Ibn Taimiyah
Contents
1. Introduction

In this article we shall seek to present to our readers a brief overview of the beliefs of Ibn Taimiyah. His full name was Taqi ud-Din Abu-l-'Abbas Ahmad Ibn 'Abd al-Halim Ibn 'Abd as-Salam Ibn Taimiyah al-Harrani al-Hanbali. He was born on Monday the 10th of Rabi’ al-Awwal 661 H./22nd of January 1263 C.E. at Harran. He spent his life on a personal crusade against those Muslims that he deemed deviants ranging from the Shias, Sufis through to the ‘ignorant’ man on the street. He courted much controversy, reviled by his contemporary ‘ulama’. He was imprisoned by the authorities on many occasions.

This controversial man may have just remained a normal Mullah, with no real rank and status. But the British-supported Wahabi movement that successfully overthrew the Sunni Caliphate changed all that. Abdul Wahab was inspired by the teachings of Ibn Taimiyah. His objective was to cascade his teachings across the Arabian Peninsula. In the decades that have followed, Saudi petro dollars have in effect ensured that the controversial Ibn Taimiyah has become a common household name in the Wahabi mindset, to the point that he is always remembered by Salafis and Deobandis as Shaykh ul Islam. Since the vast bulk of Sunni and, for that matter, Salafis only know of Ibn Taimiyah what their scholars tell them, we felt it important that we present to our readers the true image of Ibn Taimiyah from his own pen, and that of the Ulema that assessed him.

On reading the complete article we are confident that our readers will in a far better position to make a true judgment of the Godfather of Salafism.
2. Chapter Two: Ibn Taimiyah’s abuse of the Ulema and common folk

“Call to the way of your Lord with wisdom and beautiful admonition, and argue with them in ways that are best.” [Soorah Nahl (16):125]

There is a general thinking that the Ulema should be men who set the best examples to others. Those at the pinnacle of religious learning are to be admired and respected, and this immense responsibility brings with it a duty to behave in the most appropriate manner. If the only thing we know from the teachings of our blessed Prophet (s), it is that he was the best of men in manners and that is why he was able to successfully conquer the hearts of the rigid Arabs. Allah (swt) said in Suyrah Aal-e-Imran verse 159:

“had you been harsh and hardhearted, they would have surely deserted you“.

And His - the Most Majestic’s - saying, with regards to Musa and (as):

“So speak to him mildly, perchance he may take admonition, or that he may fear Allaah.” [Surah Taha (20):44]

The Ulema as those carrying the torch of Islam to the masses are therefore duty bound to take heed of these methods and ensure that they engage others within the boundaries of morality. Engagement has to be within limits, and that is why we are told to refrain from getting angry and abusing fellow Muslims. One would assume that the one whom the Salafis deem 'Shayh ul Islam' would lead by example as the perfect example of decency with fellow Muslims, but the reality is that we see the complete opposite, one wherein Ibn Taimiyah heaps all manner of abuse from the common man on the ground to those Ulema that todays Sunnis deem as major scholars. Let us first of all ask that readers consider this hadith of the Prophet (s).

1. It is Fisq and Kufr to abuse a Muslim

We read in Sahih Bukhari Volume 1, Book 2, Number 46:

Narrated 'Abdullah:
The Prophet said, 'Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief).'

Comment

This reference makes it crystal clear that resorting to abuse against Muslim is Fusuq. If Nawasib question why we have abused our opponents, we will make it clear that this duty concerns the abuse of Muslims. The writers of Ansar.Org or other Salafi and Nasibi bigots that we refute are not Muslims in general terms, they are Nasibis. Their writings are replete with indirect attacks on the conduct of the Ahl’ul bayt (as), constant attempts to belittle and downplay their merits and appraisals of their enemies. Nawasib have no protection under the Hadeeth. Those that have such lowly opinions of the Ahl’ul bayt (as) are not Muslims. They are munafiqs, and hence we have every right to hurl abuse at them; and we should also point out that this method of dealing with Nawasib has been vouched for by the Ulema of Ahle Sunnah such as Shah Abdul Aziz Muhadith Dehalwi. With that in mind now let us see how Ibn Taimiyah attacked his Muslim ‘brothers’. 
2. Ibn Taimiyah abused the Sufis

We read in Risala fi Tahqiq al-Shukr, page 114:

"They are the effeminate of Jahamis and ibn Arabi from their males."

3. Ibn Taimiyah abused the Mutazila

We read in Majm'oa al-Fatawa, Volume 12, page 382:

"They became the effeminate for Jahamis males"

We read in Majm'oa al-Fatawa, Volume 14 page 348:

As Sheikh Abu Ismail al-Ansari said: 'Jahamis are the females, and they are the effeminate for Mu'tazila'

4. Ibn Taimiyah abused the Asharies

We read in Al-Fatawa al-Kubra, Volume 6 page 643:

As it has been said: "Ash'aries are the effeminate for the Mu'atazila"

5. Ibn Taimiyah abused the Shias

We read in Minhaj al-Sunnah, Volume 6 page 331:

"How absurd is the Rafidhi brain"

Minhaj al-Sunnah, Volume 1 p379:

"The sayings of the Rafidah are false narrations and silly talks"

Minhaj al-Sunnah, Volume 2 page 34:
most malicious people.”

Minhaj al-Sunnah, Volume 2 p34:

"Rafidah are from the most ignorant and misguided of people, as the Christians from the most ignorant and of misguided people”

Minhaj al-Sunnah, Volume 1 page 22:

"From their foolish actions is erecting of shrines”

Minhaj al-Sunnah, Volume 1 page 23:

"From (amongst) their foolish actions are the establishment of memorial gatherings and crying for some one who was killed many years before.”

Minhaj al-Sunnah, Volume 1 page 8:

"And their support to the Jews is popular to the extent that the people deemed the Jews donkey”

Minhaj al-Sunnah, Volume 7 page 210:

"The public are excused in the statement that the Rafidhi are the donkeys of the Jews”

Majm'oa al-Fatawa, Volume 3 page 153:

"Verily whoever attacks the Khilafa of the Caliphs, is lost more than a donkey.”

6. Ibn Taimiyah abused the Sunni scholars

Not only Shias, but Ibn Taimiyah didn’t spare some of the esteemed Sunni scholars. Imam Ibn Hajar Asqalani states about Ibn Taimiyah’s abuse of Imam Ghazali:

"Due to his fanaticism with the Hanbali sect he would abuse the Ash'ara, and he abused al- Ghazali.”

al-Durar al-Kamina, Volume 1 page 49

Al-Safadi records in his authority work 'Al-Wafi bil Wafiyat, Volume 7 page 14:

"I heard him (Ibn Taimiyah) use the term "double anus" (meaning gay) for
Najmuddin al-Ketabi, who is known for Dabiran the author of al-Tawalif al-Badya in logic, and fled whenever he mentioned him."

Ibn Taimiyah also abused Ali bin Yaqub al-Bakri (d. 724 H). We read in al-Rad ala al-Bakri, Volume 2 page 485:

إلا مثل هذا الأخقم الصال

"Except those like this misguided fool"

7. Ibn Taimiyah abused the Shia scholars

We read in Minhaj al-Sunnah, Volume 7 page 206:

شيوع الراقصة أما جاهل و أما زنديق كشيوع أهل الكتاب

"The scholars of the Rafidah are ignorant or atheist as the scholars of People of the Book"

We read in Minhaj al-Sunnah, Volume 7 page 209 that Ibn Taimiyah said to Allamah al-Heli:

أن هذا الحمار الراقصي

"This Rafidhi donkey."

Al-Safadi records in Al-Wafi bil Wafiyat, Volume 7 page 14:

وسمعته يقول ابن المنجس يريد ابن المطهر الحلي

"I heard him (Ibn Taimiyah) say 'the son of filth' for Ibn al-Mutahar al-Heli."

We read in Minhaj al-Sunnah, Volume 3 page 261:

أن هذا المصنف الراقصي الخبيث الكذاب المفتر

"This Rafidhi author who is malicious, liar and fabricator"

We read in Minhaj al-Sunnah, Volume 7 page 122:

أن هذا الراقصي الجاهل الظالم

"This ignorant and unjust Rafidhi"

We read in Minhaj al-Sunnah, Volume 2 page 139 that Ibn Taimiyah said about Mumin al-Taq, the student of Imam Jaffar al-Sadiq [as]:

أصحاب شيطان الطاق

"The companions of Shaytai al-Taq"

He said to Ibn Sina:

ثم يقال لهذا الأخقم : أن كل أمة فيها ذكي وليلد

"We say to this fool: 'In every nation there is smart and stupid one"

Dare Tanaqud al-Aqil wa al-Naql, Volume 2 page 355
8. His abuse of those that held an opinion different to his own

We read in Majmo’a al-Fatawa, Volume 10 page 208:

"If this fool thought about what Allah said in His Book"

We read in Majmo’a al-Fatawa, Volume 5 page 8:

"Just like some stupid said"

We read in Majmo’a al-Fatawa, Volume 4, page 358:

"Some stupid said"

We read in Majmo’a al-Fatawa, Volume 4 page 376:

"It’s not as this stupid claim"

9. Abusing those Muslims with limited knoweldge

Majmo’a al-Fatawa, Volume 23 page 292:

"The one who raises his head before the imam is like a donkey."

We read in Majmo’a al-Fatawa, Volume 23 page 337:

"If he steps before the imam he is like a donkey that doesn’t know what he is doing."

10. He said about the Christians

We read in al-Jawab al-Sahih, Volume 1 page 89:

"It is proven that the author is an extremely foolish liar"

11. Conclusion

We ask our readers: is this the type of language and arrogant attitude that should be expected from a man that the Salafis/Wahabies deem ‘Shaykh ul Islam’? Let us for arguments sake accept that Ibn Taimiyah was a sincere man practicing the true faith, effectively performing
dawah to those that were 'misguided’ – is this the methodology of dawah ascribed by the Sunnah of the Prophet (s)? A methodology wherein:

- the sexuality of opponents is alleged
- opponents are described as animals
- believers with lesser knowledge are compared to donkey

Is this the Dawah methodology of the Prophet (s)? One seeking to perform dawah and correct the believers needs to be gentle in his da’wah and should not resort to the abusive language that Ibn Taimiyah does. If you look at the language of Ibn Taimiyah it is clear that his harsh, ignorant, and arrogant conduct would impress no one save his Salafi adherents. The key to be an effective communicator is to be mild, forbearing and patient; and be soft and pleasant in speech, so they have an effect upon the heart of one’s opponent. Was such gentleness an attribute of Ibn Taimiyah? Clearly not, his arrogant abusive pen proves he was anything but gentle. We even read in Sahih Muslim Book 007, Number 2793:

Jabir b. 'Abdullah reported that …. The Messenger of Allah (may peace be upon him) was a person of gentle disposition

It is no surprise that we see the followers of Ibn Taimiyah doing exactly the same today. When you speak to them you will see how arrogant and proud they are. Anyone that doesn’t ascribe to their beliefs is abused, and deemed the enemy.
3. Chapter Three: The lies that Ibn Taimiyah attributed to the Shi'a

We read in Sahih Bukhari Volume 1, Book 2, Number 32:

**Narrated Abu Huraira:**
The Prophet said, "The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

We shall now cite some of the lies of Ibn Taiymiah from one of his most revered books in the eyes of the Salafi, Minhaj al-Sunnah. We will then cite the actual Shi'a position to prove the dishonesty committed by this alleged Sheikh ul Islam. To ensure that his followers do not suggest the the Shi'a have sought to cite the opinion of later scholars that 'corrected' their stance after humiliation from Ibn Taimiyah, we shall cite the positions of both past and modern day Shi'a scholars.

Before beginning we shall cite a statement from a famed Sunni scholar highlighting the methodology of the party of Ibn Taimiyah that the Sunnis refer to as Mujasima. We read in Tabaqat al-Shafy’i al-Kubra, by Imam Subki, Volume 2 page 10:

وفي المبتدعة لا سيما المجمسة زيادة ل توجد فى غيرهم وهو أنهم يرون الكذب لنصرة مذهبهم والشهادة على من يخالفهم في العقيدة بما يسوءه في نفسه وماله بالكذب تأييدا لاعتقادهم

The Mubtadia included the Mujasima, who contain an extra quality that does not exist in the other (sects), that is that they allow lies to support their sect, and testify against their opponent through lies to defame them (the opponent) and support their (own) beliefs.

12. First Lie – The Shi’a delaying of prayers

Ibn Taimiyah al-Kadhab states in Minhaj al-Sunnah, Volume 1 p10:

واليهود يؤخرون الصلاة إلى اشتباك النجوم وكذلك الرافضه يؤخرون المغرب إلى اشتباك النجوم

“The Jews delay the prayer of Maghrib till the stars appear and likewise the Rafidah delay the prayer of Maghrib until the stars appear”

13. The reality

We read in Al-Nehaya by Sheikh Tusi, page 59:

وقت صلاة المغرب عن غيبوبة الشمس… ولا يجوز تأخيره

“The time of Maghrib prayer is when the sun sets...it is not permissible to delay it”

We read in Hawyat al-Tashie by Sheikh Dr.Waeli, page 124:

هذه كتب الشيعة كافة في الفقه وأنا اتهدي من بحث فيها رأيا واحدا يذهب إلى أن وقت صلاة المغرب عند

استناد النجوم

“These are books of Shias in Fiqh and I challenge whoever can cite one opinion from it according to which the time of the Maghrib prayer is when the stars appear.”

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14. Second lie – The Shi'a move away from the Kaaba during Salat

We read in Minhaj al-Sunnah, Volume 1 page 10:

واليهود نزول عن القبلة شيئًا وكذلك الرافضات

"The Jews deviate from the Qiblah slightly, as do the Rafidah"

15. The reality

We read in al-Muqnia by Sheikh Mufid, page 93:

فوجب على المتبع أن يعرف القبلة ليتوجه إليها في صلاته

"The worshiper has to know the direction of Qiblah to face it during his prayer.”

We read in Minhaj al-Sahlehin by Sayyed AlKhoei, Volume 1 page 135:

يجب استقبال المكان الواقع فيه البيت الشريف في جميع الفرائض

"It is Wajib to face the direction where the holy house is located, during the prayers.”

16. Third Lie – There is no Iddah for divorced Shi’a women

Ibn Taimiyah asserts in his book Minhaj al-Sunnah, Volume 1 page 10:

واليهود لا يرون على النساء عدة وكذلك الرافضة

"The Jews don’t observe Iddah for their women, neither do the Rafidah”

17. The reality

We read in Al-Muqnia by Sheikh Mufid, page 498:

ويجب على المرأة عند مفارقة رجها من العدة على الكمال

"It is obligatory on the woman to observe complete Iddah when she seperates from her husband.”

We read in Minhaj al-Salehin by Sayed Sistani, Volume 3 page 165:

عدة وهي أيام ترص المرأة بعد مفارقة زوجها

"Iddah are the days a woman observes when she separates from her husband.”

18. Fourth lie – The Shi’a corrupted the Qur’an

We read in Minhaj al-Sunnah, Volume 1 page 10:

واليهود حرفوا التوراة وكذلك الرافضة حرفوا القرآن

"The Jews corrupted the Torah and Rafidah likewise corrupted the Quran“
19. The reality

We read in Al-Mesael al-Sarawya by Sheikh Mufid, page 78:

"No doubt that what is between the two covers of the Quran, all of it is the word and revelation of Allah, there is nothing from man's words in it"

We read in Ahdath al-Istiftaat al-Aqedia by Sayed Sistani, page 454:

"The Quran that exists in our hands is the same that was revealed upon Allah's messenger (s) without addition nor loss"

20. Fifth Lie – The Shi'a ascribe to fifty prayer units

Minhaj al-Sunnah, Volume 1 page 10:

"The Jews said that God required from us fifty prayers and so do the Rafidah"

21. The reality

We read in Al-Muqnia by Sheikh Mufid, page 90:

"The required number of prayers are five during the day and night"

We read in Al-Fiqh al-Islami by Sayed Moddaressi, Volume 1 page 216:

"Allah made five prayers obligatory on human beings."

22. Sixth Lie – The Shi’a uphold the act of stealing

Minhaj al-Sunnah, Volume 1 page 10:

"The Jews allow stealing people's money, as do the Rafidah"

23. The reality

We read in Al-Muqnia by Sheikh Mufid, page 586:

"Allah (swt) made for His creatures from subsistence what they can, with it to worship, and ordered them to seek for subsistence through legal means, not illegal methods. It is not permissible for any one to earn through what Allah forbids, and do not seek for subsistence from where He (Allah) forbids."

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We read in Asl al-shia wa Usuleha by Sheikh Kashif al-Ghita, page 253:

"It is not permissible to earn money except through the legal ways such as trading, renting, manufacturing, farming and so on. It is not permissible (to earn money) through stealing, usury, treason, cheating, cheating - is not permissible to act in those ways towards a disbeliever rather the Muslim. Honesty is obligatory; it is not permitted to betray the disbeliever let alone the Muslim."

24. Seventh Lie – Shi’a women do not receive dowry

Minhaj al-Sunnah, Volume 1 page 11:

"The Rafidah are similar to Christians as their women don’t have dowry"

25. The reality

We read in Al-Muqnia by Sheikh Mufid page 509:

"The woman owns dowry after the marriage contract"

26. Eighth Lie – The Shi’a prohibit the usage of contraception with slaves

Minhaj al-Sunnah, Volume 1 page 14:

"The Jews don’t permit Azl on the slave woman neither do the Rafidah"

27. The reality

We read in Al-Mabsoot by Sheikh Tusi, Volume 4 page 266:

"If he has a slave woman, it is permissible for him to perform Azl"
“It is permissable to perform Azl that is to ejaculate out side the vagina of the slave woman.”

28. Ninth Lie – The Shi’a do not make lahd in their graves

Minhaj al-Sunnah, Volume 1 page 14:

واليهود ل يلحدون وكذلك الرافضة

“The Jews don’t make a lahd* (in their graves) and neither do the Rafidah”

* The lahd (niche) means that a place is dug at the bottom of the grave on the side that is closest to the qiblah, in which the diseased is placed on his right side facing the qiblah, then this hole is filled in with bricks behind the deceased, then the sand is filled in.

29. The reality

We read in Al-Nihaya by Sheikh Tusi, page 41:

وكذلك إذا أنزل إلى القبر يتناول مع الجسد فيدخل اللحد

“When the (dead body) enters to the grave it must be placed in the lahd.”

We read in Minhaj al-Salehin by Sayed Khoei, Volume 1 page 88:

يتسبح حفر القبر قدَّر قامة أو إلى الترقوة وأن يجعل له لحد

“It is mustahab to dig a grave with human tall depth or till human neck depth and to make a lahd.”

30. Tenth Lie – The Shi’a do not ascribe to using the word ten

Minhaj al-Sunnah, Volume 1 page 16:

يكرهون التكلم بلفظ العشرة أو فعل شيء يكون عشرة حتى في البناء ل يبنون على عشرة أعمدة

“They hate to pronounce the word ten or do anything consisting of ten, even when it comes to buildings, they don’t build on ten pillars.”

31. The reality

Sheikh Tusi used the word ten in his book al-Mabsoot for 423 times.
Sheikh Jawaheri used the word ten in his book Jawahir al-kalam for 1044 times.
Sayed Khoei used the word ten in his book Mesbah al-Faqaha for 135 times.

32. Eleventh Lie – The Shia attribute adultery to the wives of the Prophets (naudobillah)

Minhaj al-Sunnah, Volume 4 page 190:

وهؤلاء الراضة يزعمون أزواج الأنبياء عائشة وامرأة نوع بالفاحشة
“These Rafidah accuse the Prophet’s wives, Ayesha and Noah’s wife of adultery.”

33. The reality

We read in Al-Tebyan by Sheikh Tusi, Volume 10 page 52:

وما زنت امرأة نبي قط لما في ذلك من التفير عن الرسول وإلحاق الوصمة به ، فمن نسب أحدا من رؤوات النبي إلى الزنا فقد أخطأ خطأ خطأ عظيما

“The Prophet’s wives never performed adultery, because that would disgrace the Messenger. Verily whoever attributed the claim of adultery to any of the Prophets’ wives, made a grave mistake”

We read in Sharh Usool al-kafi by Mula Mazendrani, Volume 10 page 107:

ما زنت امرأة نبي قط

“Prophet’s wives never performed adultery.”

Attributing adultery to the wives of Prophets is the practice of Nawasib

We read in Silsila Sahiha by Nasiruddin Al-Albaani, Volume 4 page 403:

قلت : والحديث نص صريح في أن أهل البيت رضي الله عنهم يجوز فيهم ما يجوز في غيرهم من المعاصي إلا من عصم الله تعالى ، فهو كقوله صلى الله عليه وسلم لعائشة في قصة الأفك : " يا عائشة ! فإنه قد بلغني عنك كذا وكذا ، فإن كنت بريئة فسبري ذلك الله و إن كنت ألممت بذنب فاستغفرني الله و توب إلى

I say, that the hadith’s texts are clear that the Ahlulbayt, may Allah be pleased with them, can indulge in sins just like others, as is evidenced by His (the Prophet’s) statement to Ayesha during the incident of Efk: ‘Oh Ayesha! I have been informed that you made so and so, if you were innocent then Allah will prove that, and if you performed the sin then ask Allah for forgiveness and repent’

If the Wahabis try to suggest that Albaani didn’t mean adultery, here is the testimony of Sunni scholars with regards to what Albaani meant:

We read in Al-Besharah wa al-Ethaf by Allamah Saqaaf, page 65:

زعم الألباني أن آهات المؤمنين وزوجات الأنبياء عليهم الصلاة والسلام يجوز عليهن الزنا

“Albaani claims that the mothers of believers and prophets wives can indulge in adultery.”

One of Albaani’s students named Sheikh Muhammad Nasib al-Refaei, wrote a book titled ‘Nawal al-Muna’ answering his teacher’s (Albaani’s) comments with regards to the topic of Prophet’s wives. Here are some other Sunni scholars that accused the wife of Nuh (as) of committing adultery:

We read in Tafsir Tabari, Volume 12 page 65:

وأختلف أهل التأويل في معنى قوله ليس من أهلك فقال بعضهم معناه ليس من أهلك هو من غيرك

“The scholars of interpretation disagreed about the meaning of {surely he is not of your family} some of them said it means he is not from your progeny but he is from the progeny of someone else”
We read in Tafsir al-Sam‘ani, Volume 2, page 433:

وعلى قول الحسن ومجاهد يعني ليس بابنك

According to al-Hassan (al-Basri) and Mujahid, it means ‘he is not your son’

We read in Al-Tashil le Uloom al-Tanzil by al-Ghernati, Volume 2 page 106:

وقال الزمخشري لم يكن ابنه ولكنه خانته

"Al-Zamakhshri said: ‘He wasn’t his son, but she betrayed him.’"

34. Twelfth Lie – The term Rafidah was first used for those that withdrew their support of Zaid bin Ali

Minhaj al-Sunnah, Volume 2 page 50:

 وإنما سموا رافضة وصاروا رافضة لما خرج زيد بن علي بن الحسين بالكوفة في خلفة هشام فسألته السامية عن أبي بكر وعمر فترحم عليهما فقوم رفضتموني رفضتموني فسموا رافضة

They are called Rafidah and become Rafidah when Zaid bin Ali bin al-Hussain marched in Kufa during the Khilafa of Hisham. So the Shia asked him about Abu Bakr and Umar, he (Zaid) invoked mercy upon them. Therefore a group rejected him, and he (Zaid) said: ‘You rejected me, you rejected me’ therefore they have been named Rafidah.

35. The reality

This is also a lie, since the term Rafidah was used by Sunnis prior to the uprising of Zaid bin Ali.

We read in Al-Ebanah al-Sughrah by Ibn Batah, page 141:

عن طلحة بن مصرف قال: الرافضة ل تنكح نساؤهم ول تؤكل ذبائحهم لأنهم أهل ردة

Talha bin Masref said: ‘Neither is it permissible to marry from the Rafidah’s women, nor can one eat from their food, because they are murtad (infidels)’

We read in Al-Ebanah al-Kubrah by Ibn Batah, Volume 2 page 557:

قال طلحة بن مصرف: لولا أنني على وضوء لأخبرك بما تقول الرافضة

Talha bin Musraf said: ‘If I wasn’t in a state of wudu I would tell you about what the Rafidah say.’

Talha bin Masref died in year 112 H

1. Al-Kashif, by Dahabi, Volume 1, p514
2. al-Alaam by Zarkali, Volume 3, p230
3. Tahdib al-Kamal by Mizi, v13, p433

While Zaid went to Kufa in year 122 H. Ibn Hajar said:

He revolted during Hisham bin Abdulmalik regin, and was killed in Kufa in year 122 H. Taqrrib al-Tahdib, Volume 1 page 330

At one place Ibn Taimiyah himself recorded the statement of Sh‘ubi who used the term ‘Rafidah’. We read in Minhaj al-Sunnah Volume 1, page 9:
al-Sh'ubi said: ‘I warn you of misguiding groups, the worst of them being the Rafidah’

while al-Sh'ubi died in year 103 H
1. al-Kashif, by Dahabi, Volume 1, p522
2. al-Alaam by Zarkali, Volume 3, p251
3. Tahdib al-kamal, by Mizi, v14, p39

This also proves that the term ‘Rafidah’ was not first used during the time of Zaid bin Ali as alleged by Ibn al-Taimiyah.

36. Thirteenth lie – The Shi’a hate Archangel Gibrael (as)

Minhaj al-Sunnah, Volume 1 page 11:
واليهود تبغض جبريل ويقولون هو عدؤنا من الملائكة وكذلك الرافضة يقولون غلط جبريل بالوحي على محمد صلى الله عليه وسلم

The Jews hate Gibrail and say: ‘He is our enemy amongst the angels’ as do the Rafidah, they say ‘Gibrail made a mistake by sending the revelation to Muhammad’

37. Reply

We read in Al-Ghadir by Sheikh Amini, Volume 3 page 312:
ليس في الشيعة قديما وحديثا من يزعم أن أمير المؤمنين أحق بالرسالة من النبي وإنما هو أفك مبتور
اختلقه أعداء الشيعة تشويها لسمعتها

"There is no one amongst the Shia from the past until present that claims that Amir al Muminin is worthier for revelation than the Prophet. Verily this is just a lie fabricated by the opponents of the Shia to defame the reputation of Shia."

The Sunni scholars likewise acknowledge that this is a lie. We read in Difa an al-Aqeda wa al-Sharia by Sheikh Ghazali, page 220:

 ومن هؤلاء الأشخاص من روج أن الشيعة أتباع علي وأن السنة أتباع محمد، وأن الشيعة برون عليا أحق بالرسالة، أو أنها أخطأت إلى غيره. وهذا لغو قبيح وتهور شائن

"Those liars spread rumors that the Shi’a are the followers of Ali and the Sunnis are the followers of Muhammad, and the Shi’a consider Ali worthier of revelation or the revelation went by mistake to other than him. Surely this is an ugly lie and ignominious fabrication”

38. Fourteenth lie – The Jews and Christians have a better attitude of their Prophets companions than the Shi’a

Minhaj al-Sunnah, Volume 1 page 11:
وفقت اليهود والنصارى على الرياحة بحصنتين سنتيت اليهود من خير أهل ملتكم قالوا أصحاب موسى وسنتت النصارى من خير أهل ملتكم قالوا حوارى عيسى وسنتت الرياحة من شير أهل ملتكم قالوا أصحاب محمد صلى الله عليه وسلم

The Jews and Christians are preferred to the Shia for two qualities, the Jews are asked: ‘Who is the best of your nation?’ They answer: ‘The companions of Musa’ and
the Christians are asked: 'Who is the best of your nation?' They say: ‘The companions of Isa’ whilst the Rafidah are asked who is the worst of your nation? They reply: ‘The companions of Muhammad.’

39. The reality – The past divine books present the true picture of the companions of Moses (as) and Jesus (as)

In the Jewish Old Testament, the Book of Exodus we read the following about the companions of Moses:

30. It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin."
31. And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold.
32. And now, if You forgive their sin But if not, erase me now from Your book, which You have written."
33. And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!"
34. And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day I make an accounting [of sins upon them], I will bring their sin to account against them."
35. Then the Lord struck the people with a plague, because they had made the calf that Aaron had made.

In the Holy Quran it is written about companions of Moses (as):

He said: So surely We have tried your people after you, and the Samiri has led them astray.

So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me? (20.85-86)

In the New Testament, Mark’s gospel Chapter 14 verse 10 we are told the following the companions of Jesus companions:

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

As for the remainder eleven disciples we are informed as follows of their conduct in Mathew Chapter 26 verses 34-35 and 55-56:

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
40. Fifteenth Lie: Shias do not say ‘Asalam Alaikum’ when they greet

We read in Minhaj al-Sunnah, Volume 1 page 10:

واليهود لا يخلصون السلام على المؤمنين إنما يقولون السلام عليكم والسام الموت وكذلك الرافضة

The Jews don’t greet the believers in good intent, they say "Sam Alykom" 'sam’ means death, and so do the Rafidah.

41. Reply

We read in Wasail al-Shia, Volume 12 page 56:

Abi Abdullah [as] said: ‘Whoever said ‘Salam Alaikum’ will gain ten rewards. Whoever said ‘Salam Alaikum wa Rahmatullah’ will gain twenty rewards. Whoever said ‘Salam Alaikum wa Rahmatullah wa Barakatuh’ will gain thirty rewards.

On page 55, we read:

Abi Abdullah [as] said: ‘The one who initiates in saying ‘Salam’ is closer to Allah and His Messenger’

On page 59, we read:

Abi Abdullah [as] said: ‘The humbleness is to say Salam to the one you meet’

42. Further examples of the baseless absurdities of Ibn Taimiyah

We shall now cite the comments of Ibn Taimiyah that are so absurd, that no one on their right mind would ever believe them (unless they are of course bigoted Salafis and Deobandis).

We read in Minhaj al-Sunnah, Volume 1 page 10:

واليهود تنود في الصلاة وكذلك الرافضة

"The Jews shake their heads during prayer and so do the Rafidah"

We read in Minhaj al-Sunnah, Volume 1 page 10:

واليهود تسدل أثوابها في الصلاة وكذلك الرافضة

"The Jews let their veil hang down during prayer and so do the Rafidah"

We read in Minhaj al-Sunnah, Volume 1 page 11:

واليهود لا تسجد حتى تحقق برؤوسها مرارا شبه الركوع وكذلك الرافضة

"The Jews do not perform prostration (during prayer) before they shake their heads for several times just as bowing, and nor do the Rafidah.”

We read in Minhaj al-Sunnah, Volume 3 page 238:

إن الله بأمركم أن تذبحوا بقرة (سورة البقرة). عانشة

{Allah commandeth you that ye sacrifice a cow} Ayesha (according to Shia Tafsir).

While its an open challenge to the Nasibi asherents of Ibn Taimiyah to show us any reliable Shia commentary of the said verse which supports the claim of Ibn Taimiyah!
Minhaj al-Sunnah, Volume 1 page 22:

They take a reddish ewe to be as Ayesha, then they torture her by plucking out its wool.

Comment

Whilst no such practice exists amongst the Shi’a if the Nasibi really want to know the reality with regards to producing replicas of Ayesha, then such a practice is firmly uprooted in their house. Ibn Katheer whilst discussing the events that occurred in 363 Hijri in al Bidayah wa al Nihaya Volume 11 page 275 states:

"In 363 Hijri a fight broke out between the Ahl’ul Sunnah and the Rafida. The Ahl ul Sunnah through a lack of common sense, or a complete omission of common sense were not willing to make peace. One group amongst then placed a woman on a camel and made her Ayesha and made two men Talha and Zubayr. They then declared their opponents the Sahaba of ‘Ali, and said 'Now we shall fight the Sahaba of Ali"

43. Conclusion

In this chapter we have selected just a sample of the blatant lies of Ibn Taimiyah. Whether these lies were concocted by him or through anecdotal information passed on to him by others, this alleged Sheikh ul Islam should have known better. There is no doubt all Sects believe that they are right, and the art of polemics is based around exposing the faults of the opposite side by faithfully citing their texts and proving them as false. Look at the examples that we cited. Is this the methodology adopted by Ibn Taimiyah here? Citing texts without any textual evidence, and merely presenting them onto paper as if they are established facts? We began this chapter pointing out that according to Imam Subki, lying about one’s belief is the methodology of the Mujasima (sect). And Ibn Taimiyah has proven his adherence to such a practice in his book. When today’s Shi’a in Universities are disillusioned by audio cassettes and speeches by the Salafis presenting baseless lies to the masses about Shi’a beliefs without any textual evidence, they should know that they are merely following the practice of their Sheikh ul Islam who advocated such a method. Today’s Nawasib have taken such teachings to such a level they attribute lies against the Shias to incite violence against them.
4. Chapter Four - Ibn Taimiyah, the inspiration behind Nasibi engineered terrorism

We are living in a violent world. One only needs to switch on the television to see distressing images of suicide attacks, wherein innocent men, women and children are attacked. The Salafis involved in Al Qaida have adopted a barbarity that surpasses all, and they are prepared to shed the blood of anyone that opposes their ideology, whether they be young, old, Muslim or non Muslim. All are legitimate targets for the Salafies/Wahabies. When one seeks to understand what inspires them to behave like this, we see it is none other that Ibn Taimiyah that gives them the green light to slaughter their opponents. Let us give a sample of such violent Fatwas:

44. First Ibn Taimiyah’s Fatwa - Those that reject Allah (swt)’s sitting on a throne should be executed

Ibn Taimiyah cascades the following teachings in his esteemed book Majmo’a al-Fatawa, Volume 5, page 391:

إِنَّلَهَٰلَهُمُّ فِي الْجَوْرِ يَقُولُونَ: مَنْ لَمْ يُبْصِرَهُ اللَّهُ عَلَيْهِ غَيْرَهُ فَسَيْنَوْيُ فِي سَبْعِ سَمَاتٍ.

Imam Aba Bakr Muhammad bin Ishaq bin Khuzaima said: ‘Whoever does not admit that Allah is sitting on a throne above the seventh sky, is a Kafir and his blood must be shed. He must be made to repent. Otherwise his neck must be struck and thrown into the garbage.’

Implications of this Fatwa

This means that the Shia, Zaidis, Ismailis, Ibadhis, Sufis, Ash’arys, Maturidis and Mutazili Muslims must be killed according to Ibn Taimiyah and Ibn Khuzaima!

45. Second Ibn Taimiyah Fatwa - Those that reject that Allah (swt) will be seen in the next world should be executed

We read in Majmo’a al-Fatawa, Volume 6 page 500:

إِنَّلَهَٰلَهُمُّ يَقُولُونَ: مَنْ رَأَى فِي الْآخِرَةِ فَقَدْ كَفَرَ وَكَذَّبَ بِالْقُرآنِ وَرَدَّ عَلَى الْلَّهِ مَا لَى أَمْرُهُ.

Aba Abdillah said: ‘Whoever claims that Allah cannot be seen (by eye sight) in the hereafter, is a Kafir and has rejected Quran and replied Allah (sw). He must be made to repent. Otherwise he should be killed.

Implications of this Fatwa

That means Shias, Zaidis, Ismailis, Ibadhis and Mutazilis should be killed.

46. Third Ibn Taimiyah Fatwa - Those that recite Niya loudly during Salat should be executed

Majmo’a al-Fatawa, Volume 22 page 236:
To recite the intention (niya) loudly is not permissible according to the Muslim scholars, nor did the Prophet (s), Caliphs or Sahaba, Salaf or Imams perform it. Whoever claims it is Wajib, he must be taught the law and then to repent from that opinion. If he insists on it then he must be killed.

47. Fourth Ibn Taimiyah Fatwa – You can kill or enslave your opponents

We read in Al-Seyasa al-Shari’a by Ibn Taimiyah, page 159:

Therefore the Shari’a (divine law) made the killing of the disbelievers obligatory, but didn’t make obligatory the killing of those who are captured during fights or other than fights such as falling from a ship or getting lost or kidnapped. Thus, the imam decided that the best option is to be killed or enslaved.

48. Fifth Ibn Taimiyah Fatwa – Those that don’t believe that Allah (swt) physically spoke to Musa (as) and Gibrail (as) should be executed

Majmo’a al-Fatawa, Volume 12 page 502:

Sheikh al-Islam, may Allah’s mercy be upon him was asked:

A man says that Allah didn’t talk to Musa by Himself but He created a voice from the tree’s side and Musa [as] heard from the tree not from Allah and also Allah didn’t talk to Gabriel by the Quran, but he (Gabriel) took it from the Guarded Tablet. Is he right or not?

He answered:

Praise to Allah, he is not right, nay, he is misguided and a liar according to the agreement of Salaf and the Imams. Nay he is a Kafir and must repent or otherwise be killed.

Implications

That means the Shias, Zaidis, Ismailis, Ibadhis, Ash’arys, Maturidis, Sufis, Mutazili must be killed.
49. Sixth Ibn Taimiyah Fatwa – Those that believe that a traveler can perform the complete Salat should be executed

Majmo‘a al-Fatawa, Volume 22 page 31:

وَمَنْ قَالَ أَنَّهُ يُبْتَغُ عَلَى كُلِّ مَسَايِرٍ أَنْ يُصَلِّي أَرَبَعَ رَكَابٍ فَهُوَ مُشْرِكٌ مِنْ قَالَ: إِنَّهُ يُبْتَغُ عَلَى المَسَايِرِ أَنْ يَصَمُّ

Who ever said that the traveler has to pray four raka, hence he is as the one who say that the traveler has to fast in Ramadhan, both of these (opinions) are misguidance, and contrary to the ijma of Muslims, the one who say it must to repent, if he doesn’t he must be killed.

Implications

That means many Sahaba and scholars should be killed, as can be evidence by Al-Mughni by Imam Ibn Qudama, Volume 2 page 107:

آيُّهَا الَّذِينَ آمَنُوا لَا تَفْخِرُوا بِذَاتِيْنِ ۚ هُمَا نَبِيٌّ وَأَشْهَرُ رَفِيعُ الْبَيْنَٰٓاَلْهَيْكَ. وَمِنْ تَوْقُفِهِ عَلَى الْإِبَاحَةِ وَقَالَ: أَنَّهُ مَتَّى مَنْ أَيْضَأَهُ الْهَيْكَ وَمِنْ تَوْقُفِهِ عَلَى الْإِبَاحَةِ وَقَالَ: أَنَّهُ مَتَّى مَنْ أَيْضَأَهُ الْهَيْكَ.

It is well known from Ahmad (ibn Hanbal) that if the traveler wishes he can pray two raka, and if he wishes he can pray them complete (four raka).
It has been narrated that he (ibn Hanbal) stopped (in Fatwa) and said: ‘I want to be in safe from this issue.’
And those who narrated from that state that to pray complete units during travel are: Uthman, Saad bin Abi Waqqas, ibn Masoud, ibn Umar and Ayesha may Allah be pleased with them, and this is the saying (fatwa) of Awzai, Shafi‘ee and the renown (opinion) from Malik.

50. Seventh Ibn Taimiyah Fatwa – Those that believe that Qur’an is created should be executed

Majmo‘a al-Fatawa, Volume 12 page 506:

وَلِيَمْسِكْ عَنْ أَيْمَانِهِ تَكُفُّرَ مَنْ قَالَ: الْقُرْآنُ مُخْلَقٌ ۚ وَهُوَ يُسْتَنْنَثُ فَإِنَّهُ أَكْتُبُ إِنَّهُ أَكْتُبُ

Nay it is known from the Salaf Imams that Takfîr be issued against anyone that says that Quran is created he must repent or otherwise be killed.

Implications

That means Shias, Zaidis, Ismailis, Ibadhis and Mutazili should be killed in the light of this pathetic edict.

51. Eighth Ibn Taimiyah Fatwa – Those that believe in adherence to a particular Imam should be executed

Majmo‘a al-Fatawa, Volume 22 page 249:

قَدْ رَأَيْتُ أَنَّكَ أَتَفَكَّرُ أَنَّ الْقُرْآنَ مَعْلُوقٌ فَإِنَّهُ يُسْتَنْنَثُ فَإِنَّهُ أَكْتُبُ إِنَّهُ أَكْتُبُ.

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“Anyone who believes that the people have to follow one particular Imam amongst those Imams not the others, must made to repent otherwise be killed”

Implications

Means Shias, Zaidis, Ismailis, Hanafi, Maliki, Shafiyye, Hanbali and Zaheri must be killed.

52. Ibn Taimiyah actually killed those who disagreed with him

We read in Al-Uqood al-Duria by Ibn Abdulhadi al-Maqdisi, Volume 1 page 197:

وكان توجه الشيخ تقي الدين رضي الله عنه إلى الكروانين في مستهل ذي الحجة من سنة أربع وسبعمائة و사를 الأمير فراقوش وتوجه نائب السلطنة المير قراقوش وتوجه نائب السلطنة المير جمال الدين الفرم بمن تأخر من عسكر دمشق إلىهم لغزوهم واستئصالهم في ثاني شهر المحرم من سنة خمس وسبعمائة ورسوم وكان قد توجه قبله العسكر طائفة بعد طائفة في ذي الحجة وفي يوم الخميس سابع عشر وصل النائب والعسكر معه إلى دمشق بعد أن نصرهم ال تعالى على حزب الضلال من الروافض والنصيرية وأصحاب العقائد الفاسدة وأبادهم الله من تلك الأرض والحمد لله رب العالمين

Sheikh Taqi al-Deen may Allah be pleased with him marched to Kerwanin in the beginning of Dulhujja in year 704 H and in his company was the prince Qaraqush.

Prince Jamal al-Deen al-Afram the deputy of the kingdom marched with the rest of soldiers of Damascus in the month of Muharam, in the year 705 H to invade them and exterminate them, and before he marched, there were some troops which had marched before him.

Thursday in 17th of Dulhujja, the deputy and soldiers arrived at Damascus after Allah granted them victory over the error party of Rafidah, Nusairia and those who held false beliefs. And Allah exterminated them from that lands, praise to Allah the Lord of worlds.

53. Conclusion

We wish to make it clear to our readers, Muslim and non Muslim alike, Islam has nothing to do with such violent baseless fatwas. This is the opinion of the lead Imam of the Salafis that deem Ibn Taimiyah Sheikh ul Islam. Just look at the ease with which the Nasibi Mullah was prepared to allow the shedding of Muslim blood. It is no wonder we see innocent Muslims being slaughtered in the markets of Baghdad today. These filthy suicide bombers are inspired by their Imam whose writings are replete with edicts encouraging people to force to change kill those with differing opinions to his. Islam has no room for such a stance, on the contrary there is no compulsion in religion, Allah (swt) says:

And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve (18:29)

There is no compulsion in religion; truly the right way has become clearly distinct from error; (2.256)

Contrary to this, Ibn Taimiyah authored a signle volume book "al-Sarem al-Maslool" comprising of 438 pages wherein he used:

• The word (kill) 978 times
• The word 'kafir' 56 times
• The word 'torture' 48 times
• The word 'murtad' 34 times
• The words 'his blood must be shed' 14 times
• The word 'behead' 8 times
• The word 'war' 7 times

If one single book contains such violent edicts, one can only imagine the fatwas in the remainder of this Sheikh ul Islam’s books.
5. Chapter Five - The Kufr beliefs of Ibn Taimiyah

54. Ibn Taimiyah believed that Genus is eternal

We read in Dare Tarud al-Aqel wa al-Naqel by ibn Taimiyah, Volume 1 page 310:

وأما أكثر أهل الحديث ومن وافقهم فإنهم لا يجعلون النوع حادثا بل قدما

Verily the majority of Ahlulhadith and who ever agrees with them, don't consider Genus as created, nay they believe it to be eternal.

Comment

By eternal, he meant that it doesn't have any beginning. The Sunni scholars testify that ibn Taimiyah possesed this belief and wrote books answering him. Worthy of note is that the Imam of the Salafies Nasiruddin Albaani admitted that ibn Taimiyah adoped this belief as we read in Silsila Sahiha, by Albaani, Volume 1 page 220:

و لقد أطال ابن تيمية رحمه الله الكلام في رده على الفلاسفة محاولإ إثبات حوادث ل أول لها و جاء في أثناء ذلك بما تحار فيه العقول ، و لا تقبله أكثر القلوب ....فذلك القول منه غير مقبول ، بل هو مرفوض بهذا الحديث و كم كنا نود أن لا يلج ابن تيمية رحمه الله هذا المولج

Ibn Taimiyah may Allah's mercy be upon him had a long statement in answering the philosophers and tried to prove to them that the Genus is eternal, and during that he produced statements that the mind cannot understand and the hearts cannot accept ..... Verily his statement is not acceptable, nay it shold be rejected according to hadith, and we wish that ibn Taimiyah may Allah’s mercy be upon did not idulge himself in that topic.

This belief is against Quran:

He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. (57:003).

As Allah (swt) is the first, and nothing preceded him in the beginning, this belief of ibn Taimiyah is against Holy Quran.

55. Ibn Taimiyah believed that the Quran is eternal

We read in al-Fatawa al-Kubra by Ibn Taimiyah, Volume 6 page 595:

وقد أتفقنا أن القرآن الذي هو كلام الله قد يمَعَرَّط

"We agreed that Quran which is the word of Allah, is eternal not created."

56. Ibn Taimiyah believed in the extinguishing of hell fire

We read in al-Beshara wa al-Ethaf by Allamah Hassan al-Saqqaf, page 13:

تثبت ابن تيمية يقول بناء النار

"It is proven that ibn Taimiyah believed in the extinguishing of hell fire."
Albaani said in the introduction of the book 'Rafe al-Astar' page 7:

وأنه هو نفسه - يعني ابن تيمية - يقول بفنائها، وليس هذا فقط بل وإن أهلها يدخلون بعد ذلك جنات تجري من تحتها الأنهار.

He himself – I mean Ibn Taimiyah - stated it will be extinguished, not only that, but the people after that will enter Gardens with rivers flowing underneath.

Comment

This belief contradicts the Quran, because Hell Fire shall never be extinguished as Allah tells:

YUSUFALI: "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger, - for them is Hell: they shall dwell therein for ever." (72:23)

They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved. (2:162)

57. Ibn Taimiyah believed that the prophet will sit next to Allah (swt) on the throne

Majmo’a al-Fatawa, Volume 4 page 374:

فَقَدْ حَدَّثَ الْعَلَّمَاءُ الْمُرَئِيُّونَ وَأَوْلَادَهُمَّ الْمُقْتَلُونَ: أَنَّ مُحْمَادًا ﷺ رَسُولُ اللَّهِ صلى الله عليه وسلم يَجْلِسُ رَبَّهُ عَلَى الْقُرْنَ مَعَهُ

The reliable and acceptable scholars narrated that, God shall make Muhammad the messenger of Allah sit next to Him [swt] on the throne.

Al-Nahr al-Mad by Abu Hayan, Volume 1 page 254:

وَقَرَأَتِ في كِتَابِ لَمْحَدِب بن تَيْمِيَةِ هذَا الَّذِي عَاصِمُنا وَهُوَ يَحْفَظُ سَمَاةَ كِتَابِ الْعُرْشِ إِنَّ اللَّهَ يَتَعَلَّلُ بِجَلْسَةٍ

I read in a book in the hand writing of Ahmad ibn Taimiyah, who was from our era, with the title 'Kitab al-Arsh', (wherein) he said in it, that Allah sits on a throne and has a free space to make the messenger of Allah sit on it

Comment

This belief has been derived from from Christianity. We read in New Testament Mark's gospel 16:19 (King James version):

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

58. Ibn Taimiyah believed that the Muslims should eat bloody meat without washing it

Majmo’a al-Fatawa, Volume 21, page 522:

بُلْ عَسِيلُ لْحَمِّ الْذِّيْحَةِ يَبْدِعَهُ فَمَا زَانَ الْمَحْالِ: يَصِيبُ اللَّهُ عَنْهُمْ: عَلَى عَهْدِ الْبَيْنِ صلى الله عليه وسلمّ يَبْحَذُونَ الْلَّحْمَ فِي طَبْحِهِمْ وَيَأْكُلُونَهُ يَغْسِلُونَهُ وَكَأَنَّهُمْ يَرَونُونَ الْدَّمَ في الْقُدْرِ
Nay washing the flesh is Bida (innovation). The companions may Allah be pleased with them during the time of the Prophet [s] used to cook the meat and eat it without washing it. They would see the blood in the cooking pot.

Comment

It seems the pathetic Ibn Taimiyah never read the verse:

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful. (2:173).

This fact should not be any form of hindrance to the Salafi and we would urge them to ensure they implement this statement of Ibn Taimiyah to the letter, and accordingly cook bloody meat unwashed. Those owning restaurants should likewise ignore health and safety legislation, and ensure that they steer clear of Bidah, and accordingly serve their diners with unwashed bloody meat. The serving of cleaned washed meat would be an act of Bidah, and it is therefore essential that the Salafis adhere to the Sunnah of the Sahaba and ensure that such dishes are served in their institutions. How can Salafis back the stance of Sheikh ul Islam Ibn Taimiyah? The greatest danger for Salafis is slipping into the quagmire of Bidah, and we would urge them to ensure that they implement the stance of their Imam immediately.

59. Ibn Taimiyah believed that God can ride on a mosquito

We read in Bayan Talbis al-Jahamia by ibn Taimiyah, Volume 1 page 568:

ولو قد شاء لستقر على ظهر بعوضة

If He (God) wants, He can sit on a mosquito’s back.

