10]

And from Anas (*radiyallaahu 'anhu*) who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "There is no one who testifies that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah truthfully from his heart, except that Allaah has made the Fire unlawful or him."⁴

THE SIXTH CONDITION: SINCERITY, NEGATING SHIRK, HYPOCRISY, RIYAA', ANS SUM'AH (striving for reputation):

⁴ Related by al-Bukhaaree (no. 128) and the wording is from him, and Muslim (no. 32).

And *al-Ikhlaas* (sincerity) is purifying the deed with a righteous intention from all of the blends of *Shirk*. Allaah the Exalted said,

“So worship Allaah, making the Religion sincerely for Him.” [Sooratuz-Zumar 39:2]

And Allaah the Exalted said,

“And they were not commanded, except to worship Allaah, making the Religion sincerely for Him...” [Sooratul-Bayyinah 98:2]

And from Abee Hurayrah (*radiyallaahu 'anhu*) said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘Whomever from amongst the people says that there is no deity worthy of worship besides Allaah sincerely from his heart, he will be aided by my intercession.’⁵

And from 'Utbaan Ibn Maalik (*radiyallaahu 'anhu*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘Allaah has forbidden the Fire from the one who says that there is no deity worthy of worship besides Allaah, seeking thereby the Face of Allaah.’⁶

THE SEVENTH CONDITION: LOVE:

This includes love for this great and blessed word and what is required by it and what it proves. And it is upon the people to work for it and to adhere to its conditions, and to hate whatever negates it. Allaah the Exalted said,

“And there are from amongst the people those who take others besides Allaah to be called upon, loving them as they should love Allaah, and those who believe love Allaah more.” [Sooratul-Baqarah 2:165]

And Allaah the Exalted said,

“O you who believe! Whomever from amongst you turns back from his Religion, then Allaah will bring a people whom He will love and they will love Him.” [Sooratul-Maa'idah 5:54]

And from Anas Ibn Maalik (*radiyallaahu 'anhu*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), ‘If three qualities are found in a person, then he has tasted the sweetness of *eemaan*, that Allaah and His Messenger is more beloved to him than anyone else, and that a person does not love, except for Allaah, and he does not hate,

⁵ Related by al-Bukhaaree (no. 99)

⁶ Related by al-Bukhaaree (no. 415) and Muslim (no. 263)

except for Allaah, and he hates to return to disbelief after Allaah has saved him from it, just as he hates to be thrown into the Fire.”⁷

So the people of *Laa ilaahah illallaah* love Allaah with a sincere love, and the people of Shirk love Allaah and they love others besides Him as well, and this negates a prerequisite for *Laa ilaahah illallaah*.

THE EIGHTH CONDITION: DISBELIEF IN THE TAWAAGHEET:

So *tawaagheet* are things that are worshipped besides Allaah, yet Allaah is the Lord, Creator and the True object of worship.

Allaah the Exalted said,

“Indeed, the correct path is clear from the wrong path. So whomever disbelieves in the taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold, that will never break. And Allaah is all-Hearing and all-Knowing.” [Sooratul-Baqarah 2:256]

And from Taariq Ibn Asheem (*radiyallaahu 'anhu*) who said, ‘I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) say, ‘Whoever says that there is no deity worthy of worship besides Allaah, and he disbelieves in whatever is worshipped besides Allaah, then Allaah has made his blood and wealth unlawful. And his reckoning is with Allaah.’⁸

I say that the statement that there is no deity worthy of worship besides Allaah combines between negation and affirmation. So ‘*Laa ilaahah*’ is a negation of everything that is worshipped besides Allaah. And ‘*illallaah*’ is an affirmation of worshipping Allaah alone without any associate.

Indeed, these eight conditions were gathered up in the following lines of poetry,

‘Knowledge, certainty and sincerity and your truthfulness with;
Love and submission and acceptance of it;
And the eighth added to them is your disbelief in;
Anything besides the True Deity.’

For the conditions of *Laa ilaahah illallaah*, refer back to the book, *Ma'aarijul-Qubool bi Sharh Salimul-Wusool ilaa 'Ilmil-Usool fit-Tawheed* by Shaykh Haafidh Ibn Ahmad al-Hakamee (2/417-424). And refer to *ad-Duroorul-Muhimmah li 'Aammatil-Ummah* by His eminence, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz – *rahimahullaah* – especially the second lesson.

⁷ Related by al-Bukhaaree (no. 16) and Muslim (no. 43).

⁸ Related by Muslim (no. 23) and Ahmad (4/372)

REQUIREMENTS OF THE TESTIFICATION - LAA ILAAHAH ILLALLAAH:

So the requirements of *Laa ilaahah illallaah* are: to abandon the worship of everything besides Allaah from all of the things that are worshipped. The evidence for this is the negation in our statement, '*Laa ilaahah.*' And worship of Allaah alone without any associate. The evidence for affirmation of this is our statement, '*illallaah.*'

Allaah the Exalted said,

“And Allaah has decreed that you do not worship anyone besides Him.” [Sooratul-Israa' 17:23]

And Allaah the Exalted said,

“And worship Allaah and do not associate anyone along with Him.” [Sooratu-Nisaa' 4:36]

THE MEANING OF THE TESTIFICATION - MUHAMMAD RASOOLULLAAH:

That is to say, there is no one worthy of being followed, except for the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And if anyone other than the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) is followed, then he is being followed in falsehood. Allaah the Exalted said,

“Follow that which has been revealed to you from your Lord, and do not follow others besides Him. Little is it that you remember.” [Sooratul-A'raaf 7:3]

And Allaah the Exalted said,

“So no! By your Lord, they have not believed until they make you a judge in whatever disputes they have amongst them, then they must not show any hesitation towards what you have ruled, and they must submit to it fully.” [Sooratun-Nisaa' 4:65]

And Allaah the Exalted said,

“And it is not for a believing man or woman, that when Allaah and His Messenger has judged in an affair, that they have any choice in that affair. And whoever disobeys Allaah and His Messenger, then he has clearly strayed.” [Sooratul-Ahzaab 33:36]

CONDITIONS FOR THE TESTIFICATION THAT MUHAMMAD IS THE MESSENGER OF ALLAAH:

THE FIRST CONDITION: Affirming his message and believing in it inwardly within the heart.

THE SECOND CONDITION: Uttering that testification and affirming it outwardly upon the tongue. The evidence for these two conditions is the statement of Allaah the Exalted,

“Indeed, the Believers are those who believe in Allaah and His Messenger, then they do not doubt.” [Sooratul-Hujuraat 49:15]

And Allaah the Exalted said,

“These are the aayaat of Allaah that we recite to you in truth, and you from amongst the Messengers.” [Sooratul-Baqarah 2:252]

THE THIRD CONDITION: Following him (*sallallaahu 'alayhi wa sallam*) by acting upon whatever he has come with from the truth and abandoning whatever he has prohibited from falsehood. Allaah the Exalted said,

“Say: If you truly love Allaah, then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, the Bestower of Mercy.” [Soorah Aali-'Imraan 3:31]

And Allaah the Exalted said,

“And My mercy encompasses everything, so I shall write it for those who have taqwa (fear, reverence), and those who pay the zakaat (alms), and those who believe in our aayaat. They are those who follow the Messenger, the unlettered Prophet.” [Sooratul-A'raaf 7:156-157]

And Allaah the Exalted said,

“So believe in Allaah and His Messenger, the unlettered Prophet who believes in Allaah and His statements. And follow him so that you may be guided.” [Sooratul-A'raaf 7:158]

THE FOURTH CONDITION: Attesting to whatever he (*sallallaahu 'alayhi wa sallam*) has informed of from enjoining the good and prohibiting the evil and the unseen affairs of the past and in the future and other than that. Allaah the Exalted said,

“So whatever the Messenger has given you, then take it. And whatever he has prohibited you from, then avoid it.” [Sooratul-Hashr 59:7]

From Abee Sa'eed al-Khudree (*radiyallaahu 'anhu*) who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Will you not trust me, whilst I am trusted by He who is above the heavens? News comes to me from the heavens in the morning and the evening.'⁹

THE FIFTH CONDITION: Love for him (*sallallaahu 'alayhi wa sallam*) must be more intense than love for oneself, his wealth, father, son and all of the people. From Anas Ibn Maalik (*radiyallaahu 'anhu*) who said, "The Prophet (*sallallaahu 'alayhi wa sallam*) said, 'No one from amongst you has truly believed until I am more beloved to him than his father, his son and all of the people.'¹⁰ From Abee Hurayrah (*radiyallaahu 'anhu*), that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "So by the One in Whose Hand my soul is, no one from amongst you has truly believed, until I am more beloved to him than his father and son."¹¹ From 'Abdullaah Ibn Hishaam (*radiyallaahu 'anhu*) who said, 'We were with the Prophet (*sallallaahu 'alayhi wa sallam*) when he took 'Umar Ibnul-Khattaab by the hand. So 'Umar said, "O Messenger of Allaah! By Allaah, you are more beloved to me than everything except for my self." So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "No, by the One in Whose Hand by soul is, not until I am more beloved to you than your own self." So 'Umar said to him, "So now, by Allaah, you are more beloved to me than my own self." So the Prophet (*sallallaahu 'alayhi wa sallam*) said, 'Now, O 'Umar.'¹²

THE SIXTH CONDITION: Putting his (*sallallaahu 'alayhi wa sallam*) statement over the rest of the people, regardless of whomever they might be, and to act upon his (*sallallaahu 'alayhi wa sallam*) *Sunnah*. Allaah the Exalted said,

"O you who believe! Do not put yourselves forward in front of Allaah and His Messenger. And fear Allaah, since Allaah is All-Hearing, All-Knowing." [Sooratul-Hujuraat 49:1]

THE SEVENTH CONDITION: To magnify, honour, respect, exalt and revere him (*sallallaahu 'alayhi wa sallam*). And to magnify, honour, respect, exalt and revere what he came with from Allaah, and that is the Book and the purified *Sunnah*. And that cannot occur, except by acting upon the two of them and loving them more than one loves himself. Allaah the Exalted said,

