CHAPTER - TWO

SOME PROMINENT ‘ULAMA OF THE MUSLIM WORLD AND THEIR DOCTRINES: AHL-E-ḤADITH PERSPECTIVE

Imam Ibn-Taymiyyah (1263-1328 C.E.)

His full name was Taqīyuddīn Aḥmad Ibn Taymiyyah, he was born at Harran on Rabi’1st 661A.H. /22 January 1263 C.E. and died at Damascus on 20 Dhul Qa‘dah 728A.H. /26 September 1328 C.E. He was born of a family of Ḥanbalī scholars, and was himself a Ḥanbalī in many, juridical and theological matters, and a Salafi on a wide plan. He has had a strong influence on Sunni circles even in the modern period. Belonging to a family which had already given to this school two well-known figures, his uncle Fakhruddīn (d.1225 C.E.), and his paternal grandfather Majduddīn (d.1255C.E.), Ibn Taymiyyah was forced to leave his native town in 667A.H. /1269 C.E. before the approach of the Mongols and to take refuge in Damascus with his father ‘Abdul Ḥalīm and his three brothers.

He emanated as a Mujtahid and preached a puritanical reconciliation of Islam in accordance with the Qur’ān and the Sunnah. His time, therefore, is often termed as “The pre-renaissance period in the history of Islam”. He was a Ḥanbalite of the most extreme type who aimed to restore the primitive monotheism taught by Prophet Muḥammad (peace be upon him) and to purge Islam of its more recent corruptions and innovations.

Ibn Taymiyyah was convinced that the efforts of Muslim thinkers influenced by Greek philosophy, Muslim philosophy, [Falsafa] and rational theology (Kalām) were as misguided as those of the Sufis.

Ibn Taymiyyah’s life was a mix of intellectual activity, preaching, politics and periodic persecutions and imprisonments. He incurred the wrath of some Shafi‘ī and other ‘Ulamā (religious scholars) and theologians for some of his teachings as Ijtihād (independent reasoning), the theology and law. He opposed taqlid. He was persecuted and imprisoned in Syria and Egypt. He possessed a very sound knowledge of all the great works of Ḥanbalī school.

Ibn Taymiyyah’s main intention was to follow the Qur’ān and Aḥadīth “to describe Allah only as He has described Himself, in His Book and as the Prophet
(peace be upon him) has described Him in the Sunnah”. His doctrine was centred on and inspired by the spirit of Ḥanbali school of thought, a doctrine of synthesis or of conciliation “the happy mean’’ (wast), in conformity with the precepts of the Qur’ān and the Sunnah. “The dogmatic theologians”, “based their system on reason (‘Aql), the traditionists based theirs on Ḥadīth (Naql), and the Sufis theirs on free-will (Irāda)”.

In his definition of faith (Īmān), Ibn Taymiyyah encompasses the feelings on which it is based, the formulas in which it is expressed and the actions through which it is completed. In politics, he admits the legitimacy of the first four Caliphs (Khulāfā-i-Raschidūn) in their chronological order of succession, but distinguished between the problem of the Caliphate (Khilāfa) and that of the respective merits (Tafḍīl) of these four Caliphs; although he declares the obvious superiority of Ḥaḍrat Abū Bakr (R.A.) and Ḥaḍrat ‘Umar (R.A.), he acknowledges that there might be hesitation in pronouncing (Tawakkuf) on the respective merits of Ḥaḍrat Uthmān (R.A.)’ and Ḥaḍrat ‘Alī (R.A.).

Ibn Taymiyyah did not, as is sometimes said, announce the “re-opening” of Ijtihād, and still less did he claim this privilege for himself: he did not consider that Ijtihād required to be “close”. Since its continuance is necessary for the interpretation of the law. But anxious to impose some discipline on this Ijtihād, he attempted to define the rules which every Mujtahid ought to follow. He attaches much importance to reasoning by analogy (Qiyās), which consists first of all in seeking the cause (‘Illa) of a judgement (Hukum) resulting from the Qur’ān or from the Sunnah and then in extending this judgement to all causes which share the same cause. Ibn Taymiyyah was often suspicious of Maslaha, which he criticized for approaching methods based on reason (Rā‘i; Istiḥsān; Dhawk; Kashf), the application of Maslaha, which may apply in any field, including even that of the ‘Ibādat, presupposes a previous long meditation on the Qur’ān, on Ahadīth and on the jurisprudence of the great doctors of the law.

In the eighteenth century, Arabian reformer Muḥammad Ibn Abdul Wahhāb (1703-1792) drew inspiration from Ibn Taymiyyah. In the face of what he considered spiritual stagnation and continuing Sufi excesses, he sought to reassert the radical ‘Oneness’ of Allah. It is innovation (Bid‘ah; both unnecessary and irreligious) to attempt to determine the modality of Tawhīd. As a Ḥanbali, he denounced those
Schools of thought traditionally criticized by Hanafis as compromising Islamic unity, including the Shia and Mu'tazila, as well as what he considered excessive rationalism on the part of the Mutakallimūn (scholastic theologians) and excessive spirituality on the part of the Sufis. In particular he denounced the Sufī and Shia practice of praying to Sufi Saints. Only Allah, he asserted, is worthy of praise and to Allah is due all praise. He considered the belief that saints or angels or even Prophets could intercede with Allah is sheer polytheism. Moreover, he believed it utter heresy to claim knowledge based on any source beyond the Qur‘ān, the Sunnah, and the results of logical processes.10

Imam Ibn Taymiyyah was also active in anti-Mongols propaganda. His legal and theological definitions used in determining whether the Mongols were Muslims or Kuffār (sing., Kāfir) (nonbelievers) proved to be influential in some places. His enemies then renewed their attacks on his credo Profession of Faith (Al-Wasitiyya) written shortly before the arrival of the Mongols in Damascus. Two councils were held on 8 and 12 Rajab 705/24 and 28 January 1306, at the residence of the governor of Damascus, Al-Afram. The second council, a member of which was Safi uddīn al-Hindi (d.1315), a pupil of Fakhruddīn al-Rāzī (d.1209), found that the Wasitiyya “was in conformity with the Qur‘ān and the Sunnah”.11

Granted his liberty, but not authorized to return to Syria, Imam Ibn Taymiyyah, who continued to denounce all the innovations (Bid‘ah) which he regarded as heretical, soon encountered the opposition of two of the most influential Sufis of Egypt: Ibn ‘Atā’ullah (d.1309-10) a pupil of Abul Ḥasan al Mursi and Karīmuddīn al Amūli (d.1310-11), the head of the Dār al-Sayyid al-Suada.

Imam Ibn Taymiyyah spent his last fifteen years for the propagation of Islam as an independent thinker, and considered by his supporters as an independent Mujtahid, he now had as his chief pupil Ibn Qayyim al-Jawziyya (d.1350 C.E.), which did much to spread his ideas and indeed shared some of his persecution. Relations between Ḥanbalis and Ash'aris continued often to be strained, as is proved by the incident in Muḥarram 716/April 1316 C.E. which again saw the two schools in disagreement on the question of dogma.12

Imam Ibn Taymiyyah’s main doctrine was, in Ḥanbālī fashion, based on the supremacy of Qur‘ān and Sunnah and the Salaf (Classical Muslim scholars) as
ultimate authorities. He applied an austere exegetical literalism to the sacred sources. Ibn Taymiyyah condemned the popular practice of Saint Worship and condemned pilgrimages to the Ziyārat al-Qubūr (tombs of saints) as Bid’ah (innovation) and tantamount to worshiping something other than Allah. He considered the methods and content of Ilm-al-kalām (discursive theology), Falsafa (peripatetic philosophy), and metaphysical Sufism (though he did encourage pietistic Taṣwūf) as innovation. Imam Ibn Taymiyyah’s argument against blind obedience to Taqlīd (blind imitation to one of the four Juridical Schools), as well as its epistemological foundation was against basic tenets of Islam. His treatise on faith (Īmān) (Kitāb al-Īmān) is one of the most profound and subtle treatments of the subject produced in medieval Islam. Many of the later thinkers and trends have depended deeply on Imam Ibn Taymiyyah for their general world view, particularly in their conception of Islam and the Ummah and the close connection between politics and religion.¹³

According to Goldziher, Ibn Taymiyyah did not belong to a definite school of thought but was a “Muslim on his own”. In formulating his principles Imam Ibn Taymiyyah aimed at integrating and combining tradition, reason and free will which is defined as “a true Islamic reformism.”¹⁴

The Muwahhidūn or Unitarians movement and the Saudi state which emerged from it have been deeply affected by certain ideas of Imam Ibn Taymiyyah. The Unitarians’ emphasis on the Qur’an and Sunnah, a literalistic exegesis, distaste for speculative strains of theology and Taṣwūf, a rejection of the visitation of tombs and a conception of the Ummah (community) in Madinah as the model for an Islamic state, all reflect Ibn Taymiyyah’s outlook.¹⁵

It was under the Ottomans (ʿUthmānī) also that Imam Ibn Taymiyyah’s ideas, most of which were adopted by Muḥammad bin ‘Abdul Wahhāb (d.1206/1792), gave rise to Muwahhidūn movement and to the state of the Saudi dynasty. Ibn Taymiyyah remains today, with Al-Ghazzālī (d.505/1111), and Ibn al-ʿArabi (d.638/1240), one of renowned writers who have had the greatest influence on contemporary Islam, particularly in Sunni circles.¹⁶

In his view, the Salaf had to balance the sacred sources with their own Ijtihād in order to understand and live according to Allah’s law. Imam Ibn Taymiyyah thus
employed an *Ijtihād* which also incorporated *Qiyyas* (analogical reasoning) and *Īmān* (a deep pietistic belief) was for Ibn Taymiyyah the source and power of all religion.17

He followed the *Qurʾān* and the Ahadīth in the field of dogma. Regarding *Taqlīd*, Ibn Taymiyyah was against the *Taqlīd* of an individual. In his *Fatāwa* he wrote that it is not necessary for a Muslim to leave the beloved Prophet (peace be upon him) and make it necessary for himself to follow an individual’s actions and sayings, the saying of every individual can be set aside except the beloved Prophet (peace be upon him). At another place he asserts that if a person, who is a follower of Imām Abū Ḥanīfa, Imām Mālik, Imām Shafī‘i or Imām Aḥmad bin Ḥanbal, feels that regarding certain problems one is more convincing than the other and follows it then it will of course be better. This clearly points out that Ibn Taymiyyah was against the *Taqlīd* of an individual. On individual basis he did not distinguish between the ‘Imāms’ but he was strict in following first the *Qurʾān* and Sunnah and then the Companions. He preferred the ideas upheld by the Companions or there early successors regarding the doctrines preached by different Schools.18 This indicates that Ibn Taymiyyah was in favour of *Ijtihād*. He considered himself a *Mujtahid* at such a time when most of the ‘Ulamā’ held that the doors of *Ijtihād* were closed.19

In 1318 C.E., The Sultan forbade Ibn Taymiyyah to issue *Fatāwā* on regarding repudiation (*Ṭalāq*) contrary to the prevailing Ḥanbalī doctrine; he was criticized in this regard and finally landed up in prison in the Citadel at Damascus. He was released after a period of five years. But in 1326 he was again arrested and deprived of the rights issue *Fatāwā*. He invited criticism because of his treatise *Ziyārat al-Qubūr* in which he condemned the cult of the Sufi Saints. His brother Zayn uddīn was followed to stay with him and at the same time his pupil Ibn Qayyim Jawziyya was held up in the same prison. He was imprisoned for more than two years but he continued to issue *Fatāwa* and wrote several books and pamphlets defending and justifying his own views and doctrines. Among the books he wrote in prison *Kitāb Maʿārif al–Usūl*, on the ideas on the cult of Sufi Saints. The most important of his works of this period is said to be *Al-Baḥr al-Muḥīt* which was a commentary of the *Qurʾān* in forty volumes. His enemies got hold of some of these works and it is said that Al-Ikhnai complained to the Sultan who ordered to deprive him of his paper, ink, and pen. But even then Ibn Taymiyyah did not stop and he wrote with charcoal and devoted his time to worship. Five months later he died in prison on 26 September
1328 C.E. He was buried in the cemetery of the Sufiyya in Damascus, where his tomb is still honoured.20

Although Ibn Taymiyyah generally gave the impression of being a rigid conservative, uncompromising with both rationalism as well as un-Islamic Sufi thought and practices, this conception is not fully true. In his writings there can be traced a positive movement of the mind and spirit which seeks to go behind all historic compositions of Islam by all groups of Muslims, to the Qurʾān itself and to the teachings of the beloved Prophet (peace be upon him). There are enough testimonies which indicate that he did not reject all forms of Sufi, and that he in fact regarded the Sufi ‘intuition’ as being on par with the Ijtihād of orthodox ‘Ulamā’, both of which, he emphasized, must be judged in the light of the Qurʾān and the Sunnah. Imam Ibn Taymiyyah condemned corrupt forms of Sufi practices. ‘He never condemned Sufi thought in itself, but only that which he considered to be, in the case of too many Sufis, in admissible deviations in doctrines, ritual or morals, such as monism (Waḥdat al-Wujūd), antinomianism (Ibaha) or esotericism (Ghuluww).21

Ibn Taymiyyah said:

Ibn Taymiyyah observed that the people who most deserve to be called the victorious group are “Ahl al-Ḥadīth wa’l-Sunnah”, who has no leader to follow blindly apart from the Messenger of Allah (peace and blessings of Allah be upon him). They are the most knowledgeable people concerning his words and deeds, the most able to distinguish between what is sound and what is not [of Ahadīth]. Their Imāms have deep knowledge of that, they are the ones who understand its meanings and are the most sincere in following it. They accept it and believe in it, and act upon it. They show love to those who adopt it and they show enmity to those who oppose it.

They are the ones who measure any idea against that which is proven in the Qurʾān and Sunnah, so they never adopt any idea and make it one of the basic principles of their religion unless it is proven in that which the Messenger brought. Rather they make that which the Messenger brought, the Qurʾān and Sunnah, the foundation and basis of their beliefs. With regard to the issues concerning which people dispute, such as the attributes of Allah, the divine decree, the threat of Hell, the names of Allah and the principle of enjoining what is good and forbidding what
is evil, etc., they refer that to Allah and His Messenger. They examine the general ideas concerning which the different group’s dispute and whatever of these ideas is in accordance with the Qur’ān and Sunnah, they approve of it, and whatever goes against the Qur’ān and Sunnah, they reject it. They do not follow conjecture or whims and desires. For following conjecture is ignorance and following whims and desires without any guidance from Allah is wrongdoing. (Majmul-Fatāwa, 3/347, 348) We should note that Ahl-e-Ḥadīth includes everyone who follows the Ḥadīth of the Prophet Muhammad (peace and blessings of Allah be upon him) and gives it precedence over all else, whether he is a scholar or an ordinary Muslim.

Imam Ibn Taymiyyah remarked that, we do not mean by Ahl al-Ḥadīth only those who study it write it down or narrate it, rather we mean anyone who takes care to memorize it, understand it and follow it, both inwardly and outwardly. The same may be said of “Ahl al-Qur’ān” (the people of the Qur’ān).

The basic quality of these people is their love of the Qur’ān and Ḥadīth, referring to them and their meanings, and acting upon what they learn. (Majmul-Fatāwa, 4/95).

The Imām have said a great deal on this matter. We can learn more by referring to the sources quoted above, as well as volume 4 of Majmul-Fatāwa, Shaykh al-Islam Ibn Taymiyyah. 22

He believed that Allah’s Self-characterization in revelation was sufficient and, indeed, the only understanding of Allah accessible to humans. That Self-characterization, he believed, was epitomized in the brief passage in the Qur’ān, surah 62, entitled “Al-Ikh-las (“the sincere faith”) or (“The pure faith”): “in the name of Allah, the compassionate, the merciful, Say Allah is one, the eternal God. He begot none, nor was he begotten. None is equal to him.”) He focused his insistence on the absolute Unity of Allah (Tawḥīd). People are created with a natural or instinctive recognition (Fitrah) of Allah; Imam Ibn Taymiyyah believed moreover, Allah’s existence is everywhere reflected in creation. The world is full of testimony (Āyat) to Allah’s existence. These realities themselves are an aspect of Tawhīd for Ibn Taymiyyah: Allah as sole creator, ruler, and judge of the world is everywhere reflected in creation. He rejected the rationalists denial of the attributes’ reality (Tanzīh and Tat’til), he also rejected method of considering the divine attributes
allegorically and the traditionalists’ literalist or anthropomorphic interpretation of the attributes (*Tashbīh*). His approach to the divine essence and attributes was to simply accept them and leave their true meaning a mystery (*Tafwid*).\(^{23}\)

**Mongol invasion and other struggles**

What has been called Ibn Taymiyyah's "most famous" *Fatwa* was issued against the Mongols in the Mamlūk war. Ibn Taymiyyah declared that Jihād upon the Mongols was not only permissible, but obligatory. He based this ruling on his argument that the Mongols could not, in his opinion, be true Muslims despite the fact that they had converted to Sunni Islam because they ruled using what he considered 'man-made laws' (their traditional *Yassa* code) rather than *Islamic law* or *Sharī’ah*. Because of this, he reasoned they were living in a state of *Jāhiliyya*, or pre-Islamic pagan ignorance.

Apart from that, he led the resistance of the Mongol invasion of Damascus in 1300 C.E. In the years that followed, Ibn Taymiyyah was engaged in intensive polemic activity against:

1. the Rifā'īyya Sufi order,
2. the *Ithādiyya* school, a school that grew out of the teaching of Ibn ‘Arabī, whose views were widely denounced as heretical

In 1306 C.E. Ibn Taymiyyah was imprisoned in the citadel of Cairo for eighteen months on the charge of anthropomorphism. He was imprison again in 1308 C.E. for several months. In 2010 C.E. a group of Islamic scholars in Mardin argued that Ibn Taymiyyah’s *Fatwa* was misprinted into an order to "fight" the ruler who is not applying Islamic law, but rather it means to "treat". They have based their understanding on the original manuscript in the *Al-Zāhiriyyah* Library, and the transmission by Ibn Taymiyyah’s student Ibn Muflīh.

**Madhhhab**

Imam Ibn Taymiyyah witnessed conversions or reversions to Islam as a growing trend among many Mongols. Ibn Taymiyyah censured the scholars for blindly conforming to the precedence of early jurists without any resort to the Qurān and Sunnah. He contended that although juridical precedence has its place, blindly giving it authority without contextualization, sensitivity to societal changes, and
evaluative mind-set in the light of the Qurʾān and Sunnah can lead to ignorance and stagnancy in Islamic Law. Imam Ibn Taymiyyah likened the extremism of Taqlīd (blind conformity to juridical precedence or school of thought) to the practice of Jews and Christians who took their Rabbis and Ecclesiastics as gods besides God.

Imam Ibn Taymiyyah held that much of the Islamic scholarship of his time had declined into modes that were inherently against the proper understanding of the Qurʾān and the Sunnah. He strove to:

1. Revive the Islamic faith's understanding of true adherence to Tawhīd,
2. Eradicate beliefs and customs that he held to be foreign to Islam, and
3. To rejuvenate correct Islamic thought and its related sciences.

Imam Ibn Taymiyyah believed that the first three generations of Islam (Salaf) the beloved Prophet Muḥammad (peace be upon him), his Companions, and the followers of the Companions from the earliest generations of Muslims – were the best role models for Muslims. Their practice, together with the Qurʾān, constituted a seemingly infallible guide to life. Any deviation from their practice was viewed as Bidʿah, or innovation, and to be forbidden. He also praised and wrote a commentary on some of the speeches of Shaykh Sayyid ‘Abdul-Qādir Gilānī and criticized the views and actions of the Rifāʿiyyah.

Works

Imam Ibn Taymiyyah left a considerable body of works (350 works listed by his student Ibn Qayyim Al-Jawziyya and 500 by his student Al-Dhahabī) that has been republished extensively in Syria, Egypt, Arabia, and India. Extant books and essays written by Ibn Taymiyyah include:

- A Great Compilation of Fatwa—(Majmu al-Fatāwa al-Kubra). This was collected centuries after his death, and contains several of the works mentioned below.
- Minhāj as-Sunnah an-Nabawiyyah—(The Pathway of Sunnah an-Nabawiyyah)—Volumes 1–4.
- Al-ʿAqīdah Al-Wāsitiyyah—(The Creed to the People of Wāsit)
Dar' Taʿāruḍ al-ʿAql wa al-Naql (The rejection of the conflict between reason and revelation)—10 Volumes. Also called Al-Muwāfaqa ("harmony").

Majmu al-Fatawā—(Compilation of Fatawa) Volumes 1–36

Al-Aqīdah Al-Hamawiyyah—(The Creed to the People of Hama, Syria)

Al-Asma wa al-Sifāt—(Allah's Names and Attributes) Volumes 1–2

Al-Īmān—(Faith)

Al-Jawāb as Saḥīḥ li man Baddala Din al-Masīḥ (Literally, "The Correct Response to those who have Corrupted the (Religion) of the Messiah"); A Muslim theologian's response to Christianity)—seven volumes, over a thousand pages.

As-Sārim al-Maslūl 'Ala Shātim ar-Rasūl—The Drawn Sword against those who insult the Messenger. Written in response to an incident in which Ibn Taymiyyah heard a Christian insulting the Prophet Muḥammad (peace be upon him). The book is well-known because he wrote it entirely by memory, while in jail, and quoting more than hundreds of references.

Fatāwa al-Kubra

Fatāwa al-Misriyyah

Ar-Radd 'ala al-Mantiqiyyīn (Refutation of Greek Logicians)

Naqd at-Ta'sīs

al-ʿUbūdiyyah—(Subjection to Allah)

Iqṭida' as-Sirāt al-Mustaqīm’—(Following The Straight Path)

Al-Siyāsah al-Sharī'ah

At-Tawassul wal-Wasīla

Sharḥ Futūḥ al-Ghayb—(Commentary on Revelations of the Unseen by Shaykh Sayyid ‘Abdul-Qādir Gilānī).

Ibn Qayyim Al-Jawziyya (1292–1350 C.E.)

Shamsuddīn Abū Bakr Muḥammad Ibn Abū Bakr (also known as Ibn Qayyim ("The son of the principal") or Ibn Qayyim al-Jawziyya ("Son of the principal of the (school of) Jawziyya") (1292–1350 CE / 691 AH–751 AH) was an Arab Sunni Muslim jurist, commentator on the Qur’ān and theologian, although he is sometimes referred to as "the scholar of the heart". In the first half of the fourteenth century, he
was the most prominent theologian and jurist belonging to the school of Imām Aḥmad Ibn Ḥanbal (d.955).

Ibn Qayyim was born on the 7th of the Islamic month Safar in the year 691 A.H. (circa Feb. 4, 1292) in the village of Izra' in Hauran, near Damascus, Syria. Little is known of his childhood except that he received a comprehensive Islamic education from his father, at Madrasah al Jawziya centred around Islamic jurisprudence, Hanbali literature, Islamic theology, and Ulūm al-Aḥadīth (lit. the science of Ḥadīth). From an early age, he was interested in the field of Islamic sciences, learned from the scholars of his time.25

He belonged to a noble family, was his father the superintendent (Qayyim) of the Jawziyya Madrasa, which served as a court of law for the Ḥanbalī school of thought. He became Chief Justice of Damascus.26

He was chief propagator of Ibn Taymiyyah’s thought. Some important teachers of Ibn Jawziyya were Qāḍī Sulaymān b. Ḥamzah (d.1311) and Shaykh Abū Bakr (d.1318), the most famous pupil of Ibn Taymiyyah.

Ibn Qayyim had a decent career, but since he represented and propagated Ibn Taymiyyah’s thoughts, and he was attacked by his opponents, which the neo-Ḥanbalism of Ibn Taymiyyah encountered in the governmental circles of the Mamluk state.27

When Ibn Taymiyyah returned from Egypt in the year (d. 1312), Ibn Qayyim stayed with him until he died; learning a great deal of knowledge from him, along with the knowledge that he had already attained. So he became a single Scholar in many branches of knowledge.28

In 1326 C.E., Ibn Qayyim was imprisoned in the citadel at Damascus, at the same time as Ibn Taymiyyah, and was not released until 1328 C.E., after the latter’s death. In 1331 C.E., he made the pilgrimage to Makkah; it is said that the Syrian caravan, which left Damascus under the leadership of the Amīr Izz al-dīn Aybak, contained a considerable number of juris-consults and traditionists.29

On 2 Rajab 15 February 1336 C.E., he delivered for the first time the Khutba and on 6 Safar 1342 C.E., he gave his inaugural lecture at the Sadriyya Madrasa, where he was to teach until his death. On two occasions he was in disagreement with
Tājuddīn al-Subkī (d.1378), the Shafi‘ī Qāḍī al-Quḍāt of Damascus, on points of Fiqh, without however becoming involved in serious quarrels.30

A little later, in 1349 C.E., he was again in disagreement with Al- Subkī, for having given some Fatwa on the problem of repudiation (Ṭalāq) in conformity with the doctrine of Ibn Taymiyyah; the Bedouin Amīr Sayfuddīn b. Faḍl reconciled him with his adversary.31

Ibn Qayyim’s doctrinal and literary output was considerable. A list of his works is preserved in the Dhayl of Ibn Rajab. For his Fawā‘id, and its place in the history of rhetoric, which consist of a commentary on the Manāzil al-Sā‘irīn of al-Ansārī, can be considered as the masterpiece of Ḥanbalī mystic literature. The İslam al-Muwakki’in or guide of the perfect Mufti is a treatise on juridical methodology (Uṣūl al-Fiqh) following the ideas of Ibn Taymiyyah in this field. In politics, the Kitab al-Turuk al-Ḥukmiyya is based on the ideas set out by Ibn Taymiyyah in his Ḥisba and his Kitab Al-Si‘asa. Finally, in the field of Uṣūl al-Dīn, there should be mentioned the Qasīda Nuniyya an important “profession of faith” in verse directed mainly against the Ittihādīyya, and also a polemical treatise against the Jahmiyya, the Kitab al-Sawaik al-Mursala. Several Muslim scholars of the Mamluk period were among Ibn Qayyim’s pupils or were in varying degrees influenced by him; among them were the Shafi‘ī traditionist and historian Ibn Kathir (d.1373), Zaynuddīn Ibn Rajab (d.1397), the last great representative of medieval Ḥanbalism, and Ibn Ḥajar al-Asqalānī (d.1449). Indeed he is still today an author very highly esteemed not only among the Muwahhidūn, but also among the Salafiyya and in many circles of North African region. 32

Abū Zahra observes that “the writings of Ibn Qayyim, unlike most of the works of Ibn Taymiyyah, are not in an altercating manner but they reflect a gentle disposition and peace of mind and heart. Likewise his works are a reflection of his elegance of arrangement, excellence of division, orderly notions and fluency of style, since, whatever he has written, it is with confidence. For a most conspicuous example three of his books can be mentioned, i.e. Madārij al-Sālikīn, ‘Iddat al-Sābirīn, and Miṣṭah dar al-Sa‘ādah.33 They contain a profound philosophy as well as marvellous flair.’” He was well versed in all the branches of knowledge of the time _ Tafsir, Ḥadīth, Uṣūl, al- Fiqh and Furu’. He was strictly against the Taqlīd of an individual in problems concerning Masā‘il; he was inclined towards Imām Ibn Ḥanbal.
Similarly, in Uṣūl and ‘Aqā‘id he strictly adhered to Ḥanbalism, but in Furu’ he had his own independent view. He was strictly against philosophers, Mu’tazila and Jahmiyya, and, like Ibn Taymiyyah he was also an opponent of the Ittihadiyya (the monist school) which came into being as a consequence of Ibn al-‘Arabi’s (d.1240) teachings. His views on Kalām and philosophy were in accordance with those of the Salaf al-Ṣāliḥ (the pious ancestors). He dislikes innovators and wanted to guide the Muslims back to the simplicity of early Islam.

Ibn Qayyim and Ibn Taymiyyah were to some extent influenced by Taṣawwuf. But compared to Ibn Taymiyyah, Ibn Qayyim was more influenced by Taṣawwuf and it is asserted that he had altered some of the later works of Ibn Taymiyyah. Ibn Qayyim finally left behind him the justified reputation of a writer of great talent, whose eloquence contrasts with the incisive dryness of the succinct prose of his famous master.

His works are highly regarded even in this period, not only among the followers of Muhammad Ibn ‘Abdul Wahhab (d.1792) who adopted from them the guidelines for his movement and his teachings but among modern reforms like Muhammad ‘Abduh (d.1905), Rashid Rida (d.1935), and their followers in the Muslim world.

Ibn Qayyim al-Jawziyya died at Damascus on 23 Rajab 751 A.H/ 26 September 1350 C.E; he was buried beside his mother in the cemetery of Bab Saghir.

Manners and worship

Many of Ibn Qayyim al-Jawziyyah’s students and contemporaries have borne witness to his manners of worship. For instance, Ibn Rajab emphasized:

He was constantly in worship and performing Tahjjud (the night Prayer), reaching the limits in lengthening his Namāz (Prayer) and devotion. He was constantly in a state of Dhikr (remembrance of Allah) and had an intense love for Allah. He also had a deep love for turning to Allah in repentance, humbling himself to Him with a deep sense of humility and helplessness. He would throw himself at the doors of Divine obedience and servitude.

Additionally, Ibn Kathir stated that Ibn Jawziyya was constant in humbly entreating and calling upon his Lord. He recited well and had fine manners. He had a
great deal of love and did not harbour any envy or malice towards anyone, nor did he seek to harm or find fault with them. I was one of those who most often kept company with him and was one of the most beloved of people to him. I do not know of anyone in the world in this time. His Salah used to be very lengthy, with prolonged Ruku’ (bowing) and prostrations. His colleagues would criticise him for this, yet he never retorted back, nor did he abandon this practice. May Allah bestow His Mercy upon him.

**Disciple of Ibn Taymiyyah**

Ibn Qayyim ultimately joined the study circle of the Muslim scholar Ibn Taymiyyah, who kept him in his company as his closest student, disciple and his successor. Ibn Qayyim was fervent in his devotion to Islam, and he was a loyal student and disciple of Ibn Taymiyyah. He defended his religious opinions and approaches, and he compiled and edited most of his works, and taught the same.

Because of their views, both the teacher and the student were persecuted, tortured by tyrannical rulers, and humiliated in public by the local authorities, as they were imprisoned in a single cell in the central prison of Damascus, known today as Al-Qala.

**Spiritual Life**

Ibn Qayyim al-Jawziyya was an avid and a resolute worshipper. He devoted long hours to his supererogatory nightly prayers, and was in a constant state of remembrance, as he was known for his extended prostrations. During Ibn Qayyim al-Jawziyyah's imprisonment in Al-Qala prison in Damascus, he was constantly reading the Qur’ān, and studying its meanings. Ibn Rajab noted that during that period of seclusion, he gained extensive spiritual success, as well as he developed a great analytical wisdom, knowledge, and understanding of the Prophetic traditions.

Upon his release, he performed the pilgrimage to Makkah several times, and sometimes he stayed in Makkah for a prolonged period of devotion and circumambulation of the holy Ka’bah. Ibn Qayyim Al-Jawziyya wrote a lengthy spiritual commentary on a treatise written by the Ḥanbalī Sufi Khwāja ‘Abdullah Anṣārī entitled Madārij al-Sālikīn. He expressed his love and appreciation for Anṣārī in this commentary with his statement "certainly I love the Sheikh, but I love the truth
more!”. Ibn Qayyim al-Jawziyya refers to Anṣārī with the honorific title "Sheikh al-Islam" in his work Al-Wabil al-Šayyib min al-Kalim al-Ṭayyib.

Works

Ibn Qayyim al-Jawziyya's contributions to the Islamic library are extensive, and they particularly deal with the Qur'anic commentaries, and understanding and analysis of the Prophetic traditions (Fiqh-us Sunnah), Zād al-Ma‘ād (Provision of the hereafter).

- *I'laam ul Muwaqqi’īn ʿAn Rabb il ʿĀlamīn* (Information for Those who Write on Behalf of the Lord of the Worlds)
- *Tahthīb Sunan Abī Dawūd*
- *Madārij al-Sālikīn* – which is a rearrangement of the book by Shaykh Abū Ismāʿīl al-Anṣārī al-Harawī al-Sufī, *Manāzīl-u Sā’tārin* (Stations of the Seekers);
- *Tafsir Mu’awwadhatayn* (Exegesis of Surah Al-Falaq and Al-Nas);
- *Badāʾiʿ al-Fawāʾid* : Amazing Points of Benefit
- *Ad-Dā’i wa Dawā also known as Al Jawābul kāfī liman Sa’ala ’an Dawā’i Shāfi‘i.*
- *Hādi Arwah ila bilādil Afrah*
- *‘Iddat as-Sūbirīn wa Dhakhiratu ash-Shākirīn* .
- *Ighāthatullahfān min Maṣā'id ash-Shayta: Aid for the Yearning One in Resisting the Shayṭān
- *Rawdhatul Muḥibbīn*
- *Akhām Ahl al-dhimma“*
- *Tuḥfatul Mawdūd bi Aḥkam al-Mawlūd: A Gift to the Loved One Regarding the Rulings of the New born
- *Miiftah Dar As-Sa‘ādah*
- *Jilā’ al-Afḥām fi Faḍa’il Şalāti ‘Ala Khayral Anām*
• *Al-Manār al-Munīf*

• *Al-Ṭibb al-Nabawī* – a book on Prophetic medicine (available in English as "The Prophetic Medicine", printed by Dar al-Fikr in Beirut (Lebanon), or as "Healing with the Medicine of the Prophet (peace and blessing be upon him)", printed by Darussalam Publications.

• *Al-Furūsiyya*

• *Shiṣā al-‘Alīl (Healing of the Sick)*

• *Mukhtasar al-Sawā‘iq*

• *Hādi al-Arwah ila Bilād al-Arfah (Spurring Souls on to the Realms of Joy)*

**Sunni view**

Testaments about Ibn Qayyim's comprehensive knowledge and firm adherence to the way of the Ṣalaf (Pious Predecessors) have been given by a number of Scholars. They include:

• The famed scholar, Al-Ḥāfidh Ibn Rajab who noted that Ibn Qayyim:

  Had deep knowledge concerning *Tafsīr* and fundamentals of the religion, reaching the highest degree concerning them both. Similar was the case in the field of Ḥadīth, with regards to understanding its meanings, subtleties and deducing rulings from them. Likewise was the case in the field of fiqh and its principles, as well as the Arabic language.

• The widely known *Muḥaddith*, Al-Ḥāfiz Ibn Ḥajar, stated that Ibn Qayyim:

  Possessed a courageous spirit as well as vast and comprehensive knowledge. He had deep knowledge concerning the differences of opinions of the scholars and about the ways of the Ṣalaf.

• The famous Egyptian scholar, Al-Suyūṭī emphasized:

  His books had no equal and he strove and traversed the path of the great Imāms in (the field of) *Tafsīr, Ḥadīth*, fundamentals, branches and the Arabic language.

• The notable Ḥanafī scholar, ‘Alī al-Qāḍī, stated:
It will be clear to whoever aspires to read the explanation of Manāzilus-Sā‘īrin, that they (i.e. both Ibn Taymiyyah and Ibn Qayyim) are from the great ones of Ahl Al-Sunna Wal-Jamā‘ah, and from the righteous path of this Ummah.  

**Muḥammad Ibn Abdul-Wahhab (1703-1792 C.E.)**

The most remarkable changes which Arabia has witnessed since the days of the Prophet Muḥammad (peace be upon him), was that affected by the movement of Muḥammad Abdul Wahhāb in the eighteenth century C.E. The chief aim of the movement was to remove all the accretions and innovations that had beclouded a pure and unadulterated version of Islam. In essence it was ‘puritanical, vigorous, and simple. To the inspiration of this movement are traceable, directly or in directly, nearly all the great modern Islamic movements of Asia and Africa, for example, the Sanusiyya, the Ahl-e-Ḥadīth movement in India and the Muḥammadiyyah movement in Indonesia.

The religious movement known as the Wahhābiyyah (Muwahhidūn), sometimes anglicised as, “Wahhabism”, is founded on the teachings of Muḥammad Ibn ‘Abdul-Wahhāb. Who wrote on a variety of Islamic subjects such as theology, exegesis, jurisprudence, and the life of the Prophet Muḥammad (peace be upon him). A set of issues dominated the teachings of Muḥammad Ibn ‘Abdul Wahhāb and distinguished the Muwahhidūn (Unitarians) from other Islamic movements.

His full name Muḥammad Ibn Abdul-Wahhāb bin Sulaymān bin ‘Alī bin Muḥammad bin Ahmād Ibn Rāshid al- Tamīmī. He was born in 1115 A.H. (1703 C.E.) at Uuyayna. Uuyayna is a small town situated in Wādī-e Ḥanīfā in Southern Najd north of Riyadh, the present capital of Saudi Arabia, Ibn Abdul-Wahhāb belonged to the Masharīfa clan of the Banū Tamīm tribe and his ancestry coalesce with that of the Prophet Muḥammad (peace be upon him) in the first century of the Christian era. From the very beginning he was very intelligent and physically strong and alert. His uncle, Ibrāhīm Ibn Sulaymān, was both a judge and an issuer of legal opinions (Muftī), or Fatāwa, in the towns and settlements surrounding Uuyayna, where he often was called in to settle disputes. His father, ‘Abd al-Wahhāb , was the Qāḍī of al-Uuyayna and served as his first teacher of both religion and jurisprudence (Fiqh). Ibn ‘Abdul Wahhāb was clearly well placed in a strong family tradition of legal
scholarship and its practical application. Thus, it is not surprising that his writings include detailed discussions of Islamic law.

The Qur’ān and Ḥadīth were particularly influential in shaping Ibn Abdul-Wahhāb’s understanding of the doctrine of monotheism (Tawḥīd), both in terms of how it is to be upheld and what constitutes violation of it. The upholding of Tawḥīd was to become the hallmark not only of Ibn ‘Abdul Wahhāb’s teachings but also of the Muwahhidūn movement he inspired. Muwahhidūns across time and space have been both famous and infamous for their dedication to his principle and their denunciation of any and all activities that either violate it directly or could lead someone to violate it indirectly. Failure to adhere to and uphold Tawḥīd has been blamed for the collapse of the social order, evil, Tyranny, corruption, oppression, injustice, and degeneration. Like other eighteenth century reformers, Ibn ‘Abdul Wahhāb taught that the remedy for such socio-political ills was simple: the revival and reform of Islam as evidenced by stricter adherence to Tawḥīd. Only this could lead to the reestablishment of a just, stable, and powerful society.42

He started the study of law on the lines of Imām Aḥmad Ibn Ḥanbal under the guidance of his father, who himself was a Hanbalī Faqīh and Traditionist and at that time was the Qāḍī in Uyayna. Since his childhood Ibn ‘Abdul Wahhāb had thoroughly gone through the works of Ibn Taymiyyah and his disciple Ibn Qayyim Jawziyya and was well versed in the Ḥanbalī theology as interpreted by these two theologians. After performing the Pilgrimage he went to see the Prophet’s (peace be upon him) mosque at Madinah and other holy places there. Then he visited various ‘Ulama’ of that city. At that time there was present in the city a very learned person Shaykh ‘Abdullah b. Ibrahim b. Ṣayf of the city of Majma. He was the head of the ‘Ulama’ of Madinah. He went to Makkah and Madinah. He stayed in these cities for about two months then returned to his native town Uyayna.43

After learning what he could in Madinah, Ibn ‘Abdul Wahhāb made his way back to Najd still in search of knowledge. He planned to visit Basra and Syria for studying further. In Basra he studied under many learned scholars. Prominent among them was Shaykh Muḥammad al- Majmu‘ī in Basra.44

In Basra he learned traditions and grammar and at the same time wrote books and treatises condemning all types of innovations in which the people were engaged.
Wherever he had gone up till now, in the holy cities of Ḥijāz, in Najd and now in Basra, he had witnessed with disgust the involvement of the people in various innovations and going against the Sharī‘ah. It was in Basra that he first entrusted practical significance to Al-Amr bil-Ma‘rūf wal-Nahi ‘anil-Munkar. Consequently the people of Basra started opposing him and also teacher Shaykh Muḥammad al-Majmu‘ī.⁴⁵

Ibn ‘Abdul Wahhāb determined to oppose the forces of ignorance and religious malpractices among the people of Najd. He got introduced with Shaykh Muḥammad Ḥayat al-Sindhi (d.1165 A.H), who was a famous traditionist of the city, and apprised Shaykh al-Sindhi of his thoughts and of course he intended to adopt to reform the people of Najd. Thus, Ibn ‘Abdul Wahhāb was placed in the category of the special pupils of Shaykh Ḥayat al-Sindhi. It is also said that he studied under Sulaymān al-Kurdi (d.1194 A.H).⁴⁶

He saw that religious condition of the people had deteriorated and that all the ‘Ulamā of Najd and Ḥijāz had agreed with the innovations and had given religious sanction to all the practices refuted by the Qurʾān and the Sunnah, barring a small number of them who would not dare to say anything against them. He was determined to raise his voice against all this and to guide his community, which was being misled, to the right path.⁴⁷

The very core of Muḥammad bin ‘Abdul Wahhāb’s teachings was made up of a concept of Tawḥīd and its opposite Shirk. He asserted that the overwhelming majority of Muslims, not only in Najd but in the whole Muslim world is misled. The reason for this he saw in the ignorance of the real meaning of Tawḥīd as prescribed by Allah and exemplified by His Prophet Muḥammad (peace be upon him). The consequences he drew from his definition of Tawḥīd were that a person guilty of neglecting Tawḥīd al-Ulāhiyya and thus offending against the first religious duty was to be regarded as a Mushrik or polytheist and thus outside Islam, even if he verbally confessed the unity of Allah and fulfilled the other religious duties. “It is well known that the messenger of Allah summoned men to Tawḥīd many years before he called on them to obey the pillars of Islam. And it is also well known that the message of Tawḥīd which was brought by Jibra’il is the most important religious duty, more important than Salāt, Zakāt, Rūza and Hajj. How is it possible that someone who rejects one of the pillars of Islam becomes an unbeliever, even if he acts in accordance
with that the Messenger of Allah taught, whereas someone who refuses to profess Tawḥīd, which is the religion of the messengers of Allah from Nūḥ to Muhammad (peace be upon him), does not become an unbeliever only because he utters the formula Lā ilāha illallah.”\(^{48}\)

Ibn ‘Abdul Wahhāb did not elaborate on a definition of Bid‘ah (innovation), apart from rejecting any innovation as aberration. Probably as a result of the dogmatic dispute with the movement’s adversaries, the Muwahhidūn (Unitarians) concept of Bid‘ah was put into more concrete terms by his Son ‘Abdullah. According to him, Bid‘ah generally is what happened after the 3rd century, a span of time including in his definition the age of the pious predecessors (al-Salaf al-Ṣālih) as well as the four Imāms and their immediate disciples.\(^{49}\)

Ibn ‘Abdul Wahhāb’s believed and taught that religion necessarily has a public dimension because what one believes and the values to which one adheres are not and should not be limited to private life. Because human beings, both men and women, are also public figures who interact with their broader communities, their beliefs and value system, such as honesty, concern for social justice, and opposition to corruption, necessarily carry over into public behaviours. Consequently, renewal and reform of personal beliefs were intended to carry over into public behaviours and attitudes, ultimately presenting a challenge to the power of the local political and religious leaders. It was at this point, when he began to challenge the leadership of the community and ran into serious trouble.\(^{50}\)

Opponents of the Muwahhidūn movement point to the fact that Ibn ‘Abdul Wahhāb was pushed into leaving as evidence of the “extremist” and “heretical” nature of his teachings. However, the fact that his teachings were accepted until the local authorities began to feel that their bases of power were threatened makes it clear that the issues were really about power struggles and not so much about heretical religious teachings. Other non-Muwahhidūn historical records conform that actual examination of Unitarians’ texts revealed consistency with the Qur‘ān and Ḥadīth so that those who bothered to read them did not find any evidence of heresy in Ibn‘Abdul Wahhāb’s writings.\(^{51}\)

Ultimately, Ibn ‘Abdul Wahhāb gave in to the ruling powers of Uyayna and left. He made the pilgrimage to Makkah and then proceeded to Madinah, where he
pushed additional studies with two of the most prominent Ḥadith scholars of the time, the Najdī Shaykh ‘Abullah Ibn Ibrāhīm Ibn Ṣayf and the Indian Shaykh Muhammad Ḥayāt al-Sindi. Makkah and Madinah played a special role as major centres during the eighteenth century for Ḥadith scholarship and important international crossroads for Islamic scholars of the world. This was particularly true in the case of Indian Ḥadith scholars like Muḥammad Ḥayāt al-Sindi, who left behind the deteriorating Mughal Empire and its accompanying Muslim weakness to proclaim the need to recover the glorious past through a return to the fundamental sources of Islam. Thus, it was that Muḥammad ‘Abdul Wahhāb came into contact with some of the major themes of eighteenth century reform in Madinah, in large part, thanks to his teachers. He no doubt also engaged in discussion and debate with his fellow students from other parts of the Muslim world. Muḥammad Ibn ‘Abdul Wahhāb’s studies and encounters in Madinah had a profound impact on both his intellectual formation and his worldview.52

Although it is always difficult to determine the exact degree of influence that any teacher has over any student, it is clear that Ibn ‘Abdul Wahhāb was inspired by the key themes taught by Al-Sindi and Ibn Ṣayf: The importance of the Ḥadith as a source of scripture, attention to the content of the Ḥadith rather than just the chains of transmission, opposition to the imitation of past scholarships (Taqlīd), support for individual interpretation (Ijtihād), and the urgent need for socio-moral reform. Both of these important scholars were also admirers of the medieval scholar Ibn Taymiyyah. Although it is often asserted that Muḥammad Ibn ‘Abdul Wahhāb was admirer and strict follower of Ibn Taymiyyah, his writings do not support this assertion. What is important is that Ibn Ṣayf and Al-Sindi included at least some of Ibn Taymiyyah’s works in their teachings and that Ibn Taymiyyah’s works therefore would have been one, though certainly not the only, component of Muḥammad Ibn ‘Abdul Wahhāb’s studies in Madinah. Perhaps in response to the charges of some contemporaries that Muḥammad Ibn ‘Abdul Wahhāb founded a “fifth,” and therefore heretical, School of Islamic law and that he deviated significantly from the teachings of more mainstream Sunni Islam, the chronicles include two anecdotes about his interaction with his famous teachers. In the first, Ibn Ṣayf spends a day with Muḥammad ‘Abdul Wahhāb and offers him some advice about a “weapon” that will prepare him for his future encounters. When Muḥammad Ibn ‘Abdul Wahhāb expresses interest in seeing this
weapon, Ibn Ṣayf takes him to a house filled with books, which he commands him to study, making the subtle point that true change can only be brought about through knowledge and discussion, not violence.53

In April 1792 (1206 A.H) Ibn Abdul-Wahhāb died at the age of about eighty nine years, i.e., after preaching his faith for nearly fifty years.54

Works

The number of written works of ‘Abdul Wahhāb amount to about twenty or more, which include books as well as treatises. Most of his works were compiled during his more than half a century stay at Dāriyya. Some of them were written in the different centuries he visited for the purpose of learning.55 His main works are as follows: Kitāb al-Tawḥīd al-Ladhī Huwa Ḥaqallah ‘Ala al-‘Ibād: This is the most important of his works and is more famous simply as ‘Kitāb al-Tawḥīd’. This book was written by Muḥammad Ibn ‘Abdul Wahhāb while he was in Huraymala. In it he has defined Tawḥīd citing mostly from the Qur’ān and the Ḥadīth and very little of his own.56 Masā’il al-Jāhiliyya al-Latī Khalafa fī ĥā Rasūlallah ahl al-Jāhiliyya: This book is commonly known as Masa’il al Jāhiliyya. In this book the ‘Abdul Wahhāb has presented the various practices of the Jāhiliyya period which were opposed by the Prophet (peace be upon him). Muḥammad Ibn‘Abdul Wahhab has discussed those entire practises which were prevalent among the pre-Islamic Arabs. Again the main source for Muḥammad Ibn ‘Abdul Wahhāb is the Qur’ān and the Ḥadīth. He wrote the book after observing that nearly all the people had become, once again, engaged in the same practices as in the Jāhiliyya days.57 Kitāb Faḍl al-Islam: It explains the requirements of the faith and also condemns the innovation and polytheism. It forms part of the ‘Majmu‘i al-Ḥadīth al-Najdiyya’. Kitāb al-Kabīr: This is one of his more famous works. It describes the various kinds of grave sins under different chapters, supported by excerpts from the Qur’ān and the Ḥadīth. This is also contained in the above mentioned book.58

Doctrines of Muḥammad Ibn ‘Abdul Wahhab

The doctrines of Muḥammad Ibn ‘Abdul Wahhab, it will be seen, were not those of a new religion, though they have been described as such by several European travellers. His sole guide was Qur’ān and the orthodox traditions (Ahadith), and his effects were entirely directed to remove corruptions and abuses, and restore the faith
of Islam to its original purity. Wherever this great reformer, when he preached to his countrymen, had any idea of establishing a new dynasty to reign over the proselytes of Arabia, is much to be doubted. But it cannot be denied that his doctrines had a favourable effect on the people, by suppressing the infidel indifferences which universally prevailed, and which have generally a more baneful effect on the morals of a nation than the decided acknowledgement even of a false religion.59

_Tawḥīd_ is the central theme in the _Muwahhidūn_ doctrines; Muhammad Ibn ʿAbdul Wahhāb considered it the religion of Islam in itself. He maintained that the Unity of Allah reveals itself in three distinct manners.

The first is _Tawḥīd al-Rubūbiyyah_, the assertion of the Unity of Allah and his action: Allah alone is the creator, provider and disposer of the universe.

The second is _Tawḥīd al-Asmāʿ wa-al-Ṣifāt_ (Unity of names and attributes), which deals with Allah’s characteristics. “Allah is the beneficent, the merciful . . . the knowledgeable. He is established on the throne, and into Him belonged whatsoever is in the heavens and whatsoever is in the earth, and what so ever is between them, and whatsoever is beneath the sod.’’ (*Qurʾān*, 20:6).

The third aspect _Tawḥīd al-Ulūhiyyah_, prescribes that worship should be to Allah alone. The assertion that “there is no Allah but Allah and Muḥammad (peace be upon him) is the Prophet of Allah’’ means that all forms of worship should be devoted solely to Allah; The beloved Prophet Muḥammad (peace be upon him) is not to be worshiped, but as an apostle, he should be obeyed and follow.

The _Muwahhidūn_ (Unitarians) strongly disagreed with their opponents on the question of _Tawassul_ (intercession). For Muḥammad Ibn Abdul-Wahhāb, _Ībādah_ (worship) refers to all the utterances and actions- inward as well as out word- that Allah desires and commands. The common practice of seeking intercession from dead saints is prohibited, as is excessive devotion at their tombs. The doctrine of intercession led the _Muwahhidūn_ to denounce vehemently the widely followed practice of visitation of tombs and the building of domes near them. Initially Muḥammad Ibn ʿAbdul Wahhāb had considered visitation, if performed in the true spirit of Islam, a pious and praiseworthy act. However, _Muwahhidūn_ believe that people have transformed the prayers for the dead into prayers to the dead; grave sites became places of assembly for worshipers. The excessive veneration of the deceased
who enjoyed a holy reputation was a first step that had led people to idol-worship in
the past. To avoid polytheism, the Unitarians consider it an obligation to destroy all
such existing tombs. The Muwahhidūn also believe that mere affiliation with Islam
is not sufficient in itself to prevent a Muslim from becoming a polytheist.60

The Unitarians developed strict procedures to direct the discussion of doctrinal
issues. To judge religious questions, they first search the texts of the Qur’ān and the
Ahadīth and define their views accordingly. If reference is not found in these texts,
they look for the consensus of the virtuous ancestors “Salaf-al-Ṣāliḥ”, particularly the
Companions and their successors; Ijmā, however, is restricted to those who follow the
Qur’ān and the traditions.61

The teachings of the Muḥammad Ibn ‘Abdul Wahhāb were not different from
the basic teachings of Islam. He sought to restore Islam in its primitive uncorrupted
purity and simplicity animated by the spirit of stern puritanism. His belief, according
to Aḥmad b. Ḥajr, was that of the Salaf-al-Ṣāliḥ (pious ancestors), i.e., the same as
that of the Prophet (peace be upon him) and his Companions,62 the successors of the
companions, the Jurists and the traditionists such as: Imām Abū Ḥanīfa (R.A.), Imām
Mālik (R.A.), Imām Shafi‘ī (R.A.), Aḥmad b. Ḥanbal (R.A.), Sufiyyān Thawrī, Ibn
Mubarak (R.A.), Imām Bukhārī etc. In returning to the ways of the pious ancestors, he
places great emphasis on the texts of the Qur’ān and the Sunnah.

The doctrines of Muḥammad Ibn ‘Abdul Wahhāb were not those of a new
religion; his efforts were directed only to reform abuses in the followers of Islam, and
to disseminate the pure faith among Bedouins; who, although nominally Muslims,
were equally ignorant of religion, as indifferent about all the duties which it
prescribed. As generally has been the case with reformers, he was misunderstood both
by his friends and enemies. The later hearing of a new sect, which accused the Turks
of heresy, and held their Prophet, Muḥammad (peace and blessing be upon him), in
much less veneration than they did, were easily persuaded that a new creed was
professed, and that the Unitarians were consequently not merely heretics but Kāfirūn
or infidels.

Actually this movement has been termed as a ‘strictly puritan reformation’,
whose aim was the reform of abuses, the abolition of superstitious practices, and a
return to primitive Islam. All later accretions- the writings and interpretations of the
medieval theologians, ceremonial or mystical innovations, saint worship, in fact every sort of change was condemned.\(^63\)

Innovation (\textit{Bid’ah}) is another concern of Muwaḥḥidūn. It is defined as any doctrine or action not based on the \textit{Qur’an}, the tradition, or the authority of the Prophet’s (peace be upon him) Companions. Muḥammad Ibn Abdul-Wahhāb condemned all forms of innovation and rejected the views of those who maintained that an innovation could be good or praiseworthy. He invoked the authority of the \textit{Qur’an} and the traditions of Muḥammad to support his views. The Unitarians rejected as \textit{Bid’ah} such acts as celebrating the Prophet’s (peace be upon him) birthday, seeking intercession from saints, reciting the \textit{Fātiha} on behalf of the founders of Sufi orders after the five daily prayers, and repeating the five daily prayers after the final Friday prayer in the month of Ramadan.\(^64\)

The conflict of \textit{Ijtihād} and \textit{Taqlīd} is the six principle concern. According to Muḥammad Ibn Abdul-Wahhāb and his followers, Allah commanded people to obey him alone and to follow the teachings of the Prophet (peace be upon him). This complete adherence to the \textit{Qur’an} and the traditions, that Wahhabis demanded of Muslims, also entailed a rejection of all interpretations offered by the four Schools of Islamic jurisprudence-including the Muwaḥḥidūn’s own Ḥanbalī School where it is not in according with the two prime sources.\(^65\) Muḥammad Ibn ‘Abdul Wahhāb vehemently condemned \textit{Taqlīd}. Although he himself was a follower of Ḥanbalite School of \textit{Fiqh}, yet he did not follow it rigidly. In his book \textit{Hadiyya al-Thāniyya}, he makes a frank confession of this. “Ibn Qayyim and his illustrious teacher Ibn Taymiyyah were both righteous leaders according to the Sunni school of thought and their writings are dear to my heart, but I do not follow them rigidly in all matters.”\(^66\)

Muḥammad Ibn ‘Abdul Wahhāb was especially critical of \textit{Bid’ah} (innovations) i.e. all those practices which had crept in since the early centuries of Islam. Among the various practices considered as \textit{Bid’ah} by the Ibn ‘Abdul Wahhāb is \textit{Tawassul} (intercession). He has divided it into two types first, to which he gave his sanction and approval, is that by which Allah is approached by the good deeds of oneself, and the second type is that by which man intercedes through other pious men. It was this second type of intercession which Muḥammad Ibn ‘Abdul Wahhāb vehemently condemned. He considered it sinful to invoke the intercession of departed saints or to honour their mortal remains more than those of any other person. He did
not approve of interceding through any Prophet or Walī (saint). At the same time Muḥammad Ibn ‘Abdul Wahhāb believed that the real meaning of Tawḥīd is not to seek help from anyone except Allah. To him it was allowable to ask of Allah for the sake of a saint but not to pray to the Saint, and this applied also to Prophet Muḥammad (peace be upon him).  

Muḥammad Ibn ‘Abdul Wahhāb’s time was that the Muslims were engaged in undesirable practices which give the impression of Shirk (polytheism), the association of persons and things with Allah, who, has no associated. ‘In combating this, he exalted the doctrine of Tawḥīd. Wahhābī literature expounds at length the two principal aspects of Tawḥīd, Allah’s uniqueness as Omnipotent Lord of creation (Tawḥīd al-Rubūbiyyah) and his uniqueness in deserving worship and the absolute devotion of his servants (Tawḥīd al-Ulāhiyya)’. The chief aspect of the Ibn Wahhāb’s teaching was the absolute incomparability of Allah. Muḥammad Ibn ‘Abdul Wahhāb declared that ‘Islam is not only form of words, an imitation of what others have said; at the day of judgement it will not be enough to plead that I heard people saying something and I said it too’. It is our duty to find out what true Islam is; it is, above all, a rejection of all gods except Allah, a refusal to allow others to share in that worship which is due to Allah alone. When it is evident that worship is due to Allah alone, then to associate anyone in that worship is Shirk. Shirk is evil, no matter what the object is, it may be ‘King or Prophet, or Sufi Saint or tree or tomb. To call and seek help from other than Allah is defined by the Ibn ‘Abdul Wahhab as ‘Grave Shirk’ (Shirk al-Akbar). Ibn Wahhab further says that no one is more misguided than the one who calls other than Allah, and the person called will have enmity with the caller on the day of judgement. ‘Abdul Wahhāb defines hypocrisy as a ‘Small Shirk’ (Shirk al-Asghar) and says that the pious men are more prone to hypocrisy. A hypocrite, he says, is one who ostensibly prays for the sake of Allah but his real motive is to show piety.
References

2  Ibid., p. 951.
6  Ibid., p. 953.
7  Ibid., p. 953.
8  Ibid., p. 953.
9  Ibid., p. 955.
12  Ibid., p. 952.
13  Ibid., p. 165.
16  Ibid., p. 955.
17  Ibid., p. 165.
20  Ibid., pp. 18,19.
21  Ibid., pp. 22, 23.
22  En.wikipedia.org/wiki/Ibn-Taymiyyah
24  En.wikipedia.org/wiki/Ibn-Taymiyyah
25  Ibid., p. 93.


31 Ibid., p. 822.


36 Ibid., p. 39.

37 Ibid., p. 39.

38 Ibid., p. 34.

39 En.wikipedia.org/wiki/Ibn-Taymiyyah


46 Ibid., p. 63.


48 Ibid., p. 65.


50 Ibid., p. 41.


52 Ibid., p. 19.

53 Ibid., p. 20.

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