Ibn Taimiyah cited this text from Sheikh al-Daremi and he wrote that and he believed in it. We read in Al-Beshara wa al-Ethaf Allamah by Hassan al-Saqqaf, page 21:

ويجوز استقراره على ظهر بعوضة

“He permits the possibility of His sitting on mosquito's back”

Comment

This belief is also quoted from Jews, because they believe God ride on an angel. We read in the The Old Testament, Book of Samuel, 22 : 11 (King James version):

And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

60. Ibn Taimiyah believed that Allah (swt) has a body

Bayan Talbis al-Jahamia, Volume 1 page 101:

وليس في كتاب الله ولا سنة رسوله ولا قول أحد من سلف الأمة وأثنى أنها ليس بجسم وأن صفاته ليست أجساداً

“There is nothing in the book, Sunnah, nor in the statements of the Salaf, or Imams
of the nation that He (Allah) is not a body and His features are not a body.”

We also read in Al-Tasis fi al-Rad ala Asas al-Taqdis by ibn Taimiyah, Volume 25 page 31:

فمن المعلوم أن الكتاب والسنة والإجماع لم ينطق بأن الأجسام كلها محدثة وأن الله ليس بجسم ولا قال ذلك إمام من أئمة المسلمين، فليس في تركي لهذا القول خروج عن القطرة ولا عن الشرعية

It is known that the book (Quran), Sunnah and Ijma didn’t say that all the bodies are created, also didn’t say that Allah is not a body and nor did any Imam of the Muslims, assert such a thing. Therefore, in my abandoning that statement there isn’t any deviation from neither instinct nor the law.

Comment

Ibn Taimiyah meant that He abandons the statement that all the bodies are created and Allah is not a body. This statement is against the Quran:

Glory be to your Lord, the Lord of Honor, above what they describe. (37:180)

61. Ibn Taimiyah believe that Allah (swt) is like a beardless man

We read in al-Tasis fi al-rad ala Asas al-Taqdis, Volume 3 page 214:

فتيضح أنها رؤية عين كما في الحديث الصحيح المرفوع عن قتادة عن عكرمة عن ابن عباس قال رسول الله رأيت ربي في صورة أمرد له وفرة جعد قطط في روضة خضراء

We conclude that it was eyesight as it is in the Sahih narration from Qutada from Ikrama from Ibn Abbas said that the Prophet said : ‘I saw my God in image of beardless (man), with long curly hair in a green garden’

Comment

This statement also contradicts the Quran:

The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer. (42:11)

62. Ibn Taimiyah believed that Allah (swt) swings on ropes to get to his intended destination

We read in Majmo’a al-Fatawa, Volume 2 page 76:

الله قادر على أن يَخرج من هَنا إلى هَناك يَحلل

“Allah is able to relocate from here to there through rope”

We appeal to justice. You will never find any group more arrogant than the Salafis. They are so arrogant about their beliefs that they treat all others as sub humans. The cornerstone to their arrogance lies with the doctrine of Tauheed, and their assertion that no one has a better more pure doctrine of Tauheed than them, theirs is one that shines of perfection and is uncontaminated by any firm of kufr and blasphemy. They shall corroborate their stance by citing the works of Ibn Taimiya, thus presenting his stance as being the yardstick of truth when one wishes to understand Tauheed. They take immense pleasure at mocking the Tauheed of other faiths, you will see Nasabi Zaki Naik citing the tampered Judaic scriptures that make
reference to Allah (swt) riding on a Cherebum. The Salafis pride themselves in being immune from such corruption, but this belief of their beloved Shaykh ul Islam exposes a reality that they had hoped would never be located. Just look at this blasphemous belief that compares Allah (swt) to the fictional figure Tarzan who would swing through the jungles of Africa from one destination to another. Allah (swt) that raised his beloved to the Heavens on the Night of Ascension requires a rope to help him get from one point to the next. It is amazing that these Salafis insist that the only Wail (means of approach) acceptable in Islam is through connection with Allah (swt) direct, there should be no intermediary, yet Allah (swt) uses ropes as a Wasila (means) to aid him to get to the destination of choice! We challenge these filthy Nasabis to show us any authentic hadith or Quranic verse that makes reference to Allah (swt) swinging on ropes to get to his desired destination. In the absence of such evidence, we would like to ask the advocates of Ibn Tamiyah, the adherent of the ‘saved Sect’ to explain these comments, if not for our benefit, at least in the benefit of your beloved adherents who your Ulema have duped into thinking that theirs is the true concept of Tauheed. When this is the belief of your leading Imam, do you really have the right to criticise and label others as deviants? How can you attack the Jewish / Christian depiction of God, when Ibn Tamiyah had such an atrocious belief?

63. Ibn Taimiyah believed that chemistry is forbidden

While referring to the study of Chemistry, Ibn Taimiyah said in Majmo’a al-Fatawa, Volume 29 page 368:

“وَذَٰلِكَ ْمَكَّةُ مَعْرُوفٌ فِي النَّسَرٍ

“All that is forbidden according to Islamic laws”

If the Wahabis deny this and assert that ibn Taimiyah was referring to ‘magic’ rather Chemistry then they should read the later statements of Ibn Taimiyah which clearly evidence the he was referring to the study of Chemistry:

وَأَمَّا حَيَّرَ بِهِنَّ جَبَرٌ صَاحِبُ الصَّفَاتِ المُشْهُورَةِ عِبَادُ الكِيَامَةِ فَمَجَّوْهُوهُ لَا يُرَى وَلَيْسَ لَهُ ذِكْرٌ بِنِّ أُمِّ ٱلْعِلَمِ وَلَا بِنِّ أُمِّ ٱلْأَهْلِ الدُّنِيَّ

Jaber ibn Hayan, the author of the renowned books in Chemistry is unknown and is not mentioned among the scholars nor the people of religion.

Majmo’a al-Fatawa, Volume 29 page 374

Comment

The Salafis should take heed of the comments of their blessed Sheikh ul Islam. Those studying chemistry should gather their texts and burn them automatically. Those Salafis that are working in the field of Chemistry should resign from their posts automatically and search out new careers for themselves.

64. Ibn Taimiyah believed that Prophet Shu’ail was pagan

We read in Majmo’a al-Fatawa, Volume 15 page 29:

قَوْلُهُ: سَيِّدَانِي: قَالَ الْمَلَأُ الْأَلَّامُ الْذِّينَ اسْتَطَرَّبُوا مِنْ قَوْمِهِ لِلْخُرْجُجُكَ بِيْنَ شَعْبِيْنَ وَلَاتَ يَدُونُوا مِنْ كَيْفِيْنَا أوْ لَيْبَعُونَ فِي مَلَّاٰ قَالَ مَا كَانَ كَاوَرَّاهُمُ لَعَلَّهُمْ يَكُونُوا أَلْقَافَ عَلَى اللَّهِ كَثَبٌ إِنَّ عَدْبًا فِي مَلِكُكُمْ بَعْدَ إِذْ أَنْجَاهَا اللَّهُ مِنْهَا وَمَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَمْ يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا وَلَا يُؤْتِهِنَّ إِلَّا أَنْ آتِهِنَّ فِيهَا إذْ أَنْجَاهَا اللَّهُ مِنْهَا WLCPL-6
His (swt) saying { The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu‘aib, and (also) those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?} { Indeed we shall have forged a lie against Allah If we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things ; in His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders. } serves as proof that Shu‘aib and whoever was with him were on the religion of their people for his (Allah) saying: { or you shall come back to our faith} and for Shu‘aib’s reply {What! though we dislike (it)} and His statement {Indeed we shall have forged a lie against Allah If we go back to your religion} and this proves they were on their religion. And for His statement {after Allah has delivered us from It} that proves that Allah saved them from it after they get polluted by it.

Comment

This absurd interpretation of the Quran is against the Quran:

**Behold! Allah took the covenant of the prophets (3:81)**

No Muslim scholar, past or present has ever made the type of blasphemous allegation about Prophet Shu‘aib (as) that ibn Taimiyah had. The correct interpretation for the verse according to Arabic language and logic is that when someone talks to a group and amongst them there is an odd person, he might be included in the speech but that does not mean he is one of them, in Arabic lanugae the odd single is included with the group in the speech.

We can substantiate our position from the Quran:

And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith. (2:34).

We see here Allah (swt) included Iblis with the angels, while Iblis is not an angel.

**Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers! (18:050).**

65. Ibn Taimiyah believed that God has two right hands

We read in Majmo‘a al-Fatawa, Volume 17 page 92:

وَقَدْ جَاءَ ذَكَرُ الْبَيْنِيَّ فِي عِدَةِ أَحَادِيثٍ وَذَكَرَ فِيهَا أَنَّ كَلِنَا هَمَا بَيْنَاهَا

"The hands are mentioned in several traditions and we are informed that both of them are right hands."

66. Ibn Taimiyah believed that the Muslims should not study logic (Mantaq)

We read in Eghhat al-Lahfan by Ibn Qayim, Volume 2 page 260:

وَأَخْرُجُ مِنْ صُفُفِ يُذْهِبُ الْإِسْلَامَ إِنَّ تَمْيَيْمًا أَفْلَفَ فِي رَحْمَةِ وَإِيَاثَالَهُ كَتَابَ كِبْرِهِ وَصَفِيراً
"The last person that wrote against this, was Sheikh al-Islam ibn Taimiyah, he wrote two books a big one and smaller one refuting and rejecting it."

Sharh al-Aqida al-Safarinia, by Ibn Uthaimin, Volume 4 page 121:
علم المنطق كتب فيه العلماء وحذرنا منه، وممن كتب في الرد على أهل المنطق شيخ الإسلام ابن تيمية رحمه الله.

"The scholars wrote against logic (Mantaq) and warned us from it, from those who wrote against logic is Sheikh al-Islam ibn Taimiyah may Allah’s mercy be upon him"

Comment
To stay away from logic means to shut your mind and that is against Quran. Allah (swt) says in His Glorious Book:

Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise. (2:129)

67. Ibn Taimiyah believed that the Yazidies are Muslims and believers

We read in Majmo‘a al-Fatawa, Volume 3 page 363:
من أحمَّدَ ابن تيمية إلى مَنّ تَصِلُّ إليهِ هَذَا الكِتَابُ مِنِ المُسْلِمَينَ المُتَنَبِّئِينَ إلى السَّنَةَ والجِمَاعَةَ: المُتَنَبِّئِينَ إلى جَمِيعَةِ الشَّيْخِ العَارِفِ الْقَدْوَةِ أَيَّ الْبَرَكَاتُ عِيْضَ بن مُسَايِرِ الأَمْوِيِّ " رُحْمَةُ اللهِ وَمَنْ تُحْاَقَّ

From Ahmad ibn Taimiyah to whoever shall receive my message from the Muslims that belong to the Sunnah and Jam‘aa who belong to the group of the wise and ideal Sheikh Abi al-Barakat Uday bin Musafer al-Umawi may Allah’s mercy be upon him.

For those who don’t know who the Yazidies and Uday bin Musafer are, allow us to present information from Sunni books. We read in Min Qamoos al-Adyan by Dr. Asad al-Sehmarani, page 63:
أصل نشأة اليزيدية يعود إلى الشيخ عدي بن مسافر

"The origin of Yazidis belongs to Sheikh Uday bin Musafir”

On page 71, we read:
عدي بن مسافر الذي يتسمون أنفسهم إليه يعود توجههم إلى مروان بن الحكم

"Uday bin Musafir, his lineage ends at Marwan bin al-Hakam”

On page 70, we read:
البرئيين المعاصرون يصرحون بأن أصل طائفتهم وما تلتزمنه عودة إلى يزيد بن معاوية

"The modern Yazidis declare that their sect and beliefs belong to Yazid bin Mu‘awiya”

On page 75, we read:
يتمتع الشيطان بمكانة خاصة في معتقدات الزيديه... أنهم يقدمونه ويعلون مكانه.
"Satan has a special status among the Yazidis beliefs...they glorify him and increase his status".

We read in Mawsuat al-Adyan wa al-Madaheb by Abdulrazaq Aswad, Volume 3 page 264:

وتعتقد الزيدية ان دينهم سماوية جاء بها يزيد بن معاوية

“The Yazidis believe that their religion is heavenly and Yazid bin Mu’awiya brought it”

On page 280 we read:

يقول الشيخ عدي بن مسافر ان يزيد بن معاوية امام وابن امام

“Sheikh Uday bin Musafir says that Yazid bin Mu’awiya is an Imam, the son of an Imam.”

On page 287 we read:

ويعتبر الشيخ عدي هو المؤسس الأول للزيدية

“Sheikh Uday is considered as the founder of the Yaziyah.”

Dr. Asad al-Sehmarani, is a modern scholar and a teacher in Imam Awzai Islamic college. This is the link about this religion:

http://en.wikipedia.org/wiki/Yazidi

Comment

If the Shi’a and true Sunnis of today are shocked by statements of Salafis and Deobandis like Zakr Naik, praising Yazid, one needs to understand that they are merely adhering to the path grounded for them by Ibn Taimiyah, who praised a Sect that is based around Yazid ibn Mu’awiya and deems him an Imam. The Shi’a that love Maula Ali (as) are Kaafirs in the eyes of Ibn Taimiyah, but those whose creed is based around love and adherence to Yazid are praiseworthy Muslims!

68. Ibn Taimiyah believed that the dead can rise from their graves and walk

We read in Majmo’a al-Fatawa, Volume 5 page 526:

وقد نظر جارحا من قبره وألزاب عليه وملائكة الجدد ملكة يفتيح بكذبه ويصلي ويخرج من فبره وقد

‘He (the deceased person) could be seen rising from his grave with the signs of torture on him and the angels of torture holding him, his body was moving and walking and coming out from his grave. More than one person heard the voices of the torture in their graves, and have witnessed the (dead) rising grave with signs of torture on them.’

69. Ibn Taimiyah believed that the humans can marry and copulate with Jinns

We read in Majmo’a al-Fatawa, Volume 19 page 39:

وقد ينباذل الذين وولد بينهما ولد وهذا كثير معرفة وقد ذكر العلماء ذلك

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“Human and Jinns can marry and give birth to a child, and that is well known and there are many cases of that and the scholars mentioned that.”

Comment

We would urge sexually frustrated single Salafi women to take heed of these comments. If any of them do get pregnant, they should automatically assert that they were married to jinni to evade punishment of adultery!

70. Ibn Taimiyah believed that some people can fly

Majmo’a al-Fatawa, Volume 1 page 83:

وَلِيْهَدَا يُوجَدُ كِبَرُ مِنَ النَّاسِ يَطَيرُ فِي الْهَوَا وَيَنُودُ السَّيَاطِينُ هِيَ الَّيْلَ الْيَتِّحَمَةُ

“Therefore there are many people who fly in the sky and the Satans carry them.”

Comment

British folklore has the fable that witches of the past could fly on broom sticks. The position of Ibn Taimiyah would suggest that Salafis should not laugh at such a notion, it is totally plausible, these evil women are being aided by Satan.

71. Ibn Taimiyah believed in adult suckling

We read in Fatawa Nur Ala Aldarb by Ibn Uthameen, Volume 10 page 204”

"Sheikh ul-Islam ibn Taimiyah (may Allah’s mercy be upon him) chose to explain in detail and said that if the breast suckling by an adult was necessary and he suckled, then the prohibition (of marriage) is established."

Comment

Why on earth would suckling by an adult become necessary?

6. Chapter Six: Ibn Taimiyah’s hatred towards the Ahulbayt [as]

This chapter is especially dedicated to the false assertion made by the Ahlelbayt.com website wherein the author Ibn al Hashimi sought to desperately convince his Sunni readership that Ibn Taimiyah was not a Nasibi. He wrote this moving article under this heading 'Shaykh al-Islam Ibn Taymiyyah’s Love for Ahlel Bayt’ wherein he stated:

Ibn al Hashimi states:

One of the harshest opponents of the Shia was
Shaykh al-Islam Ibn Taymiyyah, and because of this, some of the Shia have slandered him by claiming that he was a Nasibi (i.e. hater of Ahlel Bayt). Answering-Ansar refers to him as “Imam of the Nasibis, Ibn Taymiyya”. And yet, Ibn Taymiyyah was a lover of Ahlel Bayt; not only did he love the Ahlel Bayt, but he publically declared the necessity of loving the Ahlel Bayt as a part of the creed of the Ahlus Sunnah wal Jama’ah. Let us narrate what Shaykh al-Islam Ibn Taymiyyah wrote in his most famous book, Al-Aqeedah Al-Wasitiyyah; he said:

“They (the believers) accept what has been reported continuously from the Prince of the Believers Ali Ibn Abi Talib…”

(Ibn Taymiyyah, Al-Aqeedah Al-Wasitiyyah, Chapter 4)

Ibn Taymiyyah said further:

“The best men of this Ummah after its Prophet are: Abu Bakr; then Umar; third: Uthman; and fourth: Ali Ibn Abi Talib (may Allah be pleased with them all).”

(Ibn Taymiyyah, Al-Aqeedah Al-Wasitiyyah, Chapter 4)

In regards to the Prophetic Household, Ibn Taymiyyah said:

“The Ahlus Sunnah should love the Prophet’s family, give them support, and honor the Prophet’s will in regards to them, as he said at Ghadir Khumm: ‘I ask you by Allah to take care of my family; I ask you by Allah to take care of my family.’”

(Ibn Taymiyyah, Al-Aqeedah Al-Wasitiyyah, Chapter 4)

Explaining the Sunni creed, Shaykh al-Islam said:

“They (Ahlus Sunnah) love the people of the household of the Messenger of Allah; they regard them with love and loyalty, and they heed the command of the Messenger of Allah concerning them…but they reject the way of the (Shia) Rafidhis who hate the Sahabah and slander them, and they reject the way of the Nasibis who insult Ahlel Bayt in words and deed.”

(Ibn Taymiyyah, Majmoo al-Fatawa, 3/154)

We had previously cited the Hadith of the Prophet (s) that one sign of a munafiq is when he speaks he lies. Ibn Taimiyah may well have stated all these things, but did he really believe them? The answer is no, Ibn Taimiyah was merely asserting these things to convince the Sunni Ulema of the time that he was a mainstream Sunni, and as such statements such as this were merely written to stave off criticism of him. If Ibn al Hashimi claims that Ibn Taimiyah would never adopt such deception then we suggest he ponders over these facts. Once whilst in prison he declared himself to be Ash’ari:
Ibn Taimiyah remained in the jail till the prince Mehana al-Fadel intercede for him. In the 23th of Rabee al-Awal he (Ibn Taimiyah) was brought to the fort and debated with some scholars then they wrote a report that he (Ibn Taimiyah) admitted to be Ash’ari.

Al-Durar al-Kamina, Volume 1 page 47

The fact that Ibn Taimiyah pretended to be an Ashari when actually he was not, proves that he was prepared to hide his beliefs before the Sunni Ulema if it meant getting an early prison release date. The same is the case with these fatwas that Ibn al Hashimi cited. These were there merely to convince the Sunni clergy of the time that he adhered to the Ashari creed on loving the Ahl’ul bayt (as). The reality was very different, and to prove this allow us to present to our readers the venom that he spewed against the Ahl’ul bayt (as). The facts that we shall present is not hearsay testimony from some obscure secondary Rafidi source. These are the words from them pen of Ibn Taimiyah himself.

72. Ibn Taimiyah’s acerbic views of Imam Ali bin Abi Talib [as]

While comparing Abu Bakar with Ali bin Abi Talib [as], Ibn Taimiyah states in Minhaj al-Sunnah, Volume 7 page 331:

وان ولاته الأمة خير من ولية علي وان منفعته للمسلمين في دينهم ودنياهم اعظم من منفعة علي

"His reign is better than Ali’s reign and his benefit to Muslims in their religion and life is greater than Ali’s"

Minhaj al-Sunnah, Volume 8 page 230:

وعلي يقاتل ليطاع ويتصرف في النفوس والأموال فكيف يجعل هذا قتال على الدين

"Ali fought to secure obedience and rule the people and money, so how can that be deemed as fighting for sake of religion?"

We read in Minhaj al-Sunnah, Volume 8 page 205:

وأما إسلام علي فهل يكون مخرجا له من الكفر على قولين

There are two opinions as to whether Ali’s conversion to Islam released him from kufr or not"

Minhaj al-Sunnah, Volume 4 page 137:

وعلي رضي الله عنه كان قصده أن ينزوج عليها فله في أداها غرض

"Ali intended to marry so as to hurt her (Fatima) on purpose.”

Minhaj al-Sunnah, Volume 7 page 172:

وقد أمر الله تعالى في علي وأيأبها الذين أمينوا لا تقروا الصلاة وأتمني سكاري حتى تعلموا ما يقولون لما صلى قفرا وخلطوا

"Allah had revealed for Ali {O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter;} when he prayed and recited and then
got mixed up.”

Minhaj al-Sunnah, Volume 7 page 172:

قال النبي صلى الله عليه وسلم وكان الإنسان أكثر شيء جدلا لما قال له ولفظاً إلا تضليان فقالاً أنا من نفسنا بيد الله سبحانه وتعالى.

The prophet said to them '{but man is more than anything contentious}'. When he said to him (Ali) and Fatima, 'Wont you pray?' They replied: 'Our souls are in the hands of Allah (swt)'.

Minhaj al-Sunnah, Volume 3 page 53:

فأنا لما أمرهم بقيام الليل فاعتبر علي رضي الله عنه بالقدر وأنه لو شاء ال ليقظنا علم النبي صلى الله عليه وسلم أن هذا ليس فيه إلا مجرد الجدل الذي ليس بحق فقال وكان الإنسان أكثر شيء جدلاً.

"When he (the Prophet) ordered them to offer the night prayer, Ali [ra] came up with the prepared excuse that 'if Allah wants he will wake us up', the prophet realized that this was merely an argument that was not right, therefore he recited {but man is more than anything contentious}".

Minhaj al-Sunnah, Volume 8 page 161:

وعلي قد اختلف فيه هل حفظ القرآن كله أم لا

"Ali, there is disagreement about him as to whether he had memorized the whole Quran or not."

Minhaj al-Sunnah, Volume 6 page 67:

ولم يحصل بقتلهم مصلحة للمسلمين لا في دينهم ولا في دنياهم بل نقص الخير عما كان وزاد الشر.

"Their fighting served no benefit for the Muslims in their religion nor in their life, on the contrary the good had been decreased and the evil had been increased."

Minhaj al-Sunnah, Volume 4 page 20:

قوله في علي إنه كان يصلي ألف ركعة فإن هذا لا فضيلة فيه

"His (Allamah Heli’s) statement that Ali would pray one thousand raka, surely there is no virtue in it"

It is interesting that Ibn al Hashimi had argued that Ibn Taimiyah loved the Ahl’ul bayt (as). But the reality was comments like the above that we cited that were so outrageous that we read in Lisan al-Mizan, by ibn Hajar, Volume 6, page 320:

وكم من مبالغة لتهوين كلام الرافضي أنه أحيانا إلى تنقيص علي رضي الله عنه

"The exaggeration in refuting the Rafidhi text has sometimes taken him to towards belittling Ali [ra]"

Sunni scholar from Morocco Hafiz Ahmad bin Sidiq (d. 1354 H) records in 'Fath al-Malik al-Ali' page 109:

"The extremist Nawasib such as ibn Taimiyah and whoever is similar to him."
Allamah Hasan bin Ali al-Saqqaf (born in 1961) is a contemporary Sunni scholar of modern day. He is the chief of Imam Nawawi center in Jordan. He has been the student of some esteemed Sunni scholars such as al-Azeemi (the margin writer of the book Sahih Ibn Khuzaima), Hafiz Ghemari and Sheikh Bouti. Allamah Saqqaf in the margin of the book ‘Sahih Sharh Aqida Tahawya’ page 651 states:

"From those who followed the path of Bani Ummaya and practiced Nasb against Ali, Lady Fatima, Alulbayt and assaulting them is Ibn Taimiyah al-Harani and his Nasibi companions."

73. Ibn Taimiyah’s proud testimony that Ahle Sunnah don’t follow Ali bin Ab Talib [as]

Ibn Taimiyah who is known for having a grudge against Ali bin Ab Talib [as] proudly claims that none of the Sunni jurists attained teachings from Imam Ali [as].

None of the four imams nor the other of the jurists refer to him (Ali) in their jurisprudence. Verily if Malik’s knowledge was obtained from the people of Madina, the people of Madina did not take Ali’s statements. They took their jurisprudence from the seven jurists, Zaid, Umar, Ibn Umar and so on. Shafiyee obtained jurisprudence from the people of Makka, the companions of Ibn Juraij like Saeed bin Salem al-Qadah and Muslim bin khalid al-Zenji. Ibn Juraij obtained knowledge from the companions of Ibn Abbas, like Atta and others. Verily Ibn Abbas was an independent mujtahid. Whenever he gives fatwa, according to the Sahabas, he would give the fatwa of Abu Bakr and Umar, not Ali’s. He disagreed with Ali on few things.

74. Ibn Taimiyah’s views of Sayyida Fatima Zahra (as)

Verily Abu Bakr is an Imam who did not act for himself but for the Muslims and as for the money, he did not take it for himself but for the Muslims whilst Fatima was demanding it for herself.

Hasn’t Allah (swt) condemned the hypocrites those who said about them {And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged. If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty to Allah do we turn our hopes} Allah mentioned people that if they are given they will be pleased, but if they are not given they get angry, and Allah condemned them.
Such blasphemy lead to Sunni scholar Mahmoud Subaih in his book Akhta ibn Taimiyah, page 63 commenting:

خطأ جسيم لبن تيمية ل يغتفر إل إذا تاب منه قبل رحيله وهو تشبيهه غضب السيدة فاطمة الزهراء رضي الله عنها من الصديق رضي الله عنه بغضب المنافقين

A huge mistake by Ibn Taimiyah that is unforgivable, unless he repented prior to death, was his likening the anger of Lady Fatima az-Zahra (may Allah be pleased with) towards as-Siddiq (may Allah be pleased with) with the anger of hypocrites.

Comment

Ibn al Hashimi tell us, is comparing the action Sayyida Zahra (as) to that of a hypocrite evidence of his love for this blessed lady? Is this how Shiekh ul Islam showed his love for the Ahl’ul bayt (as)? Calling any Muslim a munafiq without basis is a sin, and he attributes such signs to the daughter of the Prophet (s)!

75. Ibn Taimiyah’s views of Imams Hasan (as) and Hussain (as)

Minhaj al-Sunnah, Volume 4 page 19:

وأما كونهما أزهد الناس وأعلمهم في زمانهم فهذا قول بلا دليل

"To be deemed as the most ascetic and knowledgeable people of their time, this is a proofless claim."

76. Ibn Taimiyah about different Imams of Ahlulbayt [as]

Whilst we shall inshallah address this quote in greater depth later, it is worthy to consider this comment that Ibn al-Hashimi proudly placed in his article *the status of the twelve imams*:

Ibn al Hashimi stated:

Shaykh Gibril Haddad was asked about the status of the Imams of the Shia, to which he replied:

I heard Dr. Nur al-Din `Itr in class say: "Each one of them was a pious, upright Muslim from the noble Prophetic Tree and many of them were also among the foremost people of knowledge in their time."

We shall now show our readers how the Shaykh of Ibn al-Hashimi graded those that he claims were "among the foremost people of knowledge in their time."

Shaykh Ibn Taimiyah desperately sought to distinguish himself from Nawasib, but his writings on Imam Ali bin Abi Talib [as] and other Imams of Ahlulbayt [as] leaves us with little doubt to conclude that his stance was just like those espoused by Nasibis. About the three Imams
namely Imam Zain ul Abdeen [as], Imam Baqir [as] and Imam Jafar Sadiq [as] he stated as follows:

"Ali bin al-Hussain, his son Abu Jafar and his son Jafar bin Muhammad taught people what Allah (swt) taught them in the same manner that (Allah) taught the other scholars during their lives. Verily there were people during their lifetimes that were more knowledgeable and more useful for the nation than them."

Minhaj al Sunnah, Volume 6 page 387

And we also read the following proud confession of Ibn Taimiyah:

"These four Imams, no one of them took any thing related to jurisprudence from Jaffar."

Minhaj al Sunnah, Volume 7 page 533

Ibn Taimiyah then proceeds to widen his attacks further to encompass Imam Ali bin Muhammad al-Hadi [as] and Imam Hassan Askari [as] whom he referred to as 'Askaris':

"Those that came after the three (Imams) like the Askaris, did not possess useful knowledge for the nation. They didn't have a helpful hand for the nation. Verily they were just like any Hashmi".

Minhaj al Sunnah, Volume 6 page 387

At one place Imam Taimiyah after citing the comments of some Sunni scholars stated:

"Each one of those (Sunni scholars) was more knowledgeable than the two Askaris about the religion of Allah and His Messenger... What is wajib for the people like the two Askaris is to learn from one of those (Sunni scholars)"

Minhaj al Sunnah, Volume 2 page 470-473

Ibn Taimiyah has the audacity to draw comparison between the Imams of Ahlulbayt [as] to their students and then drew this conclusion:

"No doubt what the jurists narrate from Abu Hanfia, Malik, al-Shafiyee, Ahmad and others are more correct than what the Rafidis narrate from the two Askari and Muhammad bin Ali al-Jawad and others; and no doubt that they (Abu Hanifa etc) are more knowledgeable in the religion of the Prophet (s) than those (al-Jawad etc)."

Minhaj al Sunnah, Volume 2 page 476

We also read:

"Verily al-Zuhari is more knowledgeable about the Prophetic hadiths, statements and actions than Abu Jafar Muhammad bin Ali and the scholars agreed on that, and (al-Zuhari) was a contemporary of the Prophet (s). However regarding Musa bin Jafar, Ali bin Musa and Muhammad bin Ali, no one among those who possess knowledge doubt that Malik bin Anas, Hamaad bin Zaid, Hamaad bin Salama, al-Laith bin Saad, al-Awzaei, Yahya bin Saeed, W'akei bin al-Jarah, Abdullah bin al-Mubarak, al-Shafiyee, Ahmad bin Hanbal, Ishaq bin Rahwei and others were more knowledgeable about the Prophetetic hadith than them"

Minhaj al Sunnah, Volume 2 page 460-462

From this paragraph we can see that Ibn Taimiyah had indigestion in his stomach about eight Imams of Ahlulbayt [as]. Ibn al-Hashimi sought to convince his readers that he backed the comments of Haddad, namely that the Imams were "among the foremost people of knowledge in their time." That is certainly not how Ibn Taimiyah views them. He sought to
play down their knowledge base, and suggested they brought no value to the Deen. Why are you not affirming the same beliefs as your Shaykh? Why don’t you put up these comments on your website so that your readers can appreciate the true belief held by your Shaykh, rather than relying on a modern day scholar Haddad who your own Salafi Ulema deem deviant?

77. Ibn Taimiyah stubbornly rejecting hadiths in praise of the Ahlulbayt [as]

The Sheikh ul Islam of the Salafis was so blinded by his hatred of the Ahl’ul bayt (as) that he rejected the authentic hadith literature praising them (as). These sorts of reactions of course displays of the natural human characteristic of jealousy and hatred. When an individual hates a respected figure, the typical reaction will be to downplay or deny his virtues in hope of lowering their status in the eyes of others. Let us see some examples of his bigotry:

Tradition One

Minhaj al-Sunnah, Volume 7 page 278:

قوله هو ولي كل مؤمن بعدي كذب على رسول الله صلى ال عليه و سلم

"His statement 'he is the guardian of every believer after me' is a lie attributed to Allah's messenger"

Reality

Imam Ibn Haban recorded it in his book of Sahih traditions 'Sahih ibn Haban' volume 15 page 374. Imam Tirmidhi recorded it in his book 'Sunna al-Tirmidhi' volume 5 page 296 and declared it as Hasan. Imam Ibn Uday said: "Nisai recorded it in his Sihah" (Mizan al-Etidal, v1 p410). These were the scholars who came before Ibn Taimiyah while the scholars who came after him include Dahabi who was also one of the students of Ibn Taimiyah who recorded it in his book 'Tarikh al-Islam' volume 11 page 71 and declared it as Sahih according to the condition of Muslim. Imam Ibn Hajar recorded it in his book 'al-Isaba' volume 4 page 468 and declared the chain of the tradition as strong. Albaani recorded it in his book 'Silswah Sihah' volume 5 page 222 and declared it as Sahih. Hussain Salim Asad in his footnote on 'Musnad Abi Y'ala' volume 1 page 294 declared the narrators of this traidition as the narrators of Sihah. Moreover, Albaani commented in 'Silswah Sihah' volume 5, page 222 as follows:

فمن العجب حقا أن يتجرأ شيخ الإسلام ابن تيمية على إنكار هذا الحديث و تكذيبه في "منهاج السنة"

"It is really strange that Sheikh ul Islam dared to deny this hadith and deemed it a lie in his book Minhaj al-Sunnah"

This tradition is recorded in many other Sunni other books such as:

1. Musnad Ahmad, Volume 4, p438
2. Musnad al-Tiyalsi, p111
3. Al-Ahad wa al-Methani, by Dahak, Volume 4, p279
5. Mu'ajam al-kabir, by Tabarani, v18, p129
6. Mwareed al-Daman, by Haythami, Volume 7, p136
7. Tarikh Dimashq, by ibn Asakir, v42, p198

At another place Ibn Taimiyah rejects a similar version of this hadith. We read in Minhaj al-Sunnah, Volume 5 page 35:

ومثل قوله أنت وليي في كل مؤمن بعدي فإن هذا موضوع باتفاق أهل المعرفة بالحديث

His statement 'You are the guardian of every believer after me' is fabricated according to the agreement of hadith scholars.