"Indeed, We have sent you as a witness and a bringer of glad tidings and a warner, so that they may believe in Allaah and His Messenger and exalt (*ta'zeer*) him and respect (*tawqeer*) him." [Sooratul-Fath 48:8-9]

THE MEANING OF TA'ZEER AND TAWQEER: The statement of Allaah, "*wa tu'azziroohu,*" Ibn 'Abbaas (*radiyallaahu 'anhumaa*) said that it means exaltation. And the

⁹ Related by al-Bukhaaree (no. 4094) and Muslim (no. 1064)

¹⁰ Related by al-Bukhaaree (no. 15) and Muslim (no. 44)

¹¹ Related by al-Bukhaaree (no. 14)

¹² Related by al-Bukhaaree (no. 6257)

statement of Allaah, “*wa tuwaqqiroohu,*” from *tawqeer*, and it is respect, reverence and honour, as is found in explanation of this *ayah* by Ibn Katheer.

REQUIREMENTS OF THE TESTIFICATION THAT MUHAMMAD IS THE MESSENGER OF ALLAAH:

They are to obey him in what he commands, and to attest to what he informs of, and to leave off whatever he prohibits, and that Allaah is not be worshipped, except by what has reached us from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And his statement is put forth over the statement of everyone else, regardless of whomever they might be. For further information concerning the conditions of the testification that Muhammad is the Messenger of Allaah and the requirements of the *shahaadatayn*, refer to *Kitaabut-Tawheed* (p. 50) of Shaykh Saalih Ibn Fawzaan al-Fawzaan.

WHERE IS ALLAAH?

Allaah the Exalted said,

“The Most Merciful ascended above the Throne.” [Soorah Taa Haa 20:5]

And Allaah the Exalted said,

“Then He ascended above the Throne.”

This occurs in six places within the *Qur'aan*,

[1]: Sooratul-A'raaf [7:54]

[2]: Soorah Yoonus [10:3]

[3]: Sooratur-Ra'd [13:2]

[4]: Sooratul-Furqaan [25:59]

[5]: Sooratus-Sajdah [32:4]

[6]: Sooratul-Hadeed [57:4]

And Allaah the Exalted said,

“And He is the Irresistable, over His servants.” [Sooratul-An'aam 6:18, 61]

And Allaah the Exalted said,

“They fear their Lord from above them and they do what they are commanded.”
[Sooratur-Nahl 16:50]

And Allaah the Exalted said,

“To Him ascend good works and the righteous deeds exalt it.” [Soorah Faatir 35:10]

From Abee Hurayrah (*radiyallaahu 'anhu*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘When Allaah created the creation, He wrote in His Book which was with Him above the Throne, “My mercy has overcome my wrath.”¹³

¹³ Related by al-Bukhaaree (no. 3022, 6969, 6986) and Muslim (3/2107)

From Mu'aawiyah Ibnul-Hakam as-Sulamee (*radiyallaahu 'anhu*) who said, 'I used to have sheep between (the mountains of) Uhud and al-Juwaaniyah. So I used to have a slave-girl there, so I went to check on her one day. So when I arrived, I found that a wolf had eaten the sheep. And I, regretfully, am a man from the sons of Aadam, so I slapped her. So I came to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), then I mentioned that to him. So I held that as a grave matter from me, so I said, 'O Messenger of Allaah, should I not free her?' He said, 'Call her.' So I called her, then he said to her, 'Where is Allaah?' She said, 'Above the sky.' He said, 'Who am I?' She said, '[You are] the Messenger of Allaah.' He said, 'Free her, for verily she is a believer.'¹⁴

From Abee Sa'eed al-Khudree (*radiyallaahu 'anhu*) who said, The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Will you not trust me, whilst I am trusted by He who is above the heavens? News comes to me from the heavens in the morning and the evening.'¹⁵

I say that the *aayaat* and *ahaadeeth* concerning this topic are very many, to the extent that Ibn Abil-'Izz said in *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 288), "And if these proofs by themselves were gathered up, they would reach about one thousand in number."

I say that due to the importance of this issue, the people of knowledge from the past and the present have written about it. From amongst them is Imaam adh-Dhahabee who wrote *al-'Uluww lil-'Aliyyil-Ghaffaar*, and refer to its abridgement by the Imaam al-Muhaddith Muhammad Naasirud-Deen al-Albaanee (*rahimahullaah*).

¹⁴ Related by Muslim (1/372) Ahmad (2/291) and al-Bayhaqee (7/388), it was authenticated by Shaykh al-Albaanee in *Mukhtasirul-'Uluww* (no. 1). After this *hadeeth*, Shaykh al-Albaanee commented, 'So in this narration are two matters: **Firstly**: The *Sharee'ah* permits the Muslim to ask: Where is Allaah? **Secondly**: The answer of the one who is being questioned is: Above the sky. So whosoever denies these two matters, then he has denied al-Mustafaa (*sallallaahu 'alayhi wa sallam*).'" *Mulhtasirul-'Uluww* (p. 68).

¹⁵ Related by al-Bukhaaree (no. 4094) and Muslim (no. 1064)