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Hedaiati:

Please explain Ibn Taymmia and his famous *Minhaj al-Sunnah* as well as his other books in which he explains his beliefs.

Ghazvini:

Ibn Taymmia is a well known person in the Islamic world. In fact, he is even well known in the Judaeo-Christian world.

His first name is Ahmad and he was born in the year 661 AH in Harran. He was educated there until age 17. After the attack of the Moguls in the area of Shamat, people were very afraid so his father AbdulHamid left Harran with his family and moved to Damascus. We have no record of the religious activities of Ibn Taymmia until the year of 698. The first activity of Ibn Taymmia which we are aware of take place during the early years of the 8th (the 8th what???) where in areas around Damascus, he was asked about some matters including the holy verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

[Allah] Most Gracious is firmly established on the throne [of authority].

20:5

He provided an answer equal to the beliefs of Bani Israel – materializing a physical God. This caused people to turn against him and there was a huge commotion among the Sunni scholars. It got to a point that on the 8th of Rajab 705 AH, the Sunni judges brought him to the palace of the great leader (Alsaltana), mentioning his claims there. There were two meetings between him and one of the distinguished sunni scholars by the name of Kamal alDin Zumalkani, in which they debated his claims. His misguidance became clear and one of the judges sentenced him to imprisonment. On 23rd of Rabi' AlAwwal year 707AH, he was released from prison, yet once again he was put back in prison by Judge Badr Aldin because he persistently preached his false beliefs, such as the sinfulness of asking intercession from the Holy Prophet (PBUH&HF), as he was very disrespectful. He was again released on the year 708 and once again preached his erroneous ideologies falling against the principles Islam which this time, caused him to be expelled to Alexandria, Egypt After eight months, he moved to Cairo, Egypt. Ibn Kathir, who is one of his supporters, writes in his book *Al Bidaia Wal Nihaya*:

On 22nd of Rajab 720 AH, Ibn Taymmia was brought to Dar ulKhalafa and Islamic judges and Muftis threw him in prison due to nonsensical fatwas. At the end of 728AH, he passed away in the Prison of Damascus.

The book of *Minhaj al-Sunnah* is considered his most important book. Lately in Saudi Arabia, his book after great research has been published in nine volumes and his beliefs and ideologies are mentioned in this book.

As Allama Amini (ra)- the author of the book AlGhadir- says, we should call this books Minhaj al-Bida'h. The book of *Minhaj al-Sunnah* was written against the book *Minhaj al-Bara'a* authored by Allama Helli (ra). When this book reached the hands of Allama Helli (ra), he realized that Ibn Taymmia does not comprehend anything nor are his arguments sound and logical. Like the interpretation of Ibn Hajar Asghalani, he said:

If I knew Ibn Taymmia would understand my words, I would answer to him, but I know if I write any reply, he will not be able to understand me.

Until this day, the majority of the beliefs of Wahabis – in Saudi Arabia and other locations – is based on the *Minhaj al-Sunnah* of Ibn Taymmia.

Hedaia:

Do you have any documentation of where and how he studied?

Ghazvini:

What is known is that he studied in the area of Harran until he was 17 with his father and other teachers. We cannot deny that he was sharp and very motivated to debate, refuse beliefs, and persistently disagree with the sayings of the scholars of his time.

Based on what he has written in *Minhaj al-Sunnah* about the Holy Prophet (PBUH&HF), Amirul Mu'menin Imam Ali (as) and the pure Ahlulbait (as), it is very clear that he is following the very same path which the Umayyads -- the tribe cursed by Allah (swt) in the Holy Quran -- have established. If you compare his sayings with the claims and actions of Muawia, Yazid, and others opposing the knowledge and spirituality of the Ahlulbait (as), you will realize they are the same. These foes claim they are the lovers of the Ahlulbait (as) yet they also accept the sayings of Ibn Taymmia; these two ideologies contradict each other. It is virtually impossible for one to claim they love the Holy Ahlulbait (as) and on the same time hold Ibn Taymmia as their religious leader.

Ibn Taimmya is amongst those people that support the actions of AbdulRahman ibn Muljam Muradi and view him as a pious man when the story of the martyrdom of Amirul Mu'menin Imam Ali (as) is told. They support the actions of Ibn Muljam, and they claim that when he killed Imam Ali (as):

كان يعتقد أن الله ورسوله يحب قتل علي.

He believed that Allah (SWT) and His Prophet (PBUH&HF) are pleased with the killing of Ali (as).

منهاج السنة لابن تيمية، ج 7، ص 153

Minhaj al-Sunnah: Volume 7: page 153

Someone with such ideologies will not allow the love of the Ahlulbait (as) enter their heart. Like the saying of Ibn Hajar Athaqalani in his book **إل كامة الدرر**:

"Some of Ahl Sunna view Ibn Taymmia as a hypocrite (munafiq) as he was disrespectful towards Ali (as) and in Sahih Muslim (Book 1 Hadith 141) we read Imam Ali (as) says:

لا يحد بي إلا مؤمن ولا يبعضني إلا منافق

"None but a hypocrite would nurse grudge against me."

الدرر الكامنة، ج 1، ص 155

Hedaia:

What was the religion of the judges who put Ibn Taymmia in jail? Has anyone from Ahl Sunna written any books against *Minhaj al-Sunnah*?

Ghazvini:

As for the judges and the distinguished men of Ahl Sunna who judged him, based on what I remember, the first of them is Kamal AlDin Zumalkani. Ibn Kathir Demashqi the Salafi has written in his book, **AlBidaya Wal Nihaya**:

"The last time they judged Ibn Taymmia, the judges of the four schools of thought (Madhab) -Shafii, Maliki, Hanbali and Hanafi - judged and imprisoned him. That was his last sentence to prison and in year 728 AH he passed away in prison."

البداءة و النهاية لابن كثير، ج 14، ص 47

Ibn Hajar Athqalani – whose beliefs are against the Shias and is among the renowned scholars of Ahl Sunna says in his book **إل كامة الدرر**:

"One of the Shafii judges ordered them to proclaim in Damascus:

بن تيمية حلّ دمه و ماله من إء ت قد ع ق يدة إ

‘Whoever believes in the beliefs of Ibn Taymmia, his blood and money becomes permissible.’”

الدرر الكامنة، ج1، ص741

This shows that the judges of Ahl Sunnah were clearly against him.

The most prominent scholars of Ahl Sunnah have in fact written books about *Minhaj al-Sunnah*:

1. Taqi AlDin Dobki (سُبُكِّي الدين تقي) amongst the great scholars of Ahl Sunna has written:

تيمية ابن علي الرد في المضية الدرة

and

الأمام خير زيار في السقام شفاء

Mulla Ali Qari the famous Hanafi Faqih of Mecca has written a “Sharh” (Arabic word for commentary??) for it.

2. Muhammad Bin AbuBakr Akhna’e (this does not match the Arabic name next to it) (بن محمد) – (أخنا في أبوبكر) – who died on 763 AH – has written:

تيمية ابن علي الرد في المضية المقالة

3. Samhoodi (ي سمهود) has written:

المصطفى دار بأخبار الوفاء وفاء

Based on the research which we had on the books written against *Minhaj al-Sunnah* and other books of beliefs of Ibn Taymmia, we have totalled 20 books written by the Sunni scholars.

Hedaiati:

Muhammad ibn Abdul Wahhab after many years introduced the beliefs of Ibn Taymmia once again. Please briefly explain his life too.

Ghazvini:

Muhammad ibn AbdulWahhab. His father was among the well known men of the area. He was born in 1115 AH in the city of U’ieena (يئعنا) and he taught the Hanbali school in his hometown. He then moved to Medina to continue his studies. It has been said that during his time of study, he mentioned his misguiding beliefs and some of his teachers would caution him of them. Even his father would comment that in the future, his son will be the cause of many people’s misguidance. His brother Suleiman had many verbal arguments with him on his false beliefs. Muhammad ibn AbdulWahhab from the very beginning was very attached to those who falsely claimed prophethood. He would research them a great deal and would commonly mention their principles. Muhammad ibn AbdulWahhab would not dare to mention anything during the lifetime of his father as his father had a good reputation in the area. On 1153 his father passed away and he found the situation suitable to advertise Ibn Taymmia, the Umayyads, and himself. Even in some books which are written about his creed, like the book of **الوهابية علي الرد في السنية الدرر** written by Ahmad Zaini Dilhan, one of the Mufties of Mecca – and I recommend all viewers to read this book of his – we read that after witnessing the misleading ideas of his, some of the teachers of Muhammad ibn AbdulWahhab such as **Muhammad Bin Suleiman and Shaikh Muhammad Haiat Alsindi** said:

سيضل هذا و يصل الله به من أبعد و أشقاه.

He will be misguided and those who are away from the mercy of Allah (SWT) will also be misguided by him.

42ص دحلان، زين لأحمد الوهابية علي الرد في السنية الدرر

On the same page he says:

وكثيرا يذمه والإله حاد المذكور ولده في يدي تفرس أي ضاف كان الصالحين، علماء من الوهاب يد والده كان و
العقائد والضلالات بدع من أحدثه ما يذكر كان الوهاب بد بن سليمان أخوه كذا ومنه الناس يحذر
عليه الرد في كتاب ألف أنه الزائفة،

The father of Muhammad ibn AbdulWahhab was a righteous man and he sensed atheism in his son, criticized him for it, and warned people about him. His brother Suleiman denied ibn AbdulWahhab's beliefs and wrote an entire book to refute those beliefs.

الدرر السننية في الرد على الوهابية لأحمد زيني دحلان، ص42

On page 40 we read:

النزاع بينه وبين أخيه، خاف أخوه أن يأمر بقتله، فارتحل إلى المدينة المنورة وألف رسالة في الرد عليه وأرسلها له فلم يمتعه.

When there was conflict between Muhammad and his brother Suleiman, Suleiman felt that his brother may issue an order to kill him. He then fled to Midian, wrote a book against his beliefs, and sent it to his brother; his brother refused to let go of his erroneous actions.

الدرر السننية في الرد على الوهابية لأحمد زيني دحلان، ص40

He made many trips to different countries, such as Iran – to the cities of Isfahan, Ghazvin, Hamedan – and Iraq, and he mentioned his misguiding ideologies for the first time in Basra. There was a great uprising against him by hoards of people who came close to killing him. He fled Basra in the dark of the night and went to an area near Mecca where he again, advertised his beliefs. It has been said that he met with Mr. Hampher, the famous British spy in Basra. They had some conversation and made some agreements. Muhammad bin AbdulWahhab fulfilled his side of the covenant to the best of his abilities.

Hedaiati:

Please mention a list of the beliefs of Ibn Taymmia and Muhammad ibn AbdulWahhab.

Ghazvini:

Considering the research I have done on the Wahabi religion, and I can claim that the majority of my research for more than 25 years is based on the beliefs and ideologies of Wahabis, I can categorize the Wahabi belief system in a few basic points:

1. An unIslamic monotheism against the Holy Quran and establishing the impure monotheism of the Israelites even though the Holy Quran says:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“And none is like Him.”

112:4

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing whatever like unto Him.”

42:11

...and cleans any physical attributes to Allah (SWT). Still we see the first thing in the beliefs of Wahabis, is the argument of materializing Allah (SWT). Unfortunately I saw, on the internet, a question which was asked to the commission of Saudi Arabia, asking:

“What is the ruling on someone who believes Allah (SWT) is omnipresent?”

...and the answer:

“Allah (SWT) is in the skies and on the throne and whoever believes Allah (SWT) is everywhere, at first must be advised and invited to guidance, but if he rejects guidance has become an apostate and his killing is obligatory.”

Even though the Holy Quran says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

“He is with you wherever you are.”

57:4

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“and We are nearer to him than his jugular vein.”

50:16

فَإَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ

“Whichever way you turn, there is the presence of Allah.”

2:115

They have mentioned things which one would be ashamed of mentioning.

Also Bin Baz, the former grand Mufti of Saudi Arabia, issued a fatwa:

“Whoever believes the Earth is spherical and claims the Earth orbits the Sun has become an apostate and his killing is obligatory.”

If you only briefly search the internet you will see this on the websites of both Wahabis and Ahl Sunna. In the matter of monotheism, they have mentioned the same ideologies which have been mentioned in the Torah and the Bible supporting the Israelites.

2. Deeming it a sin to seek intercession from the Holy Prophet (PBUH&HF)

وَمِنْهُمْ مَنْ يَدْعِي إِلَى الزُّدْقِ لِقَوْلِهِ: (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) لَا يَسْتَعَاذُ بِهِ وَأَنْ فِي ذَلِكَ تَذْقِيرًا وَمَنْعًا مِنْ تَعْظِيمِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Many Muslims deem Ibn Taymmia to be a heretic as he has disrespected the Holy Prophet (PBUH&HF) and degraded his rank and claims seeking intercession from the Holy Prophet (PBUH&HF) is a religious innovation and therefore unlawful.

الدرر الكامنة في أعيان المائة الثامنة، ج1، ص155

3. Being disrespectful towards Amirul Mu'menin Ali (as)

لِي مَا تَقْدِمُ - أَيْ قَضِيَّةُ أَنَّهُ وَمِنْهُمْ مَنْ يَدْعِي إِلَى الْبَغْيِ، لِقَوْلِهِ فِي عِصْيَانِهِ فِي سَبْعَةِ عَشَرَ شَيْئًا - وَلِقَوْلِهِ: إِنَّهُ - أَيْ عَلِيٌّ - كَانَ مَخْذُولًا حَيْثُ ثَمَرَتْ وَجْهٌ وَأَنَّهُ حَاوَلَ الْإِخْلَافَ مَرَارًا فَلَمْ يَنْجَلِهَا وَإِنْهَا قَاتَلَ لِمُرْتَابَةٍ لَا لِمُدِيرَةٍ وَلِقَوْلِهِ: إِنَّهُ كَانَ يَحِبُّ الرِّبَاسَةَ وَلِقَوْلِهِ: أَسْلَمَ أَبُو بَكْرٍ شَيْخًا يَدْرِي مَا يَقُولُ يَصِحُّ إِسْلَامُهُ وَبِكَلَامِهِ فِي قَضِيَّةٍ خَطِيئَةٍ وَعَلَى أَسْلَمِ صَدِّيقِ الْوَلَدِ صَدِّيقِي لَا بَنْتَ أَبِي جَهْلٌ وَأَنْ عَلِيًّا مَاتَ وَمَا زَيْبُهَا، فَإِنَّهُ شَنَّ فِي ذَلِكَ، فَأَلْزَمُوهُ بِالْبَغْيِ، لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَا يَبْغِضُكَ إِلَّا مَنْ بَغَى.

Some Muslims have deemed Ibn Taymmia to be a hypocrite as he has insulted Ali (as) and has attributed false allegations to him, even though the Holy Prophet (PBUH&HF) said “No one holds anything against Ali (as) but a hypocrite”

الدرر الكامنة في أعيان المائة الثامنة لابن حجر العسقلاني، ج1، ص155

When Ibn Hajjar Asghalani mentions the argument between Alama Heli (ra) and Ibn Taymmia he says:

كَمْ مِنْ مِبَالِغَةٍ لَتَوْهَيْنِ كَلَامَ الرَّافِضِيِّ أَدَّتْهُ أَحْيَانًا إِلَى تَنْقِيسِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ

لسان الميزان لابن حجر، ج6، ص319

وَقَالَ ابْنُ تَيْمِيَّةٍ فِي حَقِّ عَلِيٍّ: أَخْطَأَ فِي سَبْعَةِ عَشَرَ شَيْئًا، ثُمَّ خَالَفَ فِيهَا رِصَالُ كِتَابٍ.

Ibn Taymmia has said about Ali (as): “He had erred 17 times and has gone against the Holy Quran.”

I do not think there can be any hypocrisy higher than this. Amirul Mu'menin (as) who is included in the holy verse of purity, is among the chosen ones in the holy verse of the Mubahala, has been mentioned alongside the Wilayah of Allah (SWT) and the Holy Prophet (PBUH&HF) in the holy verse of Wilayah, and who the Holy Prophet (PBUH&HF) had said:

الحق مع علي و علي مع الحق و يدور الحق معه حيث ما دار.

.. Yet Ibn Taymmia chooses to defame him.

Shias, Sunnis and even Christians believe that Amirul Mu'menin Imam Ali (as) was the most knowledgeable of the companions and the Holy Prophet (PBUH&HF) had said about the knowledge of Imam Ali (as):

أنا مديونة العلم و علي بابها، فمن أراد المديونة فليأت ال باب.
المستدرك علي الصحيحين الحاكم النيشابوري، ج3، ص126

Throughout the history of Imam Ali's (as) life, it has been verified that all the companions in their need of knowledge would seek Imam Ali (as). The very caliphs had said:

**لولا علي لهلك أبو بكر
لولا علي لهلك عمر
لولا علي لهلك عثمان**

...yet Ibn Taymmia says:

"It is not true that Ali (as) knew about everything and saying Ibn Abbas was the student of Ali (as) is invalid."

منهاج السنة لابن تيمية، ج7، ص536

He even says:

و المعروف أن عليا أخذ العلم عن أبي بكر.

"Ali (as) obtained his knowledge from Abu Bakr."

منهاج السنة لابن تيمية، ج5، ص513

He also says:

**و عثمان جمع القرآن كله بالارتياح وكان أحياها في ركعة و علي قد
إختلف فيه هل حفظ القرآن كله أم لا ؟**

Uthman had compiled all of the Holy Quran and would recite the entire Quran in one rak'ah of prayer. As for Ali (as), it is questionable whether or not he had memorized the Quran.

منهاج السنة لابن تيمية، ج8، ص229

Ibn Taymmia says about Ibn Muljam Muradi:

و الذي قتل عليا كان يصلي و يصوم و يقرأ القرآن، كان يعتقد أن الله و رسوله يحب قتل علي.

The killer of Ali (as) was a man of prayer and fasting. He would recite the Quran and believed that Allah (SWT) and his Prophet (PBUH&HF) will be pleased by the killing of Ali (as).

منهاج السنة لابن تيمية، ج7، ص153

Even though the Ahl Sunnah have narrated that the Holy Prophet (PBUH&HF) had said:

يقتلك أشقى هذه الأمة، كما عقر ناقة الله أشقى بني فلان من ثمود.

"The worst man of my nation will kill you, just as the worst man of Thamood killed the camel of Salih (PBUH)."

**مسند أبي يعلى، ج1، ص431 - مجمع الزوائد للهيتمي، ج9، ص136 - المعجم الكبير للطبراني، ج2، ص247 -
كنز العمال للمتقي الهندي، ج13، ص192 - تخريج الأحاديث و الآثار للزيلعي، ج1، ص465 - تاريخ مدينة دمشق
لابن عساكر، ج42، ص543**

4. The ill behavior towards the Holy Ahlulbait (as).

He has mentioned very disrespectful comments against the Ahlulbait (as) and Lady Fatima (sa), but I will not mention them. Today we see some of the educated students and scholars of Ahl Sunna defend his ideologies and this is very disappointing.

5. Accusing Muslims of apostatizing.

One of the well known acts of Wahabis is labelling Muslims who seek intercession from the Holy Prophet (PBUH&HF), the Prophets (PBUT) of Allah (SWT) and the Imams (as) as “apostates”.

6. Bid’ah (innovation)

Anything which was not done during the time of the Holy Prophet (PBUH&HF) and the companions is considered as bid’ah to them. You have probably heard that when the telegraph was invented, they issued fatwa’s against it. They even consider it as bid’ah to touch the curtain of the Ka’ba, doing Zikr with a rosary, and holding gatherings to remember the Holy Prophet (PBUH&HF). They even issued fatwas that it would be religiously innovative and sinful to hold a gathering for a child’s birthday.