

## Reality of Ibn Taymiyyah the so called "Shaykh ul Islam"

Some people try to praise this person of past by quoting words of other scholars. These same people consider Taqlid to be Haram but suddenly they make a 180 degree turn and start doing taqlid in Aqida themselves, which even we Ahlus Sunnah consider to be Haram (we only consider it allowed in Furu i.e. Fiqh)

Ibn Taymiyyah is proven as an utterly misguided person from his own words and there is no need to turn towards sayings of scholars. I want to clarify that Hafidh Ibn Hajr al-Asqalani (rah) thought that Ibn Taymiyyah repented and had become an "Ash'ari" which is why he (Ibn Hajr) praised him, otherwise he has stripped Ibn Taymiyyah in his greatest work called Fath ul Bari on the issue of "Traveling to visit the grave of Prophet (Peace be upon him)"

Shaykh ul Islam, Imam Ibn Hajr al-Asqalani (rah) destroys Ibn Taymiyyah by saying in his world renowned Sharh of Sahih Bukhari called Fath ul Bari in regards to Ibn Taymiyyah's absurd fatwa that It is haram to travel for visiting the grave of Prophet (Peace be upon him) Ibn Hajr said: **"THIS IS ONE OF THE MOST UGLY THINGS REPORTED FROM IBN TAYMIYYAH"**

أَلْزَمُوا ابْنَ تَيْمِيَّةَ بِتَحْرِيمِ شِدِّ الرَّحْلِ إِلَى زِيَارَةِ قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْكَرْنَا صُورَةَ ذَلِكَ، وَفِي شَرْحِ ذَلِكَ مِنَ الطَّرْفَيْنِ طَوَّلَ، وَهِيَ مِنْ أَشْبَعِ الْمَسَائِلِ الْمَنْقُولَةِ عَنِ ابْنِ تَيْمِيَّةَ

[Fath ul Bari, Sharh Sahih ul Bukhari (3/386)]

In the end Imam Ibn Hajr al-Asqalani (rah) destroys the viewpoint of Ibn Taymiyyah and his ilk by proving travel for graves of Awliya let alone Anbiya, Ibn Hajr says:

فَيَبْطُلُ بِذَلِكَ قَوْلُ مَنْ مَنَعَ شِدَّ الرَّحَالِ إِلَى زِيَارَةِ الْقَبْرِ الشَّرِيفِ وَغَيْرِهِ مِنْ قُبُورِ الصَّالِحِينَ وَاللَّهُ أَعْلَمُ

Translation: So the Qawl (saying) of him is proven Batil (فَيَبْطُلُ) who says it is forbidden to make a journey towards "Qabr Shareef"(of Rasul Ullah salallahu alaihi wasalam) and other graves of "Saliheen" (قُبُورِ الصَّالِحِينَ), and Allah knows the best. [Fath ul Bari, ibid]

However in his Durar al Kaamina, he bashed Ibn Taymiyyah and also showed praise on him, why he showed praise is known from this following quote:

ولم يزل ابن تيمية في الحب إلى أن شفع فيه مهنا أمير آل فضل فأخرج في ربيع الأول في الثالث وعشرين منه وأحضر إلى القلعة ووقع البحث مع بعض الفقهاء فكتب عليه محضر بأنه قال أنا أشعري

ثم وجد خطه بما نصه الذي اعتقد أن القرآن معنى قائم بذات الله وهو صفة من صفات ذاته القديمة وهو غير مخلوق وليس بحرف ولا صوت وأن قوله الرحمن على العرش استوى ليس على ظاهره ولا أعلم كنه المراد به بل لا يعلمه إلا الله والقول في النزول كالقول في الاستواء وكتبه أحمد بن تيمية ثم أشهدوا عليه أنه تاب مماينا في ذلك مختارا وذلك في خامس عشر ربيع الأول سنة 707 وشهد عليه بذلك جمع جم من العلماء وغيرهم

**Translation:** He (Ibn Taymiyyah) was kept in Jail till Ameer of Aal al Fadhl did Shaf'aat (intercession) for him. In the month of Rabi ul Awwal dated 23rd Ibn Taymiyyah was brought to the fortress where he debated with some scholars, then a report was written that **"IBN TAYMIYYAH ADMITTED TO BE AN ASH'ARI"** His handwriting is found with what he wrote verbatim, namely: "I believe that the Qur'an is a meaning which exists in Allah's Entity, and that it is an Attribute from the pre-eternal Attributes of His Entity, and that it is uncreated, and that it does not consist in the letter nor the voice, and that His saying: "The Merciful established Himself over the Throne" (20:4) **is not taken according to its literal meaning (laysa `ala zahirihi)**, and I don't know in what consists its meaning, nay only Allah knows it, and one speaks of His 'descent' in the same way as one speaks of His 'establishment.'"

It was written by Ahmad ibn Taymiyya and they witnessed over him that he had repented of his own free will from all that contravened the above. This took place on the 25th of Rabi` al-Awwal 707 and it was witnessed by a huge array of scholars and others. [Ibn Hajr al Asqalani in al-Duraar al Kameena (1/47)]

So do Wahabis accept that Ibn Taymiyyah repented and became an "ASH'ARI" plus also he wrote in his own hand writing that "ISTAWA IS NOT TO BE TAKEN LITERALLY"??

If not then his repentance is not proven from "TAWATUR" and he will remain an "Utterly misguided person" who died with big lice getting into his head as a curse.

Here is clear proof of his absurd beliefs amongst many

## Proof # 1

Ibn Taymiyyah while explaining Nazul of Allah says:

فإن نفس الشمس لا تنزل، والشعاع الذي يظهر على الأرض هو عرض من الأعراض يحدث بسبب الشمس، ليس هو الشمس ولا صفة قائمة به

**Translation:** The nafs of sun itself does not descend, and the sun rays that are on earth are neither the sun nor its attribute, but an accident ('arad) caused by the sun [Majmua al Fatawa (5/438)]

Look how this person is grossly comparing Allah to the sun and it's rays.

## Proof # 2

Ibn Taymiyyah said:

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

**Translation:** It is concluded that sight was from the eyes because it has come in "AUTHENTIC AND ELEVATED" report narrated via route of Qatada>>Ikrama>>Ibn Abbas (RA) who narrates from the Prophet (Peace be upon him) who said: I saw my God in form of a beardless (person) who had long and curly hair, plus he was in a green garden (ASTAGHFIRULLAH, NAUUDHOBILLAH, THIS HADITH IS MAWDHO AND DAJL OF IBN TAYMIYYAH) [Ibn Taymiyyah in Tasees fi ar-Rad ala Asaas al Taqdees (3/214)]

Now a person who tries to prove God as a beardless person with long and curly hair cannot be a true Muslim let alone Shaykh ul Islam. This report is fabricated even according to Wahabis

### Proof # 3 (From Nasir ud din Albani himself)

Nasir ud-din Albani exposes Ibn Taymiyyah's ignorance in hadith methodology

أنني رأيت شيخ الإسلام بن تيمية , قد ضعف الشطر الأول من الحديث , و أما الشطر الآخر , فزعم أنه كذب! و هذا من مبالغته الناتجة في تقديري من تسرعه في تضعيف الأحاديث قبل أن يجمع طرقها و يدقق النظر فيها

**Translation:** When I saw Sheikh ul Islam Ibn Taymiyah considering the Hadith (For whosoever I am Mawla then Ali is his Mawla) as weak/doubtful in its first half and “LIE IN ITS SECOND” then I had to write in length over this issue. In my viewpoint, the reason behind such exaggeration (of Ibn Taymiyah) was that he used to be hasty in deciding the inauthenticity of some Hadiths before seeing them properly [Silsilat ul Ahadith as-Sahihah, Volume No.4, Page No. 344]

**Important Note:** The Hadith of “Man Kunto Mawla” is a “Mutawattir” hadith and calling it a lie is like Takdheeb of Qur’an, denying Mutawattir hadiths is equivalent to denying Qur’an so even on this point Ibn Taymiyyah has indulged in severe heresy.

### Proof # 4

Ibn Taymiyyah al-Mubtadi said:

الْجَهْرُ بِلَفْظِ النَّبِيِّ لَيْسَ مَشْرُوعًا عِنْدَ أَحَدٍ مِنْ عُلَمَاءِ الْمُسْلِمِينَ وَلَا فَعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فَعَلَهُ أَحَدٌ مِنْ خُلَفَائِهِ وَأَصْحَابِهِ

وَسَلَفِ الْأُمَّةِ وَأَيْمَتِهَا وَمَنْ ادَّعَى أَنَّ ذَلِكَ دِينُ اللَّهِ وَأَنَّهُ وَاجِبٌ فَإِنَّهُ يَجِبُ تَعْرِيفُهُ الشَّرِيعَةَ وَاسْتِنَابَتُهُ مِنْ هَذَا الْقَوْلِ فَإِنْ أَصَرَ عَلَى ذَلِكَ قُتِلَ

**Translation:** To make recitation of Niyyah (intention) in loud manner is not allowed, this is not the opinion of any of the scholars of Muslims, it is also not done by Prophet, nor is it done by one of the Khulafa, Sahaba, Salaf or Imams. Anyone who claims it to in religion of Allah and to be Wajib, he should be taught the shariah and made to repent from the opinion, **“IF HE INSISTS THEN HE SHOULD BE KILLED”** [Majmua al Fatawa (22/236)]

What a lunacy. Remember to make minor sins into major is clear trait of Khawarij (also remember reciting Niyyah loudly is accepted opinion in Hanafi school, so all Ahnaaf i.e. Majority of Muslims in the world are to be killed according to this Muftadi Ibn Taymiyyah?)

## Proof # 5

Ibn Taymiyyah said:

وَسُئِلَ شَيْخُ الْإِسْلَامِ – رَحِمَهُ اللَّهُ – فِي رَجُلٍ قَالَ : إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى تَكْلِيمًا وَإِنَّمَا خَلَقَ الْكَلَامَ وَالصَّوْتَ فِي الشَّجَرَةِ وَمُوسَى عَلَيْهِ السَّلَامُ سَمِعَ مِنَ الشَّجَرَةِ لَا مِنَ اللَّهِ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُكَلِّمْ جِبْرِيلَ بِالْقُرْآنِ وَإِنَّمَا أَخَذَهُ مِنَ اللُّوحِ الْمَحْفُوظِ . فَهَلْ هُوَ عَلَى الصَّوَابِ أَمْ لَا ؟ فَأَجَابَ :  
الْحَمْدُ لِلَّهِ ، أَلَيْسَ هَذَا عَلَى الصَّوَابِ ؛ بَلْ هَذَا ضَالٌّ مُفْتَرٍ كَاذِبٌ بِاتِّفَاقِ سَلَفِ الْأُمَّةِ وَأَيْمَتِهَا ؛ بَلْ هُوَ كَافِرٌ يَجِبُ أَنْ يُسْتَنَابَ فَإِنْ تَابَ وَإِلَّا قُتِلَ

A question was asked to “SO” called Shaykh ul Islam:

**Translation:** There is a man who says that Allah did not talk to Moses (Peace be upon him) “BY HIMSELF” but rather Allah created a voice from side of the tree, therefore Moses heard from the tree not Allah. (He also says) Allah did not talk to Gibreel (a.s) through the Qur’an, rather Gibreel took it from Lawh al Mahfooz. Is such a person correct or not?

Ibn Taymiyyah (al-Muhtadi) replies:

All Praise belongs to Allah, that person is not correct, rather he is misguided, a liar “ACCORDING TO

CONSENSUS OF ISLAAF AND THE SCHOLARS” Rather he is a “KAFIR” who should repent if not then he is to be “KILLED” [Majmua al Fatawa (12/502)]

**Note:** He is proven at least misguided in reply to first question, he believed that Allah Himself came down and talked to Moses from the tree (Naudhobillah)

## Proof # 6

Ibn Taymiyyah tried to prove “BODY (JISM)” for Allah.

وليس في كتاب الله ولا سنة رسوله ولا قول أحد من سلف الأمة وأئمتها أنه ليس بجسم وأن صفاته ليست أجساما

Translation: Nothing is there in the Book of Allah nor Sunnah of Prophet (Peace be upon him), nor in sayings of one from Salaf, nor Imams of this Ummah that “ALLAH IS NOT A BODY AND HIS ATTRIBUTES ARE NOT OF A BODY” [Bayaan Talbees al Jahmiyyah which this Lunatic wrote against Imam Fakhr ud din Razi – Rahimahullah by declaring him kafir – Naudhobillah (Volume # 1, Page # 101)]

Ibn Taymiyyah also said:

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 الفطرة ولا عن الشريعة

Translation: It is (well) known that Qur’an, the Sunnah and consensus did not say that “ALL BODIES ARE CREATED” plus they also did not say that “ALLAH IS NOT A BODY” it is also not said by any Imams of Muslims. Hence if I also reject (that Allah is not a body) then I do not deviate from instinct nor shariah. [Talbees al Jahmiyyah (1/118)]

What a clever sophist, he is cleverly trying to prove body in these quotes, Qur'an, Sunnah and Salaf did not also say whether Allah is an animal (Naudhobllah) so would Ibn Taymiyyah also use similar approach there?

## Proof # 7

Ibn Taymiyyah's cunning lie attributed to Ishaq bin Rahwayh (rah)

وعبدالله بن طاهر - وهو من خيار من ولي الأمر بخراسان كان يعرف أن الله فوق العرش، وأشكل عليه أنه ينزل لتوهمه أن ذلك يقتضي أن يخلو منه العرش، فأقره الإمام إسحاق على أنه فوق العرش، وقال له: يقدر أن ينزل من غير أن يخلو منه العرش؟ فقال له الأمير: نعم، فقال له إسحاق

His report from Ishaq ibn Rahawayh's words to the Emir `Abd Allah ibn Tahir: "He is able to descend without the Throne being vacant of Him" (yaqdiru an yanzila min ghayri an yakhlua minhu al-Arshu)[Majmua al Fatawa (5/378)]

Allah descending without leaving the throne? HUH we need a Qati'i nass or Mutawattir hadith to prove such things and look how cleverly he is attributing lies to Imam Ishaq bin Rahwayh (rah) to prove his point.

## Proof # 8

The late Muhadith of Arab world i.e. Imam Muhammad Zahid al-Kawthari (Rahimuhullah) destroyed the knuckles of Ibn Taymiyyah by saying:

فيكون الاعتراف بصحة هذا الحديث ينافي انحرافه. فتراه يحكم عليه هذا الحكم القاسي لأنه صحح حديث رد الشمس لعلي كرم الله وجهه عن علي رضي الله عنه. وتبدو على كلامه آثار بغضه لعلي عليه السلام في كل خطوة من خطوات تحدته

Translation: Don't you see him (i.e. Ibn Taymiyyah), how he passed a ruling on (Imam at-Tahawi) with his rigid judgment, he did this only because Imam Tahawi authenticated the hadith of Sun being returned for Sayyidna Ali – Karam Allahu Wajahu – the authentication of this hadith contradicted the deviation (hatred) for Ali which he had. The traits of Bughz (hatred) against Sayyidna Ali appear in words of Ibn Taymiyyah rather in every sentence of his. [Hawi fi Sirat at-Tahawi, Page # 27]

Remember the sahih hadith of Bukhari that “ONLY A MUNAFIQ WOULD NURSE A GRUDGE AGAINST SAYYIDNA ALI (RA)”

Ibn Taymiyyah al-Mubtadi did not just stop here, he said: It is “STRANGE” that Qadhi Iyaadh (rah) with his great immense and greatness in knowledge of Hadith considered this hadith to be proven and Rijal to be Thiqa.

In reply to this Imam al-Zarqani (rah) beautifully said:

There is nothing to be amazed in this because the chain of hadith from Asma bint Amays (RA) is “HASAN (FAIR)” similarly the hadith from Abu Huraira (ra) also has a “HASAN CHAIN”. Imam Jalal ud-din Suyuti (rah) has explained this in detail (After this az-Zarqani showed the analysis of Imam Suyuti and proven mistake of Ibn Jawzi). It is a principle in science of hadith that a Hasan hadith after meeting another Hasan hadith or having multiple chains “BECOMES SAHIH” so “STRANGNESS UPON STRANGNESS IS ON THE KALAAM OF IBN TAYMIYYAH NOT QADHI IYAADH” because Qadhi Iyaadh's (authentication) is according to the known principles as is mentioned in books of Hadith principles like “Alfiya tal Hadith li Iraqi” and even junior students of hadith know them (whereas Ibn Taymiyyah is ignorant) [Sharh az-Zarqani ala Mawahib al Laduniya (6/488)]

## [Proof # 9](#)

Clear proof of Ibn Taymiyyah trying to bash Sayyidna Ali (RA), hence he carried a trait of Munafiq, sure shot 100%

Ibn Hajr al Asqalani (rah) writes:

التي يوردها ابن المُطَهَّر، وإن كان معظم ذلك من الموضوعات والواهيّات، لكنه رد في رده كثيراً من الأحاديث الجياد التي لم يستحضر حالة التصنيف مظانها؛ لأنه كان لاتساعه في الحفظ، يَنكَل على ما في صَدْرِهِ، والإنسان عامد للنسيان، وكم من مبالغة لتوهين كلام الرافضي ذاته أحياناً إلى تنقيص علي رضي الله عنه

Translation: The reports which Ibn Muthar al-Hilli (Rafidhi Shia) narrated then indeed most of them are fabrications and cooked up (lies) but “IBN TAYMIYYAH EVEN REJECTED THE STRONG (AUTHENTIC) HADITHS” which he did not remember properly while writing his book. Ibn Taymiyyah did such a thing because he used to rely on his chest due to his capacity of memorizing, and It is nature of mankind that he returns towards Nisyaan (forgetfulness). Ibn Taymiyyah went to the long extents in refuting the Ahanaat in sayings of Rafidhi to the extent that “IBN TAYMIYYAH HIMSELF STARTED TO FIND FAULTS IN ALI (RADHI ALLAHO ANHO) AT CERTAIN PLACES” [Lisaan ul Mizaan (6/390)]

## Proof # 10

Deobandi stance on Ibn Taymiyyah:

Moulana Sayyid Ahmad Rada' Bijnori (the compiler of Anwar al-bari and student of Moulana Anwar Shah Khashmiri) further states that: Imam Ibn Taymiyyah رحمه الله تعالى holds more than one hundred views contrary to that of Jamhooir (Majority of scholars) of which approximately thirty-nine are contrary to Ijma al-Ummah (consensus of the Ummah). (Anwar Al-bari vol.19.pg.573. Idarat Talifat Ashrafiyyah)

Now a person who opposes Ahlus Sunnah in more than 100 views and 39 contrary to Ijma, such a person could not be considered a sincere Muslim, ok assuming 1 scholar can make mistake to oppose Ijma in 2-3 matters and he could be excused, but to oppose in 39 matters makes someone 100% Muftadi and it can even reach stage of Kufr because opposing Ijma is kufr.

## Proof # 11

Ibn Hajr al Haytami (Rahimuhullah) writes in his Fatawa al Hadithiyah Page No. 105

ابن تيمية عبد خذله الله وأضلّه وأعماه وأصمه وأذّله، وبذلك صرح الأئمة الذين بينوا فساد أحواله وكذب أقواله، ومن أراد ذلك فعليه بمطالعة كلام الإمام المجتهد المتفق على إمامته وجلالته وبلوغه مرتبة الاجتهاد أبي الحسن السبكي وولده التاج والشيخ الإمام العز بن جماعة وأهل عصرهم، وغيرهم من الشافعية والمالكية والحنفية، ولم يقصر اعتراضه على متأخري الصوفية بل اعترض على مثل عمر بن الخطاب وعلي بن أبي طالب رضي الله عنهما كما يأتي والحاصل أنّ لا يقام لكلامه وزن بل يرمي في كلّ وَرٍ وَحَزْنٍ، ويعتقد فيه أنه مبتدع ضالٌّ ومُضِلٌّ جاهلٌ غالٍ عامله الله بعدله، وأجازنا من مثل طريقته وعقيدته وفعله أمين

Translation: Ibn Taymiyya is a servant whom Allah forsook, misguided, blinded, deafened, and debased. That is the declaration of the imams who have exposed the corruption of his positions and the mendacity of his sayings. Whoever wishes to pursue this must read the words of the mujtahid Imam Abu al-Hasan (Taqi al-Din) al-Subki, of his son Taj al-Din Subki, of the Imam al-`Izz ibn Jama`a and others of the Shafi`i, Maliki, and Hanafi shaykhs... It must be considered that he is a misguided and misleading innovator (mubtadi` dall mudill) and an ignorant who brought evil (jahilun ghalun) whom Allah treated with His justice. May He protect us from the likes of his path, doctrine, and actions[Fatawa al Hadithiyah Page No. 105, Published by Maktaba Mishkaat al Islamiyyah]

## Proof # 12

Ibn Taymiyyah says:

وقد أنزل الله تعالى في علي يا أيها الذين آمنوا لا تقربوا الصلاة وأنتم سكارى حتى تعلموا ما تقولون لما صلى فقرا وخطوا

Translation: “Allah has revealed for Ali {O you who have believed, do not approach prayer

while you are intoxicated until you know what you are saying - 4:43 } when he prayed and recited and then got mixed up.” [Manhaaj as-Sunnah (7/172)]

It is my challenge to all lovers of Ibn Taymiyyah to prove that this verse was revealed about Sayyidna Ali (RA). I also know of the "WEAK" hadith in Tirmidhi so none of you could act clever here!

Again Ibn Taymiyyah proven as Munafiq due to his Bughz for Sayyidna Ali (RA) and he did not know about context of verses nor Shaan an Nazool

## Proof # 13

### **Ibn Taymiyyah compared Allah to the Moon and Sun\***

Volume 1, Book 12, Number 720: (Sahih Bukhari)

Narrated Ibn 'Umar:

The Prophet saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any of you is in prayer he should know that Allah is in front of him. So none should spit in front of him in the prayer."

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In explanation of this Hadith Ibn Taymiyyah the idiot said:

**Sheikh ul Islam has said in Al-Aqeedatul Hamawiyah that the hadith is true in its manifest meaning that Allah the Exalted is over the Throne and that He is " IN FRONT OF THE FACE OF THE WORSHIPPER" This attribute is in fact proved for the "CREATURE ALSO" that if man prays to the heavens or to the "SUN OR THE MOON" then heaven, the sun and the moon will be "ABOVE HIM AND ALSO IN FRONT OF HIS FACE"**

Reference: Sharh al Aqida al Wastiyyah Translated by Muhammad Rafiq Khan, Page No. 140 [Published by Dar us Salaam, Riyaadh (Najd), Saudi Arabia]- See Last Paragraph

## Proof # 14

\* Yet another absurdity by Ibn Taymiyyah\*

Ibn Taymiyyah said:

ولله تعالى استواء على عرشه حقيقة وللعبد استواء على الفلك حقيقة

Translation: The establishment of Allah over the Throne is real, and the servant's establishment over the ship is real [Majmua al Fatawa Volume 5 Page No. 199]

Look how madly he tried to prove Allah's sitting on throne, to the extent that he compared it to us establishing ourselves in "SHIPS"

## Proof # 15

Imam Ibn Kathir (rah) did not hold beliefs like Ibn Taymiyyah for sure, but he made mistake of praising him, He is excused because there was rumor of Ibn Taymiyyah's repentance and becoming an Ash'ari like I proved in the beggining of my note.

Plus also it is proven that hafidh Ibn Kathir (rah) did not know that Ibn Taymiyyah called the following things as Bidah and Wasila to Shirk, so he showed this as praise of Ibn Taymiyyah without reazling that all these are Bidah according to his shaykh.

Imam Ibn Kathir (rah) narrates in al-Bidayah wan Nihayah:

وشرب جماعة الماء الذي فضل من غسله واقتسم جماعة بقية السدر الذي غسل به ودفع في الخيط الذي كان فيه الزئبق الذي كان في عنقه بسبب القمل مائة وخمسون درهما وقيل إن الطاقية التي كانت على رأسه دفع فيها خمسمائة درهما وحصل في الجنازة ضجيج وبكاء كثير وتضرع وختمت له ختمات كثيرة بالصالحية وبالبلد وتردد الناس إلى قبره أياما كثيرة ليلا ونهارا يبيتون عنده ويصبحون

Translation: A group of people drank the remaining water from which you were bathed (AstaghfirUllah)... due to Lice you had put threads of Mercury in your neck, that (winded) thread was sold for 150 Dirhams, It is said that the scarf which you had on your head was sold for 500 Dirhams, there was a lot of crying and shouting in your funeral and in the city many Khatams (recitation of the complete Qur'an to denote Thawab) were performed, people visited your Qabr in the mornings and evenings and also used to spend the nights till morning [ Al Bidayah Wan Nihayah, Volume No 14, Page No. 159]

All are Bidah according to Wahabis of today. But this proves Aqida of Ibn Kathir (rah) that actually Ibn Katheer (rah) was a true scholar who believed in such things, which is why he showed them as proofs. Secondly I saw some wahabis making fun of a Sufi Shaykh's used items being auctioned, they should now read about auction of Ibn Taymiyyah's lice infected "THREAD"

## **Proof # 16 (Adult breast suckling)**

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واختار شيخ الإسلام ابن تيمية رحمه الله التفصيل وقال إذا دعت الحاجة إلى إرضاع الكبير وأرضع ثبت التحريم

Ibn Uthaymeen said: Sheikh ul-Islam ibn Taimiyah 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.**"[Fatawa Nur Ala Aldarb by Ibn Uthaimen, Volume 10 page 204]

## Proof #17

Imam al Subki said:

أحدث ابن تيمية ما أحدث في أصول العقائد ونقض من دعائم الإسلام الأركان والمعاهد بعد أن كان مستترا بتبعية الكتاب والسنة مظهرا أنه داع إلى الحق هاد إلى الجنة فخرج عن الاتباع إلى الابتداع وشذ عن جماعة المسلمين بمخالفة الاجماع

**“When Ibn Taimiyah innovated what he innovated in Usool of Aqaid, he abolished the pillars of Islam. after doing all this he pretended to be an adherent of the Qur'an and Sunnah, he 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 contradicting the Ijma of Muslims.”**

[Al-Dura al-Mudhia, al-Subki page 5]

## Proof # 18

Mullah Ali Qari (rah) praised these 2 in his "former" book called Mirqaat Sharh al-Mishqaat. **But and with Capital "B" Muallah Ali Qari (rah) in his latter book i.e. Sharh ash-Shifa went to the extent of doing Takfir on Ibn Taymiyyah.**

Here is the proof:

Mullah Ali Qari (rah) said: Ibn Taymiyyah has disputed on the issue of traveling to visit the grave of Prophet (Peace be upon him) as he has declared it **"HARAM TO DO SO" Some scholars have gone to the extent of doing Takfir upon a person who forbids this traveling (Mullah Ali Qari said): "This second qawl is closer to soundness and reward"** because when on permissibility of something (scholars/Muslims) are unanimous then to reject it is "KUFR" especially when scholars are unanimous on something being Mustahab, then someone calling it Haram is **"BY GREATER STANDARDS A KUFR"** [Sharh ash-Shifa (3/514)]

May Allah safeguard the Ummah from such clever sophists and liars, he is blindly followed till today by Wahabis which is root cause of all evil on this earth. Wahabism falls into pieces if you remove Ibn Taymiyyah.

Wassalam