This version of tradition has been recorded in other prominent Sunni books such as:

1. Musnad Ahmad, Volume 1, p331
2. Al-Sunnah, by ibn Abi Asem, p552
3. Tarikh Dimashq, v42, p102

Tradition Two

Minhaj al-Sunnah, Volume 5 page 17:

قوله وسد البواب كلها إل باب علي فإن هذا مما وضعته الشيعة

"His statement 'Close all the doors except Ali's door'; verily, this was fabricated by the Shia"

Reality


The tradition is recorded in various other Sunni books:

1. Sunan al-Tirmidhi, Volume 5, page 305
2. Al-Sunnan al-kubra, by Nisai, Volume 5, p118
3. Musnad Ahmad, Volume 4, p369
4. Musnad Abi Y'ala, Volume 2, p62
5. Al-Mu'ajam al-awsat, by Tabarani, Volume 4, p186
6. Al-Mu'ajam al-kabir, by Tabarani, v12, p79
7. Al-sunnah, by ibn Abi Asem, p585
8. Gharib al-hadith, by al-Harby, Volume 1, p163
9. Tarikh Baghdad, Volume 7, p214

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Tradition Three

Minhaj al-Sunnah, Volume 7 page 378:

"The tradition of 'I am the city of knowledge and Ali is the gate' is weaker (than other traditions). Therefore it is counted among the fabrications”.

Reality


'I answered (that the hadith is Hasan) for years until I noticed that Ibn Jareer declared this hadith Sahih in his book Tahdib al-Athaar beside the declaration of being Sahih by al-Hakim of this tradition that is narrated by ibn Abbas. I then performed istikhara and became convinced that the Hadeeth 'I am the city of knowledge and 'Ali is its gate' is Sahih not Hasan. Allah knows best.’

Kanz al Ummal, Volume 13 page 148 Tradition 36464

Allamah Muhammad bin Yusuf al-Salehi al-Shami (d. 942 H) declared it Hasan (Subul al-Huda wa al-Rashad, Volume 1, p501). Imam Samarqandi declared it Sahih (Fath al-Malik by Hafiz Ibn Sidiq, p60). Hanafi Imam Mullah Ali Qari in his famed work Mirqat Sharh Mishkat, Volume 5 page 571 records that according to Imam Darqutni this hadith is Thabit (proven). Imam of Ahle Sunnah Salahuddin Khalil al-Alaai (d. 761 H) declared this Hadith as Hasan (Kashf al-Khafa by Ajloni, v1 p203) and while regarding all those who have criticized this Hadith out of Nasibism, he stated:

'Neither Abu al-Faraj nor others provided any tangible argument for the hadith except the claim of being fabricated and they reject it because of its content’

al-Laale al-Masnoa by Suyuti, Volume 1 page 306

The Mufti of Dar ul Uloom Qadiriyah Jilaniyah, London namely Mufti Ghulam Rasool al-Hanafi refutes the statement of Ibn Taimiyah in the following manner:

"Question: Ibn Taimiyah in his book Minhaj al-Sunnah has stated that the Hadith of
'I am the city of knowledge and Ali is the gate' is extremely weak and it has been counted amongst the Modhouat. When it is weak and Maudhu then it cannot be used for inference.

Answer: The statement of Ibn Taimiyah (d. 728) that the Hadith of 'I am the city of knowledge and Ali is the gate' is weak and Maudhu is void (Batil) and evil (Mardood). Yahyah bin Moin has declared this Hadith as Sahih and has called its main narrator Abu Sult as Thiqa and Seduq. Since Yahyah bin Moin has declared this Hadith as Sahih therefore there should not be any doubt about this Hadith being Sahih and worthy of being inferred because Yahyah bin Moin is Imam of Jarah and Tadeel. While praising him, Ibn Hajar Asqalani wrote....”

Subeh Sadiq, page 156 (Published in London)

Then Mufti Ghulam Rasool took two pages mentioning the authoritative place enjoyed by Yahyah bin Moin in Ahle Sunnah and then he stated:

This proves that Yahyah bin Moin was one of the greatest scholars in the knowledge of Hadith and fields related to it. He was the one who was very well aware of the authenticity or unreliability of Hadith; and Imam Ahmed bin Hanbal has also clarified it that Yahyah bin Moin knows more about Sahih or weak Hadith. If Yahyah bin Moin mention the authenticity of any Hadith then it will be deemed Sahih. Those who would state anything opposing that will not be believed. When the Imam of Jarah and Tadeel namely Yahyah bin Moin has declared the Hadith 'I am the city of knowledge and Ali is the gate' as Sahih; moreover Imam Ahmed bin Hanbal has recorded it; moreover it is recorded in Jami Tirmidhi, then the statement of Ibn Taimiyah calling it weak and Maudhu is wrong and void. Moreover while relying on Yahyah bin Moin, Ibn Taimiyah himself stated that he is among the greatest Muhaditheen from the aspect of veracity, loyalty and Jarah and Tadeel. Moreover he stated: 'Yahyah bin Moin and others have more capability of knowing the Sahih Hadiths. They have more eligibility of distinguishing between truth and lie, Sahih and Maudhu Hadith. If someone wants to investigate whether a particular Hadith is Sahih or weak or Maudhu, one should refer to Yahyah bin Moin and his likes’ (Tasfiyah Ma bayn Sunni o Shia, page 65 citing Minhaj al-Sunnah).

When Yahyah bin Moin declares a Hadith as Sahih then it is Sahih. When this is the situation then what meaning does the Ibn Taimiyah (d. 728)’s denying the Hadith 'I am the city of knowledge and Ali is the gate' being Sahih have! Ibn Taimiyah on one hand stated that Yahyah bin Moin has more knowledge in knowing the Sahih or Maudhu Hadith and the statement of Yahyah bin Moin will be more authentic in this regard. But on the other hand Yahyah bin Moin declared the Hadith 'I am the city of knowledge and Ali is the gate' as Sahih, Ibn Taimiyah then denied the same and stated that the Hadith is weak and Maudhu. This is stubbornness and extremism of Ibn Taimiyah. Therefore this statement of Ibn Taimiyah is void and evil, and the Hadith is Sahih.

Subeh Sadiq, pages 160-161 (Published in London)

The words of Ibn Taimiyah used by Mufti Ghulam Rasool can be read directly from the online Minhaj al-Sunnah:

فإن هؤلاء من أكمل الناس معرفة بذلك وأشدهم رغبة في التمييز بين الصدق والكذب

Minhaj al-Sunnah, Volume 8 page 418

This tradition is mentioned in many books:

1. Al-Mu'ajam al-kabir, by Tabarani, v11, p55
Tradition Four

Minhaj al-Sunnah, Volume 4 page 248:

His statement that they all narrated that the Prophet [s] said: ‘Oh Fatima, surely Allah gets angry when you are angry and gets pleased when you are pleased’, it is a lie. No one narrated that from the Prophet; and it is not recorded in known hadith books; and it doesn’t have a chain to the Prophet [s], neither Sahih nor Hasan.”

Reality


It is narrated in other books such as:

1. Al-Mujam al-Kabir by Tabarani, Volume 1, p108
2. Al-Ahad wa al-Methani by Dahak, Volume 5, p363
3. Al-Durya al-Tahira by Dulabi, p168
4. Asad al-Ghaba, by ibn al-Athir, Volume 5, p523
5. Tarikh Dimashq, Volume 3, p156
6. Al-Kamil by Ibn Uday, Volume 2, p351
7. Mujam abi Y’ala, p223
8. Juzu ibn al-Ghatrif, page 78
9. Fadhail al-khulafa by Abu Naeem, Volume 1, p251

Tradition Five

Minhaj al-Sunnah, Volume 4 page 417:

His statement ‘Whoever I am his leader Mawla, Ali is his Mawla, Oh Allah support those who support him...’ etc this is not recorded in the main books except in Tirmidhi. But it is only recorded ‘Whoever I am his leader Mawla, Ali is his Mawla’.
However, the addition is not part of the hadith.

Reality

Imam Ibn Haban recorded this hadith in his book of Sahih traditions 'Sahih ibn Haban' volume 15 page 376 with the additional part. Al-Hakim in his book 'al-Mustadrak' volume 3 page 109 recorded that hadith with the additional part and declared it as Sahih according to the conditions of the two Sheikh while Dahabi in his book 'Talkhish al-Mustadrak' kept silent which means he agreed with al-Hakim. Imam Al-Haythami recorded it with the additional part in his book 'Majma al-Zawaed' volume 9 page 103 and declared its narrators to be authentic. Ibn Hajar said in his book 'Fath al-Bari' volume 7 page 61 about the tradition: 'Many of it chains are Sahih and Hasan'. Al-Ejloni in his book 'Kashf al-Khefa' volume 2 page 274 said: 'Thirty companions narrated it with the addition 'Oh Allah support whoever support him' hence the hadith is Mutwatir' Albaani recorded it with the additional part in his book 'Silsila Sahiha' volume 4 page 249 and declared it as Sahih and then he wrote:

أني رأيت شيخ الإسلام بن تيمية، قد ضعف الشطر الأول من الحديث، وأما الشطر الآخر، فرغم أنه كذب! و هذا من مبالغته الناتجة في تقديري من تسرعه في تضعيف الأحاديث قبل أن يجمع طرفيها و يدقق النظر فيها. و الله المستعان.

I saw Sheikh al-Islam Ibn Taimiyah state that he deemed the first part as weak and deemed the second part as a lie! And this is of his exaggeration due to his haste in rejecting the traditions before he collated the other chains and revised them accurately. And it is the the help Allah that is sought in that.

Ibn Taimiyah claimed that it is not recorded in any main book other than Tirmidhi. That is yet another lie on the part of this shameless enemy of Ahulbayt [as]. The tradition has been recorded in many other prominent Sunni books that include:

1. Sunan Ibn Majah, Volume 1, p45
2. Musnad Ahmad bin Hanbal, Volume 5, p347
3. Sahih ibn Haban, v15, p376
5. Al-Mujam al-Kabir by Tabarani, Volume 5, p166
6. Al-Musanaf by Abdulrazzaq, v11, p225
7. Al-Sunnan al-Kubra' by Nisai, Volume 5, p130
8. Fadhail al-Sahaba by Nisai, p14
9. Al-Musanaf by Ibn Abi Shayba, Volume 7, p495
10. Al-Ahad wa al-Mathani by Dahak, Volume 4, p326
11. Al-sunnah by ibn Abi Asim, p590
12. Musnad Abi Y'al, Volume 1, p429

Tradition Six

Minhaj al-Sunnah, Volume 7 page 279:

وأما قوله: وعترتي أهل بيتي وأنهما لن يفترقا حتى يردا على الحوض فهذا رواه الترمذي وقد سئل عنه
أحمد بن حبل فضعفه وضعفه غير واحد من أهل العلم، وقالوا لا يصح.

His statement, “(the Book and) my progeny my family and they will never separate till they meet me on the Pool” that is narrated by Tirmidhi; and Ahmad ibn Hanbal
was asked about it therefore he declared it weak. Similarly more than one scholar declared it weak and said that it is not Sahih.

Reality


It is recorded in many books such as:

1. Musnad Ahmad, Volume 3, p14
2. Al-Sunnan al-Kubra, by Nisai, Volume 5, p45
3. Fadael al-Sahaba, by Nisai, p15
4. Musnad Abi Y'ala, Volume 2, p297
5. Al-Mujam al-Kabir, by Tabarani, Volume 3, p65
6. Musnad ibn al-Jaad, p397
7. Al-Sunnah, by ibn abi Asim, p337

Tradition Seven

Minhaj al-Sunnah, Volume 7 page 280:

وأما قوله مثل أهل بيتي مثل سفينة نوح فهذا ل يعرف له إسناد ل صحيح ول هو في شيء من كتب الحديث التي يعتمد عليها

His statement 'the likeness of my Ahlulbayt is the likeness of Noah’s Ark'; verily there is no correct chain for it and it is not recorded in any reliable hadith book.

Reality

Al-Hakim recorded the tradition in his book 'al-Mustadrak' volume 2 page 343 and declared it as Sahih according to the condition of Muslim. Imam Jalaluddin Suyuti in his book 'Al-Jame al-Saghir' volume 2 page533 declared it as Hasan. Imam Al-Sakhawi in his book 'Al-Baldanyat' page 186 declared it as Hasan.

The tradition is recorded in famous Sunni books such as:

1. Al-Mujam al-Awsat by Tabarani, Volume 4, p10
2. Al-Mujam al-Saghir by Tabarani, Volume 2, p22
3. Al-Mujam al-Kabir by Tabarani, Volume 3, p46
5. Musnad al-Bazar, v11, p329
6. Al-Enbah, by Ibn Abdulbar, p42
7. Shawahed al-Tanzil by Hasakani, Volume 1, p362
8. Hulyat al-Awlya by Abu Naeem, Volume 4, p339
Tradition Eight

Minhaj al-Sunnah, Volume 2 page 13:

وقد وضع بعض الكذابين حديثا مفترى أن هذه الآية نزلت في علي لما تصدق بخاتمه في الصلاة وهذا كذب

Some liars fabricated a tradition which says that the verse was revealed in favor of Ali when he gave his ring as charity during prayers and this is a lie according to the Ijma of scholars.

Reality

Ijma means ALL the scholars; so can the filthy followers of Ibn Taimiyah cite the names of ten scholars that died before ibn Taimiyah and deemed this a lie?

Tradition Nine

Minhaj al-Sunnah, Volume 7 page 107:

و هذا مما يبين به كذب ما يروى عن بعض الصحابة كجابر انه قال ما كنا نعرف المنافقين على عهد النبي صلى الله عليه وسلم الا بإعجابهم علي بن أبي طالب

That proves the lie of what has been narrated from some companions such as Jabir: 'We used to recognize the hypocrites during the time of Allah’s Messenger by their hatred for Ali bin Abi Talib’

Reality

This tradition is narrated by six of the companions:

1. Jabi al-Ansari
2. Abu Saeed al-Khedri
3. Abu Dhar
4. Ibn Masud
5. Abdullah ibn Umar
6. Ibn Abbas

Imam Ahmad ibn Hanbal records in Fadhail al-Sahaba, Volume 2, page 639 hadith number 1086:

 حدثنا الهيثم بن خلف قتلا عبد الملك بن عبد ربه أبو إسحاق الطائي ، نا معاوية بن عمر ، عن أبي الزبير
Abi al-Zubair said: 'I asked Jabir: 'How was Ali's status amongst you?' He replied: 'He was amongst the best of mankind; we used to recognize the hypocrites through their hatred of him.'

Salafi scholar Dr. Wasiullah bin Muhammad Abbas in his margin of the book 'Fadhail al-Sahaba' published by the the second largest Salafi/Wahabi university namely Umm Al-Qura University in Makkah, graded the tradition as 'Hasan'.

Imam Ahmad ibn Hanbal also records in Fadhail al-Sahaba, Volume 2, page 579 hadith number 979:

**Abu Saeed al-Khudari said: “We recognized the hypocrites by their hatred of Ali”**

Dr. Wasiullah declared it as Sahih.

One of the pioneer Sunni scholars Imam Ali bin Muhammad al-Hemayri (d. 323 H) who has been referred to as "Imam, Faqih and Allamah" by Imam Dahabi (Siar alam al-nubala, v15 p13) has also recorded this tradition with a different chain of narration in his book 'Juzu al-Hemayri' page 35:

**Harun bin Ishaq – Sufyan bin Ayyna – al-Zuhari – Yazid bin Khusayfa – Busr bin Saeed – Abi Saeed al-Khudri said: 'During the time of Messenger of Allah (pbuh), we used to recognize the hypocrites through their hate towards Ali'.**

All the narrators in the chain are authentic. **Harun bin Ishaq:** Ibn Hajar said: 'Seduq' (Taqrib al-Tahdib, v2 p257), Dahabi said: 'Thiqah' (Al-Kaashef, v1 p329). **Sufyan bin Ayyna:** Ibn Hajar said: 'Thiqah' (Taqrib al-Tahdib, v2 p329), Dahabi said: 'Thiqah Thabt' (Al-Kaashef, v1 p449). **Al-Zuhari:** Ibn Hajar said: 'There is an agreement about his magnificence and mastery' (Taqrib al-Tahdib, v2 p133), Al-Dahabi said: 'The Imam, the Hafiz of his time' (Siar alam al-nubala, v5 p326). **Yazid bin Khusayfa:** Ibn Hajar said: 'Thiqah' (Taqrib al-Tahdib, v2 p327), Dahabi said: 'Thiqah' (Al-Kaashef, v2 p386). **Busr bin Saeed:** Ibn Hajar said: 'Thiqah' (Taqrib al-Tahdib, v1 p125) while Dahabi have recorded various accolades given to him by Sunni scholars (Tarikh al-Islam, v6 p302).

We read same tradition with another chain of narration in Al-Mustadrak, Volume 3 page 129:

**Abu Dhar said: 'We used to recognize the hypocrites through their denial of Allah and his messenger, abandoning the prayers and their hatred against Ali bin Abi Talib.'**

Imam Al-Hakim said: "Sahih according to the condition of Muslim."

It is recorded in some other famous Sunni books:

1. Sunan al-Tirmidhi, Volume 5, p298
2. Al-Mustadrak, Volume 3, p129
3. Al-Mujam al-Awsat, by Tabarani, Volume 2, p328
4. Al-Sharia, by Ajuri, Volume 4, p190
5. Mujam ibn al-Erabi, Volume 5, p167
6. Tarikh Dimashq, v42, p285
7. Tarikh Baghdad, v13, p155
8. Asad al-Ghaba, Volume 4, p30
10. Al-Riyad al-Nadira by Tabari, p277
11. Hulayat al-Awlya by Abu Naeem, Volume 3, p97
12. Fawaed al-Sawaf by ibn Ishaq, p86

Tradition Ten

Minhaj al-Sunnah, Volume 5 page 16:

وفيه ألفاظ هي كذب على رسول الله صلى الله عليه وسلم كقوله أما ترضى أن تكون مني بنزلة هارون من موسى غير أنك لست بنيي لا ينبغي أن أذهب إلا أنت خليفتني

It contain words which are a lie on Allah's Messenger [s], such as 'Don't you like to be to me as what Aaron was to Moses except there is no prophet after me and I shall not leave without you being my successor'.

Reality


The tradition is also recorded in other famous books

1. Musnad Ahmad, Volume 1, p331
2. Al-Mustadrak, Volume 3, p133
3. Al-mujam al-kabir, by Tabarani, v12, p78
4. Al-Sunnah, by Amro bin Asem, p552
5. Khasais Amir al Mominin, by Nisai, p64
6. Tarikh Dimashq, v42, p102
7. Manaqeb, by Khawarezmi, p127

Tradition Eleven

Minhaj al-Sunnah, Volume 8 page 210:

قال الراضي الحادي عشر أنه صلى الله عليه وسلم أنفذه لأداء صلاة ثم أنفذ عليه وأمره برده.... أن هذا كذب باتفاق أهل العلم
The Rafidhi said: 'The eleventh (proof) is that He [s] sent (Abu Bakr) to report the chapter of "Baraa", then he sent Ali (replacing Abu Bakr) and ordered him (Abu Bakr) to return...this is a lie according to the agreement of the scholars.

Reality

The prejudice of Ibn Taimiyah in this statement is as clear as the sun on a clear day. We read in Sahih Bukhari Volume 1, Book 8, Number 365:

Narrated Abu Huraira:
On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka'ba. Then Allah's Apostle sent 'Ali to read out the Surat Bara'a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaf around the Ka'ba."

The same incident has been recorded in the following manner in Sunnan Tirmidhi, Volume 4 page 339:

Anas bin Malik said: The Prophet [s] sent Abu Bakr to announce the chapter of Baraa. Then he called him (Abu Bakr) to return and said: 'No one shall announce that except a man from my family'. Then he called Ali and gave it to him.


The tradition is also recorded in the following famous books:

1. Musnad Ahmad, Volume 1, p3
2. Al-Mustadrak, Volume 3, p133
3. Al-Mujam al-Kabir by Tabarani, v12, p77
4. Al-Sunnah by Amro bin Asim, p589
5. Khasais Amir Almominin by Nisai, p91
6. Tarih Dimashq, v42, p348
7. Tafsir Tabari, Volume 10, p83
8. Manaqeb by Khawarezmi, p126

Tradition Twelve
Minhaj al-Sunnah, Volume 8 page 94:

"Ali's knowledge about the unseen is a clear lie. To have the knowledge of part of the unseen is not his duty; and the knowledge of whole unseen he didn't have."

Reality

We read in Tafsir al-Quran by Imam Abdulrazaq San'ani, Volume 3 page 241:

"Abdulrazaq from Mu'amar from Wahab bin Abdullah from Abi al-Tufail who said: 'I witnessed Ali was addressing and saying: 'Ask me, by Allah whatever you ask me about till the Day of judgment, I will inform you about it.'"}


According to him, Imam Ali (as) does not have knowledge of the unseen. But the same Ibn Taimiyah attested that Umar bin al-Khatab had knowledge of the unseen. We read in Awlya al-Rahman by Ibn Taimiyah, page 123:

"Umar bin al-Khatab, when he sent an army, he appointed a man called Sarya as a commander. While Umar was on the pulpit addressing, he started to shout and say: 'Oh Sarya! Watch out the mountain! Oh Sarya watch out the mountain!' Then when the messenger of the army arrived, he said: 'Oh commander of believers, we faced our enemies and they defeated us. Then we heard a voice saying: 'Oh Sarya, watch out the mountain! Oh Sarya, watch out the mountain!' Then we gave our backs to the mountain and then Allah defeated them.'"

Conclusion

Let us end this chapter with the following words of Imam of Ahle Sunnah Shah Abdul Aziz Muhadith Dehalwi:

"At times, the text of Ibn Taimiyah in books such as 'Minhaaj as Sunnah' and others has been very hideous. It has been very belittling particularly against Ahlulbayt, prohibits visiting the tomb of Rasulullah (s), rejects the Ghauth, Qutub and Abdaal and disgrace the Sufies ... According to the views of Ahlul Sunnah, his text is cursed. Therefore Ahlul Sunnah can not be criticized because of his writings". "Fatawa Azizi, Volume 2 page 79 (Published in Deoband)"
7. Chapter Seven - Ibn Taimiyah in the eyes of the Sunni Ulema

Whilst up till this point we have sought to condemn Ibn Taimiyah from his own pen, let us cite some Sunni opinions on the Sheikh ul Islam of the Salafis.

We read in Al-Fatawa al-Hadithya by Ibn Hajar al-Haythami, page 114:

ابن تيمية عبد خذله الله وأصله وأعماه وأصمه وأذله ، وبذلك صرح الئمة الذين بينوا فساد أحواله وذب أقواله.

"Ibn Taimiyah, Allah (swt) let him down, misguided him, made him blind, deaf and disgraced him, and by that the Imams both declared and exposed his false beliefs and lies."

We read in Al-Dura al-Mudhia, by Ali bin Abdulkafi al-Subki al-Shafiyee (d. 756 H), page 5:

أخذ ابن تيمية ما أحدث في أصول العقائد ونقض من دعائم الإسلام الأركان والمعاقد بعد أن كان مستترا بتبعة الكتب والسنة مظهرا أنه داع إلى الحق هاد إلى الحنفية فخرج عن التباع إلى البتداع وشذ عن جماعة المسلمين بمخالفة الإجماع.

"When Ibn Taimiyah caused what he caused in ideology and abolished the pillars of Islam after which he pretended to be an adherent of the Book and Sunnah, and pretended that he was an advocate for truth and guiding others to heaven, he went astray and (went) towards originating a heresy, and became odd by contradicating the Ijma of Muslims."

We rean in a book Al-Tawfiq al-Rabani written by a group of Sunni scholars, page 32:

علمه أكثر من عقله فأداه اجتهاده إلى خرق الجماعة في مسائل كثيرة قبل انها تبلغ ستين مسألة فأخذته السنة بسبب ذلك وتطرق إليه اللوم وامتحن بهذا السبب وأسرع علماء عصره في الرد عليه وتخبطه وتبديع ونفته وبايض فنونه بسبب ذلك.

Sheikh Iraqi said ... his knowledge exceeded the capabilities of his brain, and he therefore contradicted the 'Ijma' of Muslims on many issues. They said on around 60 matters. They therefore criticized and blamed him, and he has been examined due to that. The scholars of his time refuted him, presented his mistakes, and deemed him a heretic. He was also imprisoned due to that."

We read in Daf Shubah min Shabah by Abu Bakr bin Muhammad al-Hesni al-Dimashqi al-Shafiyee (d. 829 H), page 123:

وكان الشيخ زين الدين ابن رجب الخليلي ممن يعتقد كفر ابن تيمية.

"Sheikh Zainuddin ibn Rajab al-Hanbali was amongst those that believed that Ibn Taimiyah is a kafir"

On page 90 we read:

وكان الإمام العلامة شيخ الإسلام في زمنه أبو الحسن علي بن إسماعيل القوني يключен بالإجتهاد على ذلك بعد أن اقترب من الجهلة حيث لا يعقل ما يقول. ويخبر أنه أحد مسالة الاتخاذة عن شيخه الذي نقلها عن أفراد السامرة واليهود الذين أظهروا التفرقة والإسلام.

"The Imam, the Allamah Sheikh al-Islam of his time Abu al-Hassan Ali bin Ismail al-Qunuwi declared that he was ignorant and didn’t realize what he said. He (Sheikh Qunuwi) stated that he (Ibn Taimiyah) took the belief of 'Tafriqa' from his Sheikh who took it from Samirates and Jews, those who pretend to be Muslims."
On page 125 we read:

"Some scholars deemed him to be an absolute atheist (Zindeeq)"

On page 189 we read:

"We ask Allah to preserve us of what this abhorrent, immoral, liar performs."

We also read:

"The result of the case was the atheism of him (Ibn Taimiyah) because he dares to attribute lies to the scholars and did not ascribe to any prohibition on telling lies."

We read in Tathir al-Fuad by Sheikh Muhammad Bekhit al-Mut'aei al-Hanafi (d. 1350 H), page 9:

From the second group are those whose hearts Allah (swt) darkened, and the people of heresy seal up their hearts in beliefs that contradict the book, sunnah and 'ijma'. They therefore went astray and misguided many people, may Allah's curse be on them: how deluded are they from the truth! Their ultimate abode shall be hell, a hapless journey's end.

Verily the Muslims were tested considerably by this group, they are a mark of disgrace for the Muslims and the infected part must be removed to prevent others from being harmed, verily it is like a lesprosy from which one must away, and ibn Taimiyah is one of them."

We read in Shawahed al-Haq by Shakyh Yusuf al-Nabhani, page 191:

"Its proven (as clear) as the midday sun in the sky that the Ulema of the four (Sunni) schools agreed on rejecting the heresies of Ibn Taimiyah, and some of them criticized his honesty in narrating. They also criticized the stability of his brain"

We read in Furqan al-Quran by Salamah al-Azami al-Qadaei al-Shafiiyee (d. 1376 H), page 132:

"The strange thing about this man is that whenever he produced a heresy, he lied and claimed that there is 'Ijma' on this from the previous and modern (scholars); and you might find him contradicting himself on the same page."

We read in Sayf al-Jabar al-Maslool by Shah Fadhl al-Qadri al-Hindi, page 42:

الشقي ابن تيمية أجمع علماء عصره على ضالة
"The wretched ibn Taimiyah. There is an 'ijma' by the scholars of his time on his deviation from the right path"

We read in Fadhl al-Dhakerin by Abdulghani Hamada, page 23:

ان شيخهم ابن تيمية قال عنه علمة زمانه علء الدين البخاري : ان ابن تيمية كافر.

The Allamah of his time Alauddin al-Bukhari said about their Sheikh Ibn Taimiyah: 'Ibn Taimiyah is a kafir'.

We read in Takmilat al-Sayf al-Saqil by Muhammad Zahed bin Hassan al-Kawthari al-Hanafi (d. 1371 H), page 177:

فأصدر الشاميون فتيا في ابن تيمية وكتب عليها البرهان ابن الفركاح الفزاري نحو أربعين سطرا بأشياء إلى أن قال بتكفيره ووافقه على ذلك الشهاب بن جهل.

“The Syrian (scholars) issued a statement about ibn Taimiyah, and al-Burhan ibn al-Ferkah wrote on it forty lines wherein he declared that he (ibn Taimiyah) is a kafir, and al-Shehab bin Jabhal agreed with him”

We read in Al-Durar al-Kamina by ibn Hajar al-Asqalani, Volume 1 page 46:

وعاد القاضي الشافعي إلى وليته ونودي بدمشق من اعتقد عقيدة ابن تيمية حل دمه.

“The Shafiyye judge returned back to his position and declared in Damascus that whoever ascribed to Ibn Taimiyah’s beliefs should have his blood shed”

We also read in Al-Durar al-Kamina, Volume 1 page 49:

Ibn Taimiyah was released in Shaam. The people had different views of him. Some of them deemed him as one that considered the likeness of Allah to His creature, due to what he said in 'Aqeeda al-Hamawiya' and 'Wasitiya' and other (books), such as the hand, foot, leg and face are real attributes of Allah, and He is sitting on the throne by Himself. Then it was said to him (Ibn Taimiyah) that the necessities of these beliefs constitute ascribing to the limitation and partition (of Allah), he (Ibn Taimiyah) replied: 'I don't believe that limitation and partition is an attribute of a body.'

Others deemed him as one that concealed unbelief due to his saying that the Prophet is not to be sought for help (laa yustaghaathu bihi) and the fact that this amounted to diminishing and impeding the establishing of the greatness of the Prophet. Amongst the most rigid people against him was al-Noor al-Bakri, and he established a council due to that. Some of the members said: 'We shall pardon him (Ibn Taimiya).'. He (al-Bakri) replied: 'There is no meaning in that statement. If he was diminishing he must be killed. If he wasn't diminishing he will not be pardoned'.

Others considered him a hypocrite because of what he said about Ali:... that he had been forsaken (makhdhoolan) everywhere he went, had repeatedly tried to acquire the Caliphate and never attained it, fought out of lust for power rather than religion, and said that "he loved authority while Uthman loved money." He would say that Abu Bakr had declared Islam in his old age, fully aware of what he said, while Ali had declared Islam as a boy, and that a boy's Islam is not considered sound upon his mere words. And due to his statement about the story of his proposing to the daughter of Abu Jahl and what he attributed the praises to...Also the story of Abi al-Aas bin al-Rabee and what can be concluded from its concept. In totality, he said derogatory things such as these, and it was said against him that he was a hypocrite, in view of the Prophet's saying (to Ali): "Only a hypocrite would show you
hatred."
Others deemed him a power seeker due to his praising ibn Tumart and constant
mention of him.

The four sunni scholars of the four Sunni sects composed a decree to imprison ibn Taimiyah
due to his straying from the right path. The four scholars were:

1. Sheikh Muhammad bin Ibrahim bin Jam'aa al-Shafiyye
2. Sheikh Muhammad bin al-Hariri al-Ansari al-Hanafi
3. Sheikh Muhammad bin Abi Bakr al-Maliki
4. Sheikh Ahmad bin Umar al-Maqdisi al-Hanbali

Sunni Reference:
1. Takmilat al-Sayf al-Saqil, by Zahid al-Kawthari, page 177
3. Al-Tawfiq al-Rabani, by group of Sunni scholars, page 21
4. Al-Nabrah Sharah Sharah al-Aqaid page 114 Colmn 4 (published in Meerut)
5. Sharah Aqaid Jalali, page 80 (published in Afghanistan)

Eighteen scholars of Egypt having Qazi Taqiuddin Muhammad bin Abi Bakar Akhnai Maliki as
the leader gave an edict of Kufr of Ibn Taimiyah on the basis that he (Ibn Taimiyah) used to
forbid people from traveling for the pilgrimage of the graves of prophets particularly of Holy
Prophet [5]. The scholars deemed it an act of blasphemy of the prophets which is equal to Kufr
and the punishment of being Kufr was execution (Anwar al-Bari, Volume 11 page 119). In fact
Sheikh Ala al-deen Bukhari al-Hanafi (841H) had stated that whoever calls Ibn Taimiyah as
Sheikh ul Islam is Kaafir (Anwar al-Bari, Volume 11 page 192, published in Multan & Dhayl
Tazkira Huffaz, page 316, published in Damishq). Maulana Syed Ahmad Raza Banjori has
recorded the statements of his teacher Imam Anwar Shah Kashmiri in a book ‘Anwar al-Bari
Sharah Sahih Bukhari’ which has been published by Idara Talifiat Asharfiyah, Multan, Pakistan.
On Volume 6 pages 221-222, there is a caption ‘The authentication of Hadith Rad al-
Shams by Imam Tahawi and its criticism by Hafiz Ibn Taimiyah’ under which he stated:

"Ibn Taimiyah’s point of view represents Khariji tendencies”

Imam of Ahle Sunnah Shah Abdul Aziz Muhadith Dehalwi stated:

"At times, the text of Ibn Tamiyah in books such as 'Minhaaj as Sunnah' and others
has been very hideous, it has been very belittling particularly against Ahlulbayt,
prohibits visiting the tomb of Rasulullah (s), rejects the Ghauth, Qutub and Abdaal
and disgrace the Sufies... According to the views of Ahlul Sunnah, his text is cursed
therefore AhlulSunnah can not be criticized because of his writings".
Fatawa Azizi, Volume 2 page 79 (Published in Deoband)

Below is a list of those Sunni scholars that opposed ibn Taimiyah:

1. Sheikh Saleh bin Abdullah al-Betahi (707 H)
3. Sheikh Ahmad bin Ibrahim al-Seroji al-Hanafi (710 H)
4. Sheikh Ali bin Makhtoof al-Maliki (718 H)
5. Sheikh Ali bin Yaqoub al-Bakri (724 H)
6. Sheikh Shams al-deen Muhammad bin Adlan al-Shafiyye (749 H)
7. Sheikh Taqi al-deen al-Subki al-Shafiyye (756 H)
8. Sheikh Muhammad bin Umar bin Maki al-Shafiyye (716 H)
9. Hafiz Abu Saeed Salah al-Deen al-Alaay (761 H)
10. Qazi Abu Abdillah Muhammad bin Muslim al-Hanbali (726 H)
11. Sheikh Ahmad bin Yahya al-Kalabi al-Halabi (73 3H)
12. Qazi Kamal al-deen al-Zamalkani (727 H)
13. Qazi Safi al-deen al-Hindi (715 H)
14. Sheikh Ali bin Muhammad al-Baji (714 H)
15. Sheikh Al-Fakhr bin al-Mu'alem al-Qurashi (725 H)
17. Sheikh Abu al-Qasim Ahmad bin Muhammad al-Shirazi (733 H)
19. Sheikh Abu Hayan al-Andlusi (745 H)
20. Sheikh Affi al-deen Abdullah al-Y'afee (768 H)
22. Sheikh ibn Shakir al-Katabi (764 H)
23. Sheikh Umar al-Fakehi al-Maliki (734 H)
24. Qazi Muhammad Saadi al-Akhnaei (755 H)
25. Sheikh Isa Zawawi al-Maliki (743 H)
26. Sheikh Ahmad bin Uthman al-Jawzajani al-Hanafi (744 H)
27. Sheikh ibn Rajab al-Hanbali (795 H)
28. Hafiz wali al-deen al-Iraqi (826 H)
29. Sheikh ibn Qazi Shuhbah al-Shafiyye (851 H)
30. Sheikh Abu bakr al-Hesni (829 H)
31. Sheikh Abu Abdillah bin Arafa al-Tunisi al-Maliki (853 H)
32. Sheikh Ala al-deen al-Bukhari al-Hanafi (841 H)
33. Sheikh Muhammad bin Ahmad al-Ferghan al-Hanafi (867 H)
34. Sheikh Ahmad Zeroq al-Fasi al-Maliki (899 H)
35. Sheikh Ahmad ibn Abdulwahab al-Masry (931 H)
36. Sheikh Ahmad bin Muhammad al-Khawarezmi al-Demashqi (968 H)
37. Qazi Bayadh al-Hanafi (1908H)
38. Sheikh Ahmad bin Mahmoud al-Wateri (980 H)
39. Sheikh ibn Hajar al-Haytami (974 H)
40. Sheikh Jalal al-deen al-dwani (928 H)
41. Sheikh Abdulwafee bin Muhammad bin Ali bin Araq al-Demashqi (926 H)
42. Qazi Abu Abdullah al-Muqri
43. Sheikh Mula Ali al-Qari al-Hanafi (1014 H)
44. Sheikh Abdulraoof al-Manawy al-Shafiyye (1031 H)
45. Sheikh Muhammad bin Ali bin Alaan al-Sidiqi (1057 H)
46. Sheikh Ahmad al-Khafaji al-Hanafi (1019 H)
47. Sheikh Muhammad al-Zarqani al-Maliki (1122 H)
48. Sheikh Abdulghani al-Nabulsi (1143 H)
49. Sheikh Saleh al-Kawash al-Tunisi al-Maliki (1248 H)
50. Sheikh Muhammad Mahdi al-Sayadi (1287 H)
51. Sheikh Muhammad Abu al-Huda al-Sayadi (1328 H)
52. Sheikh Mustafa bin Ahmad al-Sheti al-Hanbali (1348 H)
53. Sheikh Mahmood Khabat al-Subki (1352 H)
54. Sheikh Muhammad al-Khizir al-Shanqiti (1353 H)
55. Sheikh Salama al-Azami al-Shafiyye (1376 H)
56. Sheikh Muhammad Bakhit al-Mutaei (1354 H)
57. Sheikh Muhammad Zahid al-Kawtheri (1371 H)
58. Sheikh Ibrahim bin Uthman al-Sennodi (modern)
59. Sheikh Muhammad al-Arabi al-Taban (1395 H)
60. Sheikh Mansour Muhammad Uwais (modern)
61. Sheikh Ahmad al-Ghemari al-Maliki (1380 H)
62. Sheikh Abdulaziz al-Ghemari al-Maliki (1314 H)
63. Sheikh Mustafa al-Hemami (1368 H)
64. Sheikh Mukhtar bin Ahmad al-Mu'ayyed al-Azmi (1340 H)
65. Sheikh Seraj al-deen Abbas al-Endonisi (1403 H)
66. Sheikh Mahmood Subaih (modern)
67. Sheikh Muhammad Madhi Abu al-Azaem (1356 H)
68. Sheikh Mahmood Saeed Mamdoh (modern)
69. Sheikh Abdullah al-Habashi (modern)
70. Sheikh Muhammad al-Zamzami al-Maliki (1407 H)
71. Sheikh Nizar bin Rashid al-Halabi al-Shafiyye (1416 H) killed by Wahabis
72. Sheikh al-Habib Ali al-Jefri (modern)
73. Sheikh Dawoud al-Baghdadi al-Hanafi
74. Sheikh Barakat al-Ahmadi al-Shafiyye
75. Sheikh Ahmad bin Ali al-Qabani al-Shafyyie
76. Sheikh Muhammad bin Abdulrahman bin Afaleq al-Hanbali
77. Sheikh Afif al-deen Abdullah bin Dawoud al-Hanbali
78. Sheikh Abdullah bin Abdullatif al-Shafyyle
79. Sheikh Ahmad bin Saeed al-Sarhandi
8. Chapter Eight: The divine characteristics possessed by Ibn Taimiyah according to his followers

By now we feel that our readers will have a far better picture of the man that is the Sheikh ul Islam of the Salafis. We have exposed him from his own writings and also presented the opinions of Sunni Ulema that condemned him. Despite this the Salafis still worship him like some form of pagan deity and they have concocted the type of virtue for him that are indeed beyond belief.

78. Ibn Taimiyah could see what the Prophets could not see, without being informed by angels

We read in Al-Uqood al-Duria by ibn Abdulhadi al-Maqdisi, page 326:

ومثل هذا العارف قد يبصر ببصيرته تنزل المر بين طبقات السماء والرض

"Such as this wise man he could cite the commandments that came down from the heavens and earth."

79. Ibn Taimiyah foresaw the Muslims being defeated in battle

We read in Madarij al-Salekin by Ibn Qayim, Volume 2 page 489:

أخبر أصحابه بدخول التتار الشام سنة تسع وتسعين وستمائة وأن جيوش المسلمين تكسر وأن دمشق لا

He informed his companions about the invasion of the Tattars in Shaam in year 699 H, and that the Muslim army would be defeated, but there would neither butchery nor capture, the army would only seek money. This was (foretold) prior to the Tattar marching.

Comment

If the Shias attribute knowledge of the unseen to the Ahl’ul bayt (as) Imams they are deemed by the Salafis as kaafirs, yet they are at ease with attributing such powers to their filthy Shiekh ul Islam!

80. Ibn Taimiyah foresaw a Muslim victory in a future battle

We read in Madarij al-Salekin by Ibn Qayim, Volume 2 page 489:

ثم أخبر الناس والمراء سنة اثنتين وسبعمائة لما تحرك التتار وقصدوا الشام:

Then he told the people and the commanders in year 702 when the Tatars marched towards Shaam: that they (the Tatars) will be defeated and the victory will be for the Muslims. He gave seventy oaths on that.

They (the people) said to him: ‘Say inshallah.’
He replied: ‘Inshallah for sure, no comments.’
I heard him saying that when they (the people) insisted on him, he replied: ‘Do not
insist, verily Allah wrote it in the Guarded Tablet that they (the Tatars) shall be defeated in this battle and the victory will be for Muslims’

81. Ibn Taimiyah foretold about his own fate

Madarij al-Salekin, Volume 2 pages 489-490:

When he was sent to Egypt and they wanted to kill him after they made a plot against him. His friends gathered to bid farewell to him and they said to him: ‘We have a succession of messages that they intend to kill you.’ He replied: ‘By Allah they will not be able to achieve that.’ They asked: ‘Will they put you in jail?’ He replied: ‘Yes, and I will be there for a long time, after that I will be released.’

We also read:

When his enemy who is known as Jashengir became the king, they (people) informed him (Ibn Taimiyah) about that and said: ‘Now he has reached to his desire.’ Then he (Ibn Taimiyah) prostrated to Allah in sake of thanking. They said: ‘What is the reason for this prostration?’ He replied: ‘This is the beginning of his ignominy and losing his power.’ They said: ‘When will that happen?’ He replied: ‘The army when it marches to al-Qurt, he will be defeated.’ Then it happened exactly as I had heard from him.’

82. Ibn Taimiyah unlocked people’s hidden objectives

We read in Madarij al-Salekin by ibn Qayim, Volume 2 page 490:

On more than one occasion, he told me about internal things regarding me from the things that I wanted to do but my tongue didn’t mention them.

We read in Al-Alaam al-Alya by Salafi scholar Umar bin Ali bin Musa al-Bazar, page 57:

During the days when I was in his company, whenever he began to discuss an issue, and a question came to my mind, before I raised it, he would answer it.

We also read:

The pious Sheikh Ahmad al-Herimi told me that he traveled to Damascus and he
said: 'When I arrived, I didn’t have money to use and there wasn’t anyone there whom I knew. So I kept walking hesitantly through the streets. Then suddenly a Sheikh came towards me in a speedy manner. He smiled to me and placed a bag of money in my hand and said: 'From now on, use it, and do not worry about anything, Allah will not let you.' Then he went as if he had only came for me. Then I prayed for him and felt happy. Then I asked about the Sheikh with whom I had met on my way. They replied: ‘You don’t know him?’ He is Ibn Taimiyah.’

We read on page 58:

Sheikh Tajiuddin Abdullah son of Sheikh Ahmad bin Saeed said: ‘I traveled to Egypt when the Sheikh (Ibn Taimiyah) was residing there. I arrived there at night and I was very ill. Hence I visited some place. Then I heard a sound of someone calling me by my name and nickname. I answered, though I was feeling weak. Then a group belonging to the Sheikh (Ibn Taimiyah) that I had already met previously in Damascus entered. I said to them: ‘How do you know I arrived even though I arrived at this time?’ They replied: ‘The Sheikh (Ibn Taimiyah) told us that you arrived and you are ill and ordered us to transport you.’ Then I knew that this was a miracle from the Sheikh may Allah be pleased with him.

We read on page 59:

Sheikh ibn Emaaduddin al-Mutrez said: ‘I went to the Sheikh and I had limited money. I greeted him and he greeted me and welcomed me and didn’t ask me if I had money or not.’ After some days my money finished. Therefore I wanted to leave his class after praying with the people. But he held me back and when the people left he gave me some money and said: ‘You don’t have money. So use this.’ I wondered with regards to that.

We read on page 60:

Sheikh Uthman bin Ahmad bin Isa al-Nasaj said: ‘The Sheikh (Ibn Taimiyah) was used to visit the ill people in a hospital in Damascus every week. Once he went to a young man and prayed for his quick recovery and he (the man) came to the Sheikh to greet him. When he (Ibn Taimiyah) saw him, he smiled for him and gave him some money and said: ‘Allah has cured you, so ask Allah to make you return to your homeland soon. Is it right to leave your wife and your daughter alone and residing there?’ Then he (the man) kissed his (Ibn Taimiyah) hands and said: ‘Oh sir, I repent before Allah through you.’ Then the man said: ‘I’m wondering from what he
told me because I left them without money and no one knew about that amongst the people of Damascus’

83. Ibn Taimiyah foretold future events

Madarij al-Salekin, Volume 2 page 490:

‘He told me about some great incidents that will take place in the future. But he didn’t specify the time. Some of it I saw and I wait to see the rest.’

84. His followers’ actions in glorifying him

We read in Al-Uqood al-Duria by ibn Abdulhadi al-Maqdisi, page 387:

A group of people drank the water that he left from his bath. Another group separated the remainder lot-tree leafs that he used in his bath. It has been said that the turban which was on his head was sold for 500 Dirham, it has been said that the string which contained quicksilver to protect him from lice was sold for 150 Dirham.

Comment

Today’s Salafis are fond of attacking what they deem Ghulat worship of Shaikhs, such as kissing their hands, bowing out of respect before them, etc. Just look at how their ancestors revered Ibn Taimiyah! They even drank the filthy water wherein he bathed. If the Shi’a drink the clean water that our Imam Raza (as) caused to gush following a drought in Nishapur, such actions are Bidah. But drinking the filthy bath water of one of their scholars is a noble deed!

85. Ibn Taimiyah talking about himself

We read in Daqaeq al-Tafsir by ibn Taimiyah, Volume 2 page 142:

As it happened to me when I was in jail in Egypt and also happened to many of the Turks in the East. He (Jinni) said to that person (human): ‘I am Ibn Taimiyah’. Hence he (the human) didn’t have doubts that it was me. He therefore informed the ruler of Mardin, who sent a messenger to Egypt to investigate while I was in the jail. Thus they wondered from that how it came about without I getting out from the jail. Well this is a Jinni who loves me. Therefore he does to Turks and Tatars as I used to do with them when they came to Damascus. I used to invite them to convert to Islam. So if any one of them pronounced the “Shahada” I would feed him. Therefore he (Jinni) did to them what I would do to them and he (Jinni) wanted through this act to honor me.
86. Ibn Taimiyah could restore health to a sick person

We read in Al-Alaam al-Alya by Umar al-Bazar, page 58:

وحدثني ايضا قال مرضت بدمشق اذ كنت فيها مرضة شديدة منعتني حتى من الجلوس فلم اشعر إلا بالشيخ عند رأسي وأنا مثقل مشتد بالحمى والمرض فدعا لي وقال جاءت العافية فما هو إلا ان فارقني واجهت العافية وشفعت من وقتي

He (Sheikh Taqiuddin Abdullah son of Sheikh Ahmad bin Saeed) also said: 'I fell ill in Damascus and was so severely ill that I could not sit up. Then I felt the Sheikh (Ibn Taimiyah) standing over my head whilst I was suffering from fever and sickness. He prayed for me and said: 'You will become healthy.' When he left me I automatically got healthy.

Comment

Is it not amazing that if the Shias believe that the Imams of Ahlulbayt were granted some miraculous powers by Allah [swt] being the true inheritors of the Prophet (s), such beliefs are kufir according to Salafi cult but if the Imam of the Salafis did it, then it is acceptable.

87. The enemies of Ibn Taimiyah were engulfed in afflictions

We read in Al-Alaam al-Alya, page 62:

ومن اظهر كراماته أنه ما سمع بأحد عاداه او غض منه إلا وعبى بعده بلايا

"It is one miracle from his renowned miracles that whoever bore enmity towards him or insulted him was confronted with many afflictions."
9. Chapter Nine: The private life of Ibn Taimiyah

88. Ibn Taimiyah remained a batchelor for his entire life

We read in Fath al-Mueen by Hassan Saqqaf, page 76:

الشيخ ابن تيمية الذي عاش أكثر من سبعين سنة والذي لم يتزوج ولم يحج

“Sheikh ibn Taimiyah lived for more than 70 years and he neither got married nor performed the Hajj”

89. One that does not marry is not from the Prophet's nation

We read in Sunnan ibn Majah, Volume 1 page 592:

Ayesha narrated that Allah’s messenger said: Marriage is my Sunnah, whoever didn’t perform my Sunnah he doesn’t belong to me’

Imam of the Salafis Albani declared it Sahih in Silsila Sahiha, Volume 5 page 382.

90. The one who doesn’t perform Hajj shall die as a Jew or a Christian

Sunan al-Daremi, Volume 2 page 28:

Abi Umama narrated that Allah’s Messenger said: ‘Whoever, not being forbidden from performing Hajj for an acceptable reason or unjust ruler or severe illness, died without performing Hajj, he shall die as Jew or Christian.’

Shawkani said: ‘Hasan le Ghayrhu’ (Nail al-Awtar, v5 p8).
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