IMAM IBN TAIMIYYAH'S ERA AND THOUGHT


Imam Ibn Taimiyyah’s dynasty became famous after the name of Taimiyyah. Ibn Khalkan has narrated the basis of its nomenclature on the authority of Ibn al Mustawaffi that Imam Ibn Taimiyyah’s great grandfather Abu al Qasim al Khadir’s elder son Fakhr al Din Muhammad al Khatib (d.604 A.H) passed through a village namely ‘Arbal’ while going to perform hajj. Ibn al Mustawaffi met him, and asked him about the basis of Taimiyyah nomenclature. He replied that his maternal grand father performed the hajj at that time his grand mother was expecting child. When he arrived at ‘Taimah’, small village in the desert of ‘Tabuk’ he saw a beautiful girl coming out of the camp. When he returned to his country after performing hajj, glad tiding of birth of girl was conveyed to him, and when that girl was presented to him he saw she had a resemblance with the girl whom he had seen in ‘Taimah’ so he spontaneously shouted ya! Taimiyyah: Ya! Taimiyyah! And later on this girl achieved so fame that all her children became famous by the name of Taimiyyah2.

While narrating this incident Ibn Khalkan has expressed the doubt that if it is imputed to ‘Taimiyyah’ then syntactically it should have been ‘Taimawiyah3. Hafiz Ibn Rajab has quoted on account of Muhammad Ibn al Najar, who was one of the famous disciples of Fakhr al Din Muhammad al Khatib, that the name of Abu al Qasim al Khadir’s grand mother was Taimiyyah, She was pious, well learned and intelligent and used to deliver sermon4.

Imam Ibn Taimiyyah’s famous disciple Hafiz Ibn Kathir (d.774 A.H) has supported this narration in his book Ikhtisar al ‘Ulum al Hadith, in which he has mentioned that name of one of Imam Ibn Taimiyyah’s great grandmother was Taimiyyah.5.
Imam Ibn Taimiyah’s Ancestors and Family

Abu al Qasim al khadir Ibn Muhammad Ibn al Khadir Ibn Aliyy Ibh ‘Abd Allah alias Ibn Taimiyah

Abu Muhammad ‘Abd Allah

Mujadad al Din Abu al Barkat ‘Abd al Salam
(590-652 A.H)

Married to

Sat al Mun’im
Abu al Muhasin
Fatima
bint ‘Abd al Rahman (second husband)
(-716 A.H) (627-682 A.H)

Qasim Badr al Din
(Her son from first husband)

Sharf al Din
(666-727 A.H)

Zain al Din ‘Taqiyy al Din Abu al ‘Abbas Ahmad
‘Abd al Rahman
(663-747 A.H)

Zainab
(-799 A.H)

Muhammad Nasir al Din
(757-837 A.H)

Fakhra al Din Abu ‘Abd Allah Muhammad al Khatib
(542-621 A.H)

Married to

Umm-i-Badrah
Abu Muhammad
Abu Muhammad ‘Abd al Halim
(627-639 A.H)

Muhammad
Abd al Latif
Abu al Qasim
Aliyy
(627-682 A.H)

Abu al Faraj
Fakhra al Din
Abd al Qahir
(611-671 A.H)

Umm-i-Khalaf
Zain al Nisa
Jawariah ‘Abd al Ahad
(630-712 A.H)
‘Abd al Rahman
(-701 A.H)

‘Aliyy
Amin al Din Ibrahim

Amin al Din ‘Abd al Muhsin
(-720 A.H)
Birth and Emigration

Imam Ibn Taimiyyah was born on 10th of Rabi' al Awwal, 661 A.H in Harran. Harran has been the cradle of philosophy and philosophers. Sabin creed was propagated here and before the emergence of Islam. Sabin sect progressed and advanced at large extent in Harran.

Upto the age of six (6) years, Imam Ibn Taimiyyah stayed in his own country and it was the beginning of his seventh year Tatar began to loot the city of Harran, whole city got afflicted by the massacre, everyone ran here and there to save his one's life and honour. Some afflicted and victimized members of Taimiyyah family went to Damascus. After cordoning the area Tartar men were looting and plundering the city, every person was under attack of Tatar men. There was hardly any place unaffected. Not only the city but outgoing roads too were unsafe even then this reputed and well read family continued their journey to Damascus during nights. Being a family of scholars and jurists their important asset was their books. It was not question of the safety of their lives only but for them more precious was their library. By the grace of Almighty Allah after fatigue and hardship Taimiyyah family came out of the danger of Tartar enemies.6

With Allah’s grace and assistance whole family arrived at Damascus safely. Where they felt sigh of relief and satisfaction. Seven year old Imam Ibn Taimiyyah used to listen sensational and baffling events, and he has been viewing the bloodiest fables by himself. He knew how his family living the life of comfort and satisfaction, wondered for safety. This horrible journey left unforgettable impact on his mind as he was eyewitness to Tartar’s barbarism, the emotions of contempt and hatred for Tartars grew in his heart like a stiff rock which moulds his nature in such a way that he resisted barbarity of unjust rulers and found himself always ready to fight Tartars.

Though Tartars had embraced Islam at that time and had begin to live like other Muslims, but barbarism and cruelty had became their habit. Imam Ibn Taimiyyah was knowing well that transgression and oppression is mingled in their temper. Therefore till they did not abstain from their mischievous actions and repent whole heartedly, the only way to make them subservient is to fight them7

Imam Ibn Taimiyyah’s father and ancestral legacy

When Imam Ibn Taimiyyah’s family settled in Damascus after the migration from their country, and commenced to live in peace and harmony. Imam Ibn Taimiyyah’s esteemed father 'Abd al Halim Shahab al Din became famous for
his piety and knowledge, he was appointed teacher in reputed Central Educational Institution of Damascus, thus people used to learn Islamic sciences from him and very soon he was appointed teacher in Dar al 'Ulum al Sakriyah.

Pedigree of Imam's mother

All the historians seem to be silent about the pedigree of Imam Ibn Taimiyyah's mother; they do not impute her to any dynasty or clan. Our conception reaches to some extent of believing that his mother, too was not Arab born. She lived up to the period of fame of her son; she used to encourage him providing the instruments and tools of jihad on the occasion of jihad. During the periods of woes and worries in Egypt, Imam Ibn Taimiyyah used to console and solace his respected mother by writing letters to her.

Imam Ibn Taimiyyah's childhood and education

Imam Ibn Taimiyyah's whole family has been the possessors of retentive memory and art of lecturing. Every member of this family had devoted himself to the acquirement of knowledge and sublimity, it was because of this family tradition that, Imam Ibn Taimiyyah in his very childhood showed interest in learning and before the achievement of adolescence he committed the Qur'an to his memory and made recitation of the Qur'an his habit, he did not even gave up this habit in the confinement of prison and approximately he accomplished the recitation of the Qur'an there eighty (80) times. After committing the Qur'an to his memory he devoted himself for Hadith learning besides this he also learned basic principles of philology and Islamic jurisprudence.

Imam Ibn Taimiyyah possessed three such qualities, impact of which later bore a lot to his life. These qualities are as under:

a) He had no interest in games in his childhood; he always avoided company of such friends who were interested in playing. He always used to engage himself in learning.

b) He learned a lot from mutual conversations and discussions he committed to his memory lot of Islamic sciences.

c) He was intelligent and possessed retentive memory, his approach was always straight forward, he proved to be sagacious and discern.

It is known by various narrations that before reaching to Damascus he had started his education in Harran according to the family tradition. He has quoted a Hadith, heard in 666 A.H when Imam Ibn Taimiyyah was just five years of age, in his booklet Arba'un Hadith. Soon after he reached Damascus he resumed his
education in a systematic manner. In the 7th century there was no dearth of seminaries and scholars in Damascus. Everywhere the scholars of various Islamic sciences were available. There were two reputed institutes of Hanbali school of thought in Damascus, one was situated in vicinity of Qassa‘in namely Dar al Hadith al Sakariyah, Imam Ibn Taimiyah’s father ‘Abd al Halim was Shaikh al Hadith of this institution, another seminary was Madrasat al Hanbliyah which was located in Safahqasiyun Damascus, this seminary was also known as Madrasah Abi ‘Umar because famous Hanbali scholar Shaikh Abu ‘Umar Muhammad Ibn Quddama Maqdisi had laid the foundation of this seminary in 598 A.H. Imam Ibn Taimiyyah used to learned knowledge from the teachers of both these seminaries.

Sharp and retentive memory

Imam Ibn Taimiyyah had miraculous memory. Stories of his retentive memory are famous. He used to memories number of passages just by reading them once only. Since he had a special interest in art of Hadith he committed to his memory large number of Ahadith books. It is because of his retentive memory he wrote various booklets exclusively on the basis of his memory. Hallmark of his works is that he frequently quoted the Qur’an and the Ahadith in it.

Hafiz Ibn ‘Abd al Hadi has cited a narration in his book al‘Uqud al Durriyyah, he mentions that, once a scholar came to Damascus from Halb, where he had heard about the retentive memory of Imam Ibn Taimiyyah, so he become curious to see him, he went to the shop of a tailor and asked him whereabouts of Imam Ibn Taimiyyah, tailor replied, the time of seminary is over, he will soon pass by this way, Imam Ibn Taimiyyah was child at that time, when he passed by the way, tailor while intimating towards Imam Ibn Taimiyyah said he is the boy you were looking for, scholar called him and asked him something about his education. Imam Ibn Taimiyyah was holding tablet in his hands, scholar asked him to clean this tablet, then he made him to write about eleven or twelve Ahadith and asked him to recite them Imam Ibn Taimiyyah had a profound look at his tablet and handed over it to him and recited all these Ahadith without a single mistake, scholar was astonished by this miraculous memory. He again tested his memory by dictating some narrations of Ahadith and asked him to recite them without reading them from his tablet Imam Ibn Taimiyyah read them once only and accordingly recite them, scholar was surprised over this, and said if this boy lives, definitely he will achieve high status as he had extraordinary memory which I have not seen anywhere.

More baffling event than this has been narrated by Imam Abu al Muzafar Yusuf Ibn Muhammad Ibn Mas‘ud al Sarmavi al Damshaqi (d.774 A.H) in his book Imali under the topic memory and remembrance.
Among the unique and matchless memorizers of our era was Abu al 'Abbas Ahmad Ibn 'Abd al Halim Imam Ibn Taimiyyah whenever he use to study a book he got it preserved in his memory, and he can quote then number of pages from this book without looking into it.

Most surprising and wonderful event which was narrated to me by his friends is that once Shaikh 'Abd al Halim desired to visit a garden with his children. Imam Ibn Taimiyyah was a kid at that time; his father asked him to come along with them but in spite of insist he refused to go, out of compulsion, he had to leave him at home and went to garden with his other children. When he returned in the evening, he told Imam Ibn Taimiyyah we enjoyed our visit to garden very much but how sad you did not came with us. Imam Ibn Taimiyyah while intimating towards the book he was holding, said how could have I memorize this book had I been with you? 'Abd al Halim was surprised over this reply from his son and asked him did you memorize entire book? He replied yes, Shaikh 'Abd al Halim took the book from him and asked him to recite it. He recited whole book. Shaikh 'Abd al Halim’s joy knew no bounds and he embraced his son advised him! Do not relate this thing to anybody otherwise you shall come under the influence of evil eye.

Teachers of Hadith

Imam Ibn Taimiyyah had utmost interest in Hadith learning. Besides the contemporary sciences, he used to learn Ahadith by reciting them before his teachers and had deliberations over Ahadith with his teachers. Hafiz Ibn 'Abd al Hadi has written that the number of Imam Ibn Taimiyyah’s teachers of Hadith is more than two hundred (200). We have compiled a brief list of his teachers of Hadith from his booklet ‘Arba‘un Hadith with every Hadith, he has mentioned the date of listening Hadith, also. It also helps to know about his education period. He used to be present in service of his teachers from 662 A.H to 684 A.H. It is noteworthy to mention here that his teachers of Hadith comprise some women also. Imam Ibn Taimiyyah heard these Ahadith from his teachers when he was twenty (20) or twenty two (22) years of age.

----Shaikh Zain al Din Abu al ‘Abbas Ahmad Ibn ‘Abd al Da’im Ibn Nu’ama Ibn Ahmad Ibn Muhammad Ibn Ibrahim Ibn Ahmad Ibn Bakir Nablas Maqdisi was born in 575 A.H. He traveled to various countries for the sake of knowledge and got specialization in 'Ilm al Hadith. He died in 668 A.H, and is buried in the graveyard of Qasiyun Damascus. It is manifested from the narrations that after arriving at Damascus. Imam Ibn Taimiyyah as a benediction learned Ahadith from him. In 667 A.H he learned Hadith booklet Juz Ibn 'Arfah from him.
----Chief justice Shams al Din Abu Muhammad ‘Abd Allah Ibn Shaikh Sharf al Din Muhammad Ibn After Ibn Hasan Ibn ‘Atta Ibn Jubair Ibn Jabir Ibn Wahaib al Adhri’al Hanfi was born in 598 A.H. He got specialization in Hanfi jurisprudence. He worked as a deputy to Shafi’i chief justice for some time. When judges from four schools of thought were recruited in Egypt, Shams al Din was appointed as first chief justice of Hanfi school of thought, he was famous for his piety and outspokenness. He died in 673 A.H and was buried in the valley of Qasiyun. Imam Ibn Taimiyyah heard Hadith from him in 667 A.H.

----Chief justice Shams al Din Abu Muhammad ‘Abd al Rahman Ibn Shaikh Abu ‘Umar Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Qudama Maqdsai Hanbali was born in 596 A.H. He was first chief justice of Hanbali school of thought in Damascus, but after some time he resigned from this post and decided to be teacher, he was pious and virtuous. He died in 683 A.H. Imam Ibn Taimiyyah heard Hadith from him in 667 A.H.


-----Abu Muhammad ‘Abd al Wasi’ Abu Bakr Ibn Muhammad Ibn Ab Bakr ‘Abd al Was’ al Harwi was born in 594 A.H and died in 673 A.H. Imam Ibn Taimiyyah narrated Hadith from him which he heard from him in 668 A.H, he also read Ibn Ishaq’s book al Ghazi from him.


-----Zain al Din Abu Bakr Muhammad Ibn Abi Tahir Isma’il Ibn ‘Abd Allah Ibn ‘Abd al Muhisin al Ilnmati was born in 609 A.H and died in 684 A.H in Cairo. Imam Ibn Taimiyyah heard Hadith from him in 668 A.H.


-----Taqiyyy al Din Abu Muhammad Isma’il Ibn Ibrahim Ibn Abi al Yasir al Tanukhi was born in 589 A.H and died in 672 A.H. Imam Ibn Taimiyyah heard Hadith from him in 669 A.H.
-----Saif al Din Abu Zakaria Yahya Ibn ‘Abd al Rahman Ibn Najm Ibn ‘Abd al Wahab al Hanbli was born in 592 A.H and died in 672 A.H. Imam Ibn Taimiyyah heard Hadith from him in 669 A.H.

-----Zain al Din Abu al ‘Abbas al Moumil Ibn Muhammad Ibn ‘Aliyy Ibn Mansur al Maumil al Basi was born in 603 A.H and died in 677 A.H. Imam Ibn Taimiyyah heard Hadith from him in 669 A.H.

-----Rashid al Din Abu ‘Abd Allah Muhammad Ibn Abu Bakr Muhammad Ibn Muhammad Sulaiman al ‘Amiri died in 682 A.H. Imam Ibn Taimiyyah has narrated Ahadith which he heard from him in 669 A.H and 677 A.H.

-----Kamal al Din Abu Ishaq Ibrahim Ibn Ahmad Ibn Isma’il Ibn Faras al Tamimi al Sa’d was born in 596 A.H and died in 676 A.H. Imam Ibn Taimiyyah heard Hadith from him in 674 A.H.


-----Abu ‘Abd Allah Muhammad Ibn Badr Ibn Muhammad Ibn Bait’esh al Jazri died in 675 A.H. Imam Ibn Taimiyyah heard Hadith from him in the same month.

-----Zain al Din Abu Ishaq Ibrahim Ibn Ahmad Ibn Abi al Faraj Ibn Abi Zahir Ibn Muhammad Ibn Nasr alias Babn al Sadiq al Ansari al Hanfi died in 677 A.H at the age of seventy three (73) Imam Ibn Taimiyyah heard Hadith from him in 675 A.H.

-----Zain al Din Abu al ‘Abbas Ahmad Ibn Abi al Khair Slama Ibn Ibrahim Bin Salama Ibn al Hadad al Damshaqi was born in 609 A.H and died in 678 A.H. Imam Ibn Taimiyyah heard Hadith from him in 675 A.H.

-----‘Amad al Din Abu Muhammad ‘Abd al Rahman Ibn Abi al Sa’r Ibn al Samad Ibn al Sa’ig al Ansari died in 679 A.H. Imam Ibn Taimiyyah heard Hadith from him in 676 A.H.

-----Amin al Din Abu Muhammad al Qasim Ibn Abi Bakr Ibn Qasim Ibn Ghanimat al Arbali was born in 595 A.H and died in 680 A.H. Imam Ibn Taimiyyah heard Hadith from him in 677 A.H.

-----Abu Bakr Ibn ‘Umar Ibn Yunus al Muzi al Hanfi was born in 593 A.H and died in 680 A.H. Imam Ibn Taimiyyah heard Hadith from him in 677 A.H.


-----Shams al Din Abu al Ghana’im al Muslim Ibn Muhammad Ibn Muslim Makki Ibn Khalaf Ibn Ghailan al Qaisi al Damshaqi was born in 594 A.H and died in 680 A.H he was buried in Qaisyun. Imam Ibn Taimiyyah heard Hadith from him in 680 A.H.

-----Shaikh Najib al Din Abu al Marhaf al Maqdad Ibn Abi al Qasim Habat Allah Ibn al Maqdu’d Ibn ‘Aliyy al Qaisi was born in 600 A.H and died in 681 A.H.

-----Kamal al Din Abu Muhammad ‘Abd al Rahim al Mulk Ibn Yusuf Ibn Qudama al Maqdisi was born in 598 A.H and died in 680 A.H. Imam Ibn Taimiyyah heard Hadith from him in 680 A.H.


-----Jamal al Din Ahmad Ibn Abi Bakr Ibn Sulaiman al Waiz al Hamwi was born in 600 A.H and died in 687 A.H. Imam Ibn Taimiyyah had heard Hadith from him in 680 A.H.

-----Fakhr al Din Abu al Hasan ‘Aliyy Ibn Ahmad Ibn ‘Abd al Wahid al Maqdisi al Hanbli alias Babu al Najar was born in 596 A.H and died in 690 A.H. Imam Ibn Taimiyyah had heard Hadith from him in 681 A.H.

-----Abu Yahya Isma‘il Ibn Abi ‘Abd Allah Ibn Hamad Ibn ‘Abd al Karim al Asqalani was born in 599 A.H and died in 682 A.H. Imam Ibn Taimiyyah had heard Hadith from him in 681 A.H.

-----Shaikh ‘Aliyy Ibn Mahmud Ibn Shahab was born in 595 A.H and died in 680 A.H.

-----Shams al Din Abu al Faraj ‘Abd al Rahman Ibn Ahmad Ibn ‘Abd al Mulk Ibn ‘Uthman Ibn Abu Allah Sa’d al Maqdisi was born in 606 A.H and died in 689 A.H.

-----Shams al Din ‘Abd al Rahman al Maqdisi was born in 607 A.H and died in 688 A.H.

-----Umm al Khair bint al Arab bint Yahya Ibn Qaimaz Ibn ‘Abd Allah al Tajih al Kindiyah was born in 599 A.H and died in 684 A.H. Imam Ibn Taimiyyah had heard Hadith from her in 685 A.H.


-----Abu Muhammad ‘Abd al Rahman Ibn Ahmad Ibn ‘Abbas al Faqusi died in 682 A.H at the age of 75 years.

-----Shams al Din ‘Abd Allah Muhammad Ibn Muhammad Ibn ‘Abbas Ibn Abi Jafwan al Ansari al Damashqi died in 682 A.H.

Muhyy al Din Abu Hafas ‘Umar Ibn Muhammad Ibn Muhammad Ibn Abi ‘Asrun Tamimi was born in 599 A.H and died in 683 A.H. Imam Ibn Taimiyah had heard Hadith from him in the same year.

Sat al Dar bint Mujadd al Din Imam Ibn Taimiyyah (paternal aunt of Imam Ibn Taimiyyah). Imam Ibn Taimiyyah read *Baniyasi*’s one part from her in 683 A.H.

Abu al ‘Abbas Ahmad Ibn Shaiban Ibn Taqhab Ibn Hadarat al Shaibani was born in 599 A.H and died in 685 A.H. Imam Ibn Taimiyyah had heard Hadith from him in 684 A.H.

al Shaikh al Saduq al Amin Sham al Din Abu Ghalib al Muzafar Ibn ‘Abd al Samad Ibn Khalil al Ansari died in 688 at the age of eighty two (82) years.

Umm Muhammad Zainab bint Ahmad Ibn ‘Umar Ibn Kamil al Muqdasiah was born in 601 A.H and died in 687 A.H. Imam Ibn Taimiyyah had heard Hadith from her in 684.

**Other teachers**

Besides these teachers, Imam Ibn Taimiyyah heard Ahadith from various *muhaddithun* whose names are not known to us. He read various Hadith books from different teachers and had deliberations with them over these Hadith books. It is because of this extraordinary specialization in *Ilm al Hadith* it was said about Imam Ibn Taimiyyah:

الحديث لا يعرفه أكبر تيميم ليست الحديث

The Hadith which is not known to Ibn Taimiyyah is not a Hadith.

Shaikh Sulaiman Ibn ‘Abd al Qawi was considered as an authority on Arabic literature at that time. Imam Ibn Taimiyyah read most of literary books from him. Imam Ibn Taimiyyah read books on jurisprudence and principles of jurisprudence from his esteemed father Shahab al Din ‘Abd al Halim Ibn Taimiyyah. He also studied principles of jurisprudence and *fiqh* from Shaikh Shams al Din Ibn Abi ‘Umar and Shaikh Zain al Din Ibn al Manja.

**Encyclopaedia of Knowledge**

Though, Imam Ibn Taimiyyah had read various books on Arabic literature, etymology, syntax, rhetorical devices, commentary, jurisprudence, Hadith theology, philosophy, mathematics, geometry, logic from different teachers. But
he solved most of these books by self study and contemplation. He solved Sabviah’s book by himself. There was no book available at that time which he got but did not read it. This regular study of every branch of knowledge opened new ways of contemplation to him. He began to examine every branch of Islamic knowledge on the criteria of the Qur’an and the Hadith. He extracted new jewels of knowledge from the life history of Muhammad Rasul-Allah ﷺ which gave him edge over his contemporary scholars. Since he had already sharpness in temperament therefore, he used to discuss difficult and ambiguous issues with his friends with enthusiasm and some times he made them dumb by his arguments and evidences, his retentive memory was most important asset for him. When their doubt and suspicion were not becoming clear by mere study of books he used to satisfy them by giving references from the Quranic verses and the A hadith. He was frequently praying before Allah O! Teacher of Ibrahim! Bestow upon me understanding. With every passing day his thrust for knowledge was increasing, and in his last phase of life he exclusively devoted himself for studying. It was because of Imam Ibn Taimiyah some ancient books which were eating dust at that time saw light of the day his contemporary scholars were totally ignorant and unaware about these books thus, he invited their attention towards these forgotten books, when we read extracts of these books in Imam Ibn Taimiyah’s books it surprises us how and from where Imam Ibn Taimiyah got these ancient books. He, by his vast knowledge, became library in itself. Chief Justice Taqiyy al Din Ibn Daqiq was once asked about Imam Ibn Taimiyah’s vast knowledge, he replied I have met a person; every kind of knowledge is before his two eyes. Abu Hayan Andlusi, because of his encyclopedic knowledge, called him Imam Mahdi and wrote encomium about him, here are some verses of this encomium:

\[
\begin{align*}
\text{لِمَ اَتِيْنَا تَقِ الدِّينِ لَحَن لَّنَا} & \quad \text{عَلَى مَحْيَاهُ مِن سِيماَتَا وَلِي صَعَّبَةً}
\text{خَيْرَ الْبَرِّيِّهِ نُورُ دُنْهَا الْيَمِّم} & \quad \text{حَبَّرَ تَسْدِيلُ مِن اٌمَواَجَهَ الْخَرَّر}
\text{بِعُرْضَ تَنَاذِفُ مِن اٌمَواَجَهَ النَّمَّر} & \quad \text{قَامَ اٌبَّرٌ تَنِيمُهُ فِي نَصْرٍ شَرِّ عَنَّا}
\text{مَقَامَ سَيْدُ تَنِيمٍ أَذَا عَصَتْ مُضَرٍّ} & \quad \text{فَأَظْهَرَ الْحَقَّ إِذَا آٌثَارَهُ دَرَسَت}
\text{وَأَمَّاَ أَفْتَرَ اٌذَاتَارُ لِهِ شَرِّ} & \quad \text{كَذَٰلِكَ يَنْهَى عَنْ حَبْرِ يِنْيَجُ فِهَا}
\text{إِنَّ الْإِمَامِ الَّذِي قَدْ كَانَ يَنْتَظُر} & \quad \end{align*}
\]

When we came to Taqiyy al Din we came to know that he lonely calls to Allah without any error.

His face glistens with the glow \([nur]\) of the brow of those people who had been in company of Noblest Creature [Muhammad Rasul-Allah ﷺ]. This glow out weighs the luminosity of the moon.

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He is the greatest scholar who made the time to put on the cloak of scholarship. He is like that ocean whose surges toss away the pearls.

Imam Ibn Taimiyyah stood for our law [Shari‘ah] as if the leader of Taym tribe [i.e. Muhammad Rasul-Allah ﷺ] stood when the tribe of Mudr ﷺ flouted.

He surfaced the truth [al haqq] when its marks where washed out and extinguished the sparks of evil when there was sparkling.

We were discussing about that scholar who was to come; and so you are that Imam to whom we were waiting for.15

Pleasure for poetry

Allah had not created Imam Ibn Taimiyyah for the poetry but as a reformist and revivalist. He had devoted whole of his life for the welfare and betterment of Muslim ummah. Although he had poetic instincts too in his nature but he did not utilize this endowment. However whenever any person asked him question in poetic style he too replied in the same poetic fashion. Once he was asked about the issue of predestination in poetic style he gave answer in a long poem. His Companions narrate that when he commenced to write the answer of these couplets, it was thought in the beginning that he is writing reply in prose, but their astonishment knew no bounds when they came to know that he was writing answer to these couplets in poetry. It can be guessed that he could have written these couplet and verses in the same flow and lucidity with which he used to write prose.

He used to recite following couplets in prison; every verse of it denotes his humility and humbleness.

اناللفتلي الى رب المبريات
انالظلم لنفسى وهي ظالتم
لاستطيع لنفسى جلب متعا
لايس لي دونه مولي يدبرني
لاثبت من الرحمن خالتنا
ولست املك شياودكراك ابدا
ولاشتريك له في بعض حاجتي
كما يكون لرب الواجبات
كما كنت ابدا وصف له ذات
وكلمهم عبده عبد له آتي

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I am impoverished near the Rabb of creations and necessitous in all situations.
I tyrannize my sole and my essence oppresses me. If there is an advantage for us it comes from Him.
Neither can I benefit my self and nor can I pull away the adverse from my being.
I have no Rabb except Him who can make provisions for me and there is no intercessor for me when I am scrambled by my evils.
But by our most compassionate Creator’s permission my Rabb is to intercede for me as is given in the verses [of the Qur’an].
I can not be the owner of any thing without His will and there is no one associated to Him who can fulfill my needs.
As the masters and the rulers have the helpers there is no one to help Allah to whom I can help.
Need is my unending, indispensable and personal quality as Self-Sufficiency is the Eternal attribute of Allah.
This is the state of all creatures. All the people are his servants and will surrender their will to Him.
So the person who calls upon others except Him for his purposes is ignorant, oppressor, polytheist and arrogant.
All praises of the universe, which have been done so far and which will be uttered in future, be to Him.
The salah be upon Muhammad Rasul-Allah who is the noblest among all created and to be created.
I am rumbling beggar I am rumbling beggar my father and forefathers too were rumbling beggars.

**Imam Ibn Taimiyyah’s Era**

Imam Ibn Taimiyyah’s era was by every aspect full of disturbances and events. Politically, socially, morally, scientifically and religiously this was very important period. In order to understand the reformist struggle and scientific and revivalist temperament of Imam Ibn Taimiyyah, it is necessary to analyze the
environment of that period in detail in which he was brought up and where he performed his revivalist and reformatic work.

When Imam Ibn Taimiyyah kept his step in the age of maturity, he was in strange mental dilemma because whatever he read about Islam as is evident by its teachings, that Islam is a radiant light but there was darkness and chaos everywhere. Conflicts and confusion was order of the day, Muslims where at their lowest ebb, sectarianism and groupies were common among them, they were living in total disgrace. Being an outstanding scholar of history, Imam was very much disturbed by the conditions of Muslims, peace, justice and harmony among the Muslims which were important components of Muslim societies, were not their, consultative nature of government was no more there which results rulers had not cordial relations with their subjects, injustice, tyranny and oppression was common, people at the helm of affairs were oppressing their subordinates by every means. People were living under threat, their life, property and honour nothing was safe, chaos and conflict had damaged Muslim society deeply in nut shell, we can call Imam Ibn Taimiyyah’s era an era of chaos, confusion and disturbance where people were accustomed of mischief and dissension, there was ideological stagnation as well as moral degradation in the society. We will discuss this here in brief.

**Political situation**

In every part of the world, the condition of Muslims was that they were divided into small kingdoms and were at war always, instead of love and harmony they were always eager to harm each other, and unjust rulers were persecuting their subjects regularly. World reputed Muslim historian Ibn Athir writes about these political crises:

Islam and Muslims had to confront such calamities and catastrophes no nation or community had ever confronted in history. Primary cause of these calamities was Tatars who were approaching towards the city from the east who were involved in such activities whosoever heard about them got shocked. Another concern was of Christians they were proceeding towards Syria from west side and were doing their best to occupy Egypt, they had already erected their flag on Egyptian borders, they would have occupied the whole Egypt, had Allah not been merciful and Muslims had failed to resist them.\(^{17}\)

These are words of reputed and world famous historian Ibn Athir, who was alive during this later massacre. He comments that whosoever witnessed these events knows that Islam and Muslims were under assault from three different
directions. Tatars attacked them from east, Christians were approaching towards them from west side and most disastrous aspect of this situation was mutual conflict of Muslims, different Muslim rulers and sects were at war to each other, it was this internal chaos and war like situation which ultimately invited foreign aggressors, another negative force was of dhimi who were working for foreign enemies, there was another so called Muslim sect who used to offer salah towards Ka'ba, but they were doing espionage for Tatars. Let us examine all these foes of Muslims here in brief:

First were those Christians who had been fighting with Muslims since 5th century A.H and it continued till 11th century A.H. Similar political crises were there in east and west.

Basically, before the era of Muslims from ancient times Persia and Greece had been fighting with each other when Rome took over as dominant power the series of war began between Rome and Persia, some times former got upper hand and some times latter. When Islam spread and Muslims started Jihad everything changed and Muslims took over the leadership of east. Romans fought with their full might but got defeated, thus Muslims occupied Syria and Egypt and hoisted flag of justice and peace in these countries. During the Ummawi and ‘Abbasi rule Muslims completely demolished the power and strength of Romans.

But soon this phase of military successes came to an end. Muslim state was divided into small states, the period of decline and degeneration of Muslim ummah commenced and this process of division and decline reached at its peak since anathema of nation states concept got introduced in the Muslim ummah in 19th century. Muslims began to fight with each other which always have paved way for dissension and dispersion. This disturbance among the Muslims, gave opportunity to Christians to unite their might against Muslims thus, they started to fulfill their evil designs it was ripe time for them to attack Muslim states but they failed to achieve their goal as a new Muslim government ‘Saljokia’ came into power. These Saljok’s emerged from the plains of Turkistan and embraced Islam and within no time take over government of Khurasan. They also got moral support from ‘Abbasi rulers, this support gave further flip to their movement, they snatched Egypt, Syria and Palestine from Fatimi rulers and occupied Kochan which was ruled by then Romans, they also broke Byzantine kingdom into pieces. Byzantine Empire now began to concern over Constantinople; they were of the opinion that if Saljok’s will move towards it nobody can stop them from occupying Constantinople.
Causes of Crusade wars

There was no way for the Christians but to seek help and assistance from their Latin brethren i.e. Rome, France and Europe, Latin’s availed this opportunity as they were looking for it for long period, there primary objective was to take control of Church in Constantinople and to occupy Bait al Muqadas because of its importance as a first cradle of Christianity. First battle with Christians took place when Peter inspired his people to take control of holy city Bait al Muqaddas, he motivated people in far flung areas for this battle which he considered of religious nature and obligatory for the Christians, he was the man who actually created the atmosphere for this first crusade battle. Latin government was already looking for an opportunity to crush Muslims, in medieval areas of Spain and White Sea, it had been constantly intriguing. Ibn Athir writes about this situation:

Christians started their attacks on Muslim states in 478 A.H, during this phase Latin’s defeated Muslims in Spain and Toledo, they occupied Sisly inland in 484 A.H and marched towards African states and occupied many cities there, and in 490 A.H they attacked Syria.18

Dhimi Christians

Among these terrible and dreadful battles which Muslims fought with Christians there was another issue pertaining to dhimis, a good number of them were living in Palestine, who were working as guardians of sacred land and for them it was an honour to look after these sacred lands. Although they were not working as spies for their Christian brethren but their hearts were inclined towards them, they used to express their concern about their Christian brethren, whenever Christians defeated Muslims they were delighted on these occasions and failed to conceal their joy. Some among them were so biased that they were ready to tolerate the ill treatment of their Christian brothers in comparison to Muslims. Their inclination towards fellow Christians is understood thus it was necessary for Muslim rulers to take precautionary measures. On certain occasions they were kept away from battle fields lest they would help their brethren or convey them secrets. It was not political war at all, both sides had religious inspiration. Thus it was necessary to take precautionary measures regards dhimi’s every Christian was considered enemy by Muslims and every Muslim was enemy for Christians. In this circumstance Imam Ibn Taimiyyah’s opinion to fix specific symbols for dhimis was based on great expediency. In a war like situation it was must to make such arrangement for Christians by giving them any specific symbol so that
they can be identified where ever they go, and Muslim can run their affairs secretly.

Assault of Tatars

Imam Ibn Taimiyyah was eyewitness to these crusade wars, the destructions it left was horrible. Soon after these wars started, about Tatar aggression, Ibn Athir writes:

I ignored to write about Tatar massacres for many years how is it possible for anyone to write about massacre of Muslims, no human being can dare to listen about these massacres, how better it would have been if my mother would have not given me birth, but some of my friends compelled me to write down these horrible events, to not to write these events would have not been beneficial even thus, I took pen to write down these events. These horrible incidents and drastic catastrophes vanished the days and nights, history failed to give such an example, although Tatars attacked everyone everywhere but Muslims became their main target, it would not be exaggeration to say that neither history right from the Adam had witnessed such horrible events nor mankind will ever witness such barbaric events till dooms day. Tatars were not forgiving anybody; they would cut off bellies of women and would not spare even infants in wombs. Flames of their barbarism reached the sky wherever they go they destroy everything which came before them. All the historians are unanimous that Alexander had conquered the major part of the world but he too lacked swiftness as Tatars had. It took him ten years to occupy the major part of the world, but these Tatars destroyed number of well developed cities in days and occupied them by oppression and suppression. They spread such a terror and scare all over that, people living in such areas where Tatars did not reached too were afraid of them, they too were living under fear and threat. Their religious condition was that, they were worshiping sun. They used to prostrate at sun rising, nothing was unlawful for them, they used to eat every type of meat, flesh of dog and swine was their common meal. They did not believe in married life and matrimonial. One woman used to live as a wife of several men.

Conditions of Muslim States at the time of Imam Ibn Taimiyyah

Imam Ibn Taimiyyah saw that Egypt was safe place for Muslims. All the measures for their protection and safety were intact there. He noticed that rulers, their ministers and officials have devoted them, selves for the betterment of the
state and subjects. If there ministers committed anything wrong or injustice with Imam Ibn Taimiyyah he always forgave them because of their sincere services to the state and common people, another reason for this attitude was because Egypt was most powerful Muslim state at that time. Enemies of Islam were afraid of Egyptian government. In Imam Ibn Taimiyyah’s era atmosphere was absolutely political particularly Egypt and Syria was political battle field it was period of political instability. And Only Syrian and Egyptian governments were independent, all other Muslim States were under their patronage and their was no law except the ordinances of rulers. There was no question of consultative type of government in these small states government officials were obeying orders from dominions just as stooges, government servants were working according to wish and will of rulers, their was no accountability, people were worried about this despotic system of government. Word of king was law of the land; nobody had courage to disobey king’s order. This was the situation which Imam Ibn Taimiyyah was watching.

**Different Sects in Imam Ibn Taimiyyah’s Era**

There were many sectarian groups in Imam Ibn Taimiyyah’s period; he confronted them in one way or the other. We will discuss some main groups here briefly:

**Shi‘i**

Of all Muslim sectarian groups, Shi‘i sect is most ancient, its history begins right from the period of ‘Uthman but some historians are of the opinion that, the basis of this sect had been laid soon after the demise of Muhammad Rasul-Allah. One group among the Muslims was considering ‘Aliyy genuine and deserving successor of Rasul-Allah, it is also said that one person namely ‘Abd Allah Ibn Saba was pioneer of this creed. One thing is evident from the history of this sect that by nature it was a political sect which with the passage of time adopted religious colour. Two things are important as for as their basic principles are concerned a) *imamah* is the basic pillar of Islam, moreover every Rasul is bound to appoint his successor it is obligatory duty of Rasul b) ‘Aliyy was most competent and deserving successor of Rasul-Allah, he was the most distinguished of the Companions.

**Zaidiyah**

Among the Shi‘i sect one group is Zaidiyah, their primary opinion about *khilafah* is that it should not be personal but virtual. They are the followers of Zaid
Ibn ‘Aliyy Zain al ‘Abidin, according to them whosoever possess qualities of *imamah*, it is lawful to take oath of allegiance to him. They also made some qualities obligatory for *imamah*:

a) The person should be only of Fatimi race.
b) Piety.
c) Knowledge and good character.
d) Generous and munificent.
e) He should made claim for his *khilafah* and should invite people to his *imamah*.

**Kesaniyah**

This group among the Shi‘i sect believed that after the martyrdom of Husain, *imamah* was the right of Muhammad Ibn Hanafiyah, his step brother. It was their belief that Imam is infallible, moreover Muhammad Ibn Hanafiyah is alive and he had confined himself in a mountain. This group also believes in metempsychosis, that is transmigration of soul, this belief is very common among the Aryans.

**Ithna ‘Ashriyah**

They believe that after the martyrdom of Husain, his son ‘Aliyy Zain al ‘Abidin got the *imamah* he was succeeded by his son in *imamah* they believe in twelve *a’imah*:

1. ‘Aliyy.
2. Hasan.
3. Husain.
5. Muhammad Baqir.
7. Musa Kazim.
8. ‘Aliyy Rada.
10. ‘Aliyy Naqiyy
12. Muhammad [Imam Mahdi].

Muhammad [Imam Mahdi] was twelfth Imam according to Ithna ‘Ashriyah sect who are existing even today is of the opinion that Imam Muhammad is alive.
but he is hidden, there is a difference of opinion among them when Imam Muhammad became invisible some say he was of four (4) years age when he went for hide and some say he was then eight (8) years of age, there are difference also about his status, some of Shi'i people believe that he had all those qualities which are necessary for imamah in his childhood thus, he is a perfect Imam however some claim that he was not Imam but a scholar.

**Isma‘iliyah**

Imam Ibn Taimiyyah had a serious disagreement with this sect and he spent lot of time in discussions and debates with them, he used every thing, his pen, tongue and even sword to defeat this sect. Isma‘iliyah group is attributed to Isma‘il Ibn Ja‘far they believe that after Imam Ja‘far Sadiq imamah was taken by his son Isma‘il, this group is in agreement with Ithna ‘Ashriyah as far as imamah of first six Imams are concerned their disagreement starts on the issue of seventh successor of imamah Ithna ‘Ashriyah are of the opinion that legal heir of Ja‘far Sadiq for imamah was Musa Kazim not Isma‘il.

**Batniyah**

This sect was heretical one Imam Ibn Taimiyyah fought with them throughout his life although this group was living with Muslims but they had strong ties with Tatars and Christians, height of their heresy was that they were capturing Muslims and hand over them to enemies, it was because of their evil intentions and designs downfall of Baghdad took place their conspiracies with enemies paved the way for destruction of Khilafah Islamia. It was treachery of Shi‘i batni minister who invited Tatars to destroy Bagdad Khilafah and its ministers were assassinated; Baghdad became slaughter house during these Tatar attacks. This sect is known as Batini or Batinyah sect, there are many narrations why this sect was named Batiniyah. As their Imam was in hiding that is why the were called Batiniyah, another saying is that as they believe that Shari’ah have two aspects explicit and implicit and masses are following only explicit aspect of the Shari’ah. It is because of this myth they interpret the words and verses of the Qur’an by strange and unique elucidations. They call these strange elucidations as implicit aspect of Shari’ah. According to them it is only Imam who knows hidden aspect of these implicit teachings of Shari’ah. Mostly their practices are based on ‘Taqiyah’ Subterfuge, they always conceal their ideas and plans, and made them public only when they feel favourable atmosphere thus it is because of their hidden agenda and practice this sect is called Batiniyah sect...
Hakmiyah

According to their ideologies and views if we can not call them infidels at least it is established truth that their fundamental teachings are not in accordance with the teachings of the Qur'an and the Hadith. When their ideas adopt extreme posture they crossed bindings of Shania's, they claim Halul, slighting of Divine soul in their Imam. The founder of this sect was one Fatimi Khalifah, Hakim Ibn ‘Amar Allah he claimed himself as transmigrated soul of Allah and ordered people to worship him.

This Hakim Ibn ‘Amar Allah died in a state of hiding, according to one narration his death was not natural but he was assassinated by some of his relatives, but his followers denied his death and believe that Hakim is alive and have taken hiding, He shall come some day. It is this group which was named by Imam Ibn Taimiyyah as Hakimiyah.

Nusairiyah

Besides Hakimiyah group, another group, though they were not calling themselves as Isma’ilies, but they were not different from them as far as their opposition to common and unanimous teachings of Islam are concerned. Nusairiyah group was existing during the era of Imam Ibn Taimiyyah, commonly not known as Isma’ilies but their ideas and other views regarding religion were extracted from extremist teachings of Isma’ili sect.

According to this sect ahl al Bayt (members of Muhammad Rasul-Allah’s family) possessed (سخنيك كمل) complete knowledge and their belief was that ‘Aliyy is either Allah or at least equal to Allah, they too were of the opinion as Batiniyah used to believe that Shari’ah had two aspects i.e. explicit and implicit. Imam Ibn Taimiyyah fought with them because Imam Ibn Taimiyyah was not considering them as Muslims; they did not have any inclination towards Islam.

Hashashin

This extremist group demolished the very fabric of Islamic ethics and went far away from its spiritual aspect. They inspire the enemies of Islam to oppose the established Muslim government and ignited the fire of hat redness among the Muslims which results revolt and rebellion broke out in Baghdad, riots and conflicts took place in Persia, Khurasan and Qazwain. Due to military might of Mahmud Zangi and Salah al Din Ayubi they went in hiding, during Imam Ibn Taimiyyah when Tatars were defeated they again went to hilly areas so that they can propagate their creed from these safe zones but due to rigorous efforts of
Imam Ibn Taimiyyah they gave up their resistance, came out of their hilly dens and embraced Islam.\(^{20}\)

Now we will narrate some other sects with whom orthodox Muslims had differences pertaining to their belief. But they were not only famous during the period of Imam Ibn Taimiyyah but had great influence over people too. Imam Ibn Taimiyyah fought with them on the basis of reason and logic. We will give brief account of three groups about whom we have read in Imam Ibn Taimiyyah’s books.

**Jahimiyah or Jabriyah**

Issue of compulsion and free will emerged during the early phase of Umayyah rule but very soon it progressed in such a way that it became a creed and during the last days of Umayyah rule, this creed got its peak by *Kitab al Minat wal Amal*. There are two letters written by Ibn ‘Abbas and Hasan Basri which not only indicate the existence of this sect but also makes it clear that, man earns his own deeds, it is also evident that man is accountable for his actions before Allah thus, it is true that Allah is (خالق) ‘creator’ of everything including the deeds and actions of human being but at the same time man possess ability of earning (قدرة كسبه).

According to one narration, Jabriyah school of thought was founded by a Jew, another narration tells us that, the first person who propagated this Jabriyah creed was Ja’d Ibn Darham, man who presented the concept of (قلق فقران) ‘the Qur’an is creation’, which he borrowed from a Syrian Jew, this sect takes their denomination from (jabr), which signifies ‘necessity or compulsion’ because they hold man to be necessarily and inevitably constrained to act by force of Allah’s eternal and immutable decree. They will not allow men to said either to let, or to have any power at all, either operative or acquiring, asserting man can do nothing, but produces all his actions by necessity, having neither power, nor will, nor choice, any more than an inanimate agent. This sect got its momentum when Jaham Ibn Sufwan took its leadership that’s why this sect is called Jahimiyah also. According to him rewarding and punishing are also the effects of necessity; and the same he say of the imposing of commands. This was the doctrine of Jahimiyah’s, that Paradise and Hell will vanish or be annihilated, after those who are destined thereto respectively shall have entered them, and at last there will exist nothing but Allah, supposing those verses of the Qur’an which declare that the inhabitants of Paradise and of Hell shall remain therein for ever, to be hyperbolical only, and intended for corroboration, and not to be denote an eternal duration in reality. According to this sect Imam is only the name of cognizance, and the meaning of *kufr* (heresy) is mere ignorance and foolishness, Divine knowledge and Divine speech both are *hadis* (created) i.e. they will have to get
annihilated. Allah is neither thing nor alive, according to them Allah cannot be described or attributed with such (صمد) ‘attributes’ which are created. Nor one can see Allah in paradise and that, the Qur’an is created, lot of people were influenced by these views and even some scholars used to have similar views about the deed and actions of man.

Large group of orthodox scholars refuted these views and resisted their influence, another group who had almost similar beliefs as of Jahimiyah’s but their approach and mode was different, historians named them Asha’riyah.21

In addition to this, other group of scholars was famous by the name of Mu’tazillah their views were wholly against the views of Jahimiyah sect, their main creed was of free will of man.

Mu’tazillah

This sect was founded by Wasil Ibn ‘Ata, who separated from his teacher Hasan al Basri, the following are their chief tenets. a) They entirely rejected all eternal attributes of Allah, to avoid the distinctions of persons made by the Christians, saying that eternity is the proper or formal attribute of his essence; that Allah knows by this essence, and not by His Knowledge; and the same they affirm of His other attributes. Hence this sect is also named Mu’atazillah, from their divesting Allah of His attributes; for they went so far as to say, that to affirm these attributes on the same thing as to make more eternal than one, and that the unity of Allah is inconsistent with such an opinion. This was the true doctrine of Wasil, who declared that whoever asserted an eternal attribute asserted there were two Allahs. b) They believe the word of Allah to have been created in subjects, and to consist of letters and sound; copies thereof being written in books, to express or imitate the original. During the reigns of the ‘Abbasi Khulafah’ al Mamun, al Mu’tasim and al Wasiq (A.H 198-228) at Baghdad this creed was in high favour, common people in general and scholars in particular were forced to adopt this creed, Imam Ahmad Ibn Hanbal lead the resistance to this creed for which he was regularly persecuted by the rulers. c) They also go farther, and affirm that whatever was created in subjects is also an accident, and liable to perish. They deny absolute predestination, holding that Allah is not author or creator or creator of evil, but of good only; and that man is free agent; which is the opinion of the Qadriyah sect, it is said that pioneer of this opinion was Ghailan Damshaqi, he used to propagate this view during the reign of ‘Umar Ibn ‘Abd al ‘Aziz ultimately he was assassinated by Hisham Ibn ‘Abd al Mulk, according to some historian it was basically religious sect called Qadriyah d) they hold that if a Muslim be guilty of a grievous sin, he is neither Muslim nor ‘infidel’ he becomes ‘transgressor’ which is in-between state of kufr and Islam, but he will not enter
into paradise, as he has recited kalima he is Muslim but not Mumin. e) They deny seeing of Allah in paradise by the corporeal eye, and reject all comparisons or similitude applied to Allah.\textsuperscript{22}

Isha'ra

During the reign of Mutwakil Mu'tazillah sect lost patronage of rulers which results there opponents became dominant over them all scholars who have differences with them joined hands to counter them, in the beginning of fourth 4\textsuperscript{th} century A.H great personality emerged on the scene namely Abu al Hasan al Ash'ari.

In the beginning Abu al Hasan al Ash'ari was Mu'atazilli and when he gave up Mu'atazillah creed, great change occurred in his views also, he found himself close to orthodox Islamic scholars and muhaddithun, which can be assessed from the following views:

a) Islamic beliefs can be derived only from the Qur'an and the Hadith.

b) Those verses which present the resemblance (\textit{nasab}) explicitly pertaining to Allah should be relied upon \textit{nass}, only e.g. According to him Allah has face not as of human beings have, he has hands too but not as human beings have.

c) Beliefs can be proved by Ahadith also, he publicly announced all such beliefs which have been proved by \textit{khabr-i-ahad} are reliable.\textsuperscript{23}

Ibn Taimiyyah and \textit{Tasawwuf}

It seems Imam Ibn Taimiyyah’s era was full of difference and dissensions, mostly people in their beliefs and practices used to emulate their scholars, this era was important as some saints (\textit{sufi's}) claimed to have introduced new concepts in the mysticism, but they were not new, either they were views of ancient philosophers with different mode of expression or some philosophical teachings of non Semitic religions. In nutshell Imam Ibn Taimiyyah confronted three major \textit{sufi} concepts they were:

a) \textit{Wahdat al wajud}.

b) \textit{Asqat al wasa'it} : \textit{sufi}'s claim that whose heart is exclusively attached to Allah, he needs not to worship because obedience and disobedience is meaningless for him.

c) Dupings of \textit{sufi}'s which had become important component of \textit{tasawwuf} at that time.
During the period of Imam Ibn Taimiyyah all these concepts were intermingled, denial of world had become famous creed, people used to accept and practice Greek philosophy as it were Divine Shari’ah sufi concept of transmigration was very common among the people. Besides it, pantheism too was on its high favour, everything was included in tasawuf, in 5th and 6th century A.H these concepts were emerging rapidly and they reached at their climax in 7th and 8th century A.H, this was an era of Imam Ibn Taimiyyah who fought with these groups with full might.

In addition to this, there was no harmonization among the various sufi sects, some were influenced by platonic mysticism and some were publicly saying that Allah can transmigrate into human body and some of them experiencing pantheism; concept of wilayah (sainthood) was emerging as substitute of Nubuwah or more important than that.

Purity of Sufis

Sufis say that purity in our maslak (school of thought) is meaningless, because purity is result of impurity and impurity is psychological condition which is part of human essence, therefore how it is possible to bring a psychological condition in contrast to its essence, to purity from very essence is its absolute denial, when very essence is not there who will worship and to whom. As there is nothing but Allah, It is proof of our argument that, our concept of tahara (purification) is unthinkable, thus in our worship our ears and eyes should become haqq, further everything, and every action should become haqq.24

Some famous and emphatic concepts in Sufism

In the world of sufism, due to these different concepts everyone made his own group on the basis of their principles. The first school of thought who appeared in this era was of platonic mystics. However, some of them believed in transmigration and pantheism, some of them were confined to the above mentioned limits.

Second group was propagating halul exclusively, their primary view was that, essence of Allah is transmigrating into human body, the pioneer of this creed was Mansur Hallaj, following couplets can clarify their creed unambiguously:

سر sancta ساءت وعدها الثاقب
في صورته لا كل و السارب
كلعظمته العاجب بالعاجب
سبحان من اظهي عشرته
ثم بدأ في خلته ظهرا
حتى لدعا عاينه خلته

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Glorified is He exposed to nasut [physical universe] his bondman lahut, and then came into the shape of those who eats and drinks. Even His creatures saw Him publicly.

Third famous school of sufism was of wahdat al wajud, whose basic creed is that, there is nothing but Allah; more than one figures which we see are not the figures of various existences but the manifestations of only one existence.

Although Ibn ‘Arabi was not pioneer of this creed as common people believe, ancient Hindu religious books particularly Vedas are full of panthetic teachings, but Ibn ‘Arbi gave it new soul and body and presented it in a Islamic cloak, according to Ibn ‘Arbi everything in this universe is manifestation of Allah, nothing exists sans Allah, here are some verses about this creed:

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يا خالق الاعمال في نفسك
تفعل عايينا ضيقاً واسعاً
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O! He who is the creator of everything in Him, You are the centre of Your creation, Your creations disappears by mingling with You, You are small possess the capacity of being vast.\(^{24}\)

In the period of Imam Ibn Taimiyyah the sufis had got full prestige and respect, governors of Egypt had constructed shrines for these sufis, estates were granted to them rulers fixed scholarships to them, to their requirements and other needs, expenses of their kitchen where hundreds of people used to take their meals too were beard by the rulers. Imam Ibn Taimiyyah was not against the concept of tasawuf and tazkiyah, derived from the Qur’an and the Sunnah, Imam Ibn Taimiyyah was resisting and refuting un-Islamic influences crept into these concepts. The virtuous Imam Ibn Taimiyyah was himself a wali kamil great sufi, he had allegiance with Qadiriyyah sufi order, he had used words like al Shaikh al kamil, syedi for great wali of Islamic history Shaikh ‘Abd al Qadir al Jilani, he himself had written about (زكّته نفس) ‘purification of heart’ in his books.

The Polytheistic beliefs and customs in Imam Ibn Taimiyyah’s Era

The intimacy of non-Muslims and non-Arabs and influence of Isma’ili and Batni sects in addition to this, due to preaching of some misguided sufis, in Imam Ibn Taimiyyah’s era people used to have polytheistic thoughts and beliefs. Regarding their religious leaders people were having exaggerated and polytheistic attitudes. They used to have same thinking and expectations from their scholars
and saints as Jews and Christians used to have about ‘Uzair and ‘Issa. Whatever was happening at graveyards was clear proof of this situation. Invocations at graveyards particularly at the graves of saints was very common, mosques and shrines were constructed on these graves, people used to organize yearly festivals in these shrines. People used to visit these shrines, offer their donations and alms, there prostrate towards graves, sacrifice their animals, in short polytheism with various manifestations was common in the era of Imam Ibn Taimiyyah. We will narrate below some extracts from Imam Ibn Taimiyyah’s books which throws light on these conditions.

A lot of people have given dead person the status of Allah and have given attendants of these shrines or graves status of Rasul-Allah, they seek help from these dead saints for their day to day matters, and they consider them, as they can remove their difficulties. They consider their saints as lawgivers, what they prescribe lawful is lawful for them and what they prescribe unlawful becomes unlawful for them, practically they have discharged Allah form his divinity and Muhammad Rasul-Allah form his Nubuwah, mostly what is happening on these shrines and tombs is that, whenever any neo-Muslim a follower of saint visits there they seek help from dead saints to get rid of suppression of rulers or for any other need, attendant of tombs or shrine used to go inside and after sometime comes out and assures this help seeker well I have told your problem to saint he had conveyed it to Muhammad Rasul-Allah he had conveyed it to Allah and Allah had sent his Rasul-Allah to ruler: that he should not oppress so and so person. Is not this religion of polytheists and Christians? Even Christian and polytheist can not tolerate this stupidity hence can not be deceived by this nonsense. The way, in which these attendants are minting money and accepting offerings, it is practical manifestation of this Quranic verse.

O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of
Allah. And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty. (al Taubah 9:34)

**Tomb worship**

Among these ignorant persons, some used to offer salah in direction of the tomb, they request dead saints to forgive their sins and have blessings on them. Some people used to offer salah while facing the tomb and keeping their back towards the Ka'ba, they claim that tomb is qibla for particular persons while Ka'ba is qibla for general masses. This is practice of that person who are prominent among them and are famous for their worship, they are known for their piety and simplicity, when any disciple wants to repent before them they prescribe him to spent forty (40) days at Shaikh's grave just as polytheists used to sit before their idols. Among these tombs worshippers some used to have tenderness and humility while sitting before the grave they feel tranquility of heart while worshipping the tombs, which they never feel in the mosques Allah Almighty says in His book.

**Fearlessness to Allah and fear of buried Saints**

Their belief and involvement with these graves are so deep that, normally they openly commit sins everywhere, when they see dome or spire of the shrine they used to say to each other, be aware! Do you not look at this dome! they have fear of these buried saints but they do not have any respect and regard for Allah who is the creator of heavens and earth, by whose order moon decreases and increases. Whosoever debates with them they terrify their opponents with grandeur and power of those respected saints just as polytheists terrified Ibrahim, Allah Almighty says:

> وَكَيْفَ أُخَافُ مَآ أَشْرَكْتُمُ وَلَا تَخَافُونَ أَنْ كُنْتُمْ أَشْرَكْتُمُ بَيْلَبِيَّ مَا لَمْ يُمْتِرَّنُ بِهِ أَلَئِكُمْ سَلَطُتُبَا فَأَلَفُ أَلْفَٰيْقِيَنَّ أَحْقُقُ بِالْآمِنِ يَضَلُّونَ أَلْدِينَ إِمْنَا أَوْلَيْسُونَ أَنْ كُنْتُمْ تَعَلَّمُونَ أَلْدِينَ وَهُمْ مُهَدِّدُونَ وَإِلَّهُ حَجَّتُهَا لَهُمْ إِنْ رَبُّكَ حَكِيمُ عَلِيمٌ
How should I fear [the beings] ye associate with Allah, when ye fear not to
give partners to Allah without any warrant having been given to you? Which of
[us] two parties hath more right to security? [Tell me] if ye know. It is those who
believe and confuse not their beliefs with wrong, that are [truly] in security, for
they are on right] guidance. That was the reasoning about Us, which We gave to
Ibrahim [to use] against his people: We raise whom We will, degree after degree:
for thy Rabb is full of wisdom and knowledge. (al An'am 6:81-83)

Vilification to Allah’s Signs

These tomb worshippers used to jest with the unity of Allah and the
worship of Allah alone, they consider their saints as their intercessors, they respect
and obey them without trying to know whether their orders and commands are
permissible or unlawful in Islamic Shari'ah. Some of them even contempt Ka’ba
and pilgrims, their belief is that the privilege of seeing ones Shaikh is supreme
than hajj to Ka’ba. Some of them did not care for salah and had no respect for
mosques, their belief is that the blessings of Shaikh is supreme it is evident by
their song:

تعالوا انخرب الجامع
و نجعل فيه خماره
ونكسر المنبر
و نجعل منه طنباره
ونمزح المصحف
و نجعل منه زماره
و نتنصف لعيته الناضئ
و نجعل منه لوتاره

Come let’s desert the mosque and establish the wine shop in it and after
breaking down the pulpit to make musical instrument of it we shall tear the Qur’an
into pieces to make the flute with it and pull out the beard of judge to make chord
of guitar form it.29

Divinity of Nobles

Many ignorant and polytheists have this belief that world is running by
Anbiya’ and saints, they are creators of many things including food, they solve
problems of mankind, at least it cannot be a belief of true Muslim. Christians too
have similar beliefs only about ‘Isa because they believe in transmigration. They
do not have such beliefs even with Ibrahim and Musa, although they are ignorant
people.30

Lot of people believe that the shrine of any noble person which is situated
in any town or city, it is due to its blessings people of this town or city or getting
livelihood, these tombs always save them from enemies thus, cities remained safe because of these tombs and shrines. The person with whom they have the faith, it is said regarding him that so and so is the protector of such and such place, like Syida Nafisah is protector of Egypt and Cairo, so and so person is the protector of Damascus etc so and so is guardian of Baghdad it is their firm faith that, it is because of the blessings of these noble persons cities and towns remained safe from calamities.

Situation of these people is that, when enemies were marching towards Damascus instead of resistance to enemies, these tomb worshippers proceeded to different tombs and graveyards to seek help from buried nobles, and they were optimistic that, these buried nobles will come to their rescue.

O! who are afraid of Tatar \( \text{أنتِ خائف من التتر} \) - come under the protection of Tatar
Get the protection from Abi'Umar’s grave \( \text{أنتِ خائف من التتر} \) - He will save you from calamity.\(^3\)

It is obvious from the above mentioned excerpts that in the 7th and 8th century A.H in spite of powerful Islamic empires, jurists and muhaddithun and number of Islamic centers, people were involved in heretical ideologies and un-Islamic practices. It was general situation, even some scholars too were uncertain and confused about these ideologies and practices, it is evident from their books that their minds too were not cleared about these things, as one must have after studying the Qur'an and Hadith. Imam Ibn Taimiyyah’s contemporary scholars Shaikh ‘Aliyy Ibn Yaqub al Bakri and al Akhna’i’s books are witness to this confusion and ambiguity. Imam Ibn Taimiyyah wrote two books against their ideologies from which we quoted some excerpts above.

Importance of Sunnah in Imam Ibn Taimiyyah’s Era

There was no problem for the Sahabah to solve their day to day matters whether mundane or religious during the life time of Muhammad Rasul-Allah ﷺ. People used to come to Rasul-Allah and inquire about their problems and Rasul-Allah ﷺ used to answer them either on the basis of wahi jalli (the Qur’an) or wahi khafi (the Ahadith) these Fatawa of Rasul-Allah ﷺ are available in Ahadith books, Hafiz Ibn al Qayyim has narrated more than thousand (1000) such Fatawa in his I’lam al Muwaqqi’in’. After the demise of Muhammad Rasul-Allah ﷺ, the noble Companions used to reconcile their problems through the Book
of Allah and Sunnah of Rasul-Allah, and when they did not find any thing from
these primary sources then they used to consult well learned Companions among
them, like Abu Bakr, Umar, Aliyy Zaid Ibn Thabit, Mu’adh Ibn Jabal, ‘Abd
Allah Ibn ‘Abbas, ‘Abd Allah Ibn Mas’ud etc they too derive their conclusions
from the Qur’an and the Sunnah, Companions used to solve their collective
matters by consultation. From here two secondary sources of Shari’ah emerge i.e.,
ijma’ and qiyas.

After Muhammad Rasul-Allah, Umar and his successors had appointed
judges and mufti’s for different provinces so that they can teach the Qur’an and the
Sunnah to people, and settle their day to day affairs according to Shari’ah.
Companions used to convey the fellow Muslims what they had learned from
Rasul-Allah, they used to give references from the actions and sayings of
Muhammad Rasul-Allah, different Companions had specialization in different
branches of Islamic knowledge, Zaid Ibn Thabit was expert on laws of inheritance,
Mu’adh Ibn Jabal had an authority over jurisprudence, Ubai Ibn Ka’b was expert
of Qur’an recitation etc. ‘Umar Ibn Khatab while addressing people in Javia once
said that, any one want to inquire about the laws of inheritance should consult
Zaid Ibn Thabit and one who wants to know anything about Islamic law let him
consult Mu’adh Ibn Jabal, and whosoever needs any financial help should come to
me.32

The result of this was that, any person who had specialization of any branch
of knowledge, questions were asked to him regarding that particular branch of
knowledge. Among the Companions who had given the fatawa their number are
little more than 130. Hafiz Ibn al Qayyim has collected their names in his famous
book I ‘lam al Muwaqqi’in. Among all these Companions, who gave fatawa in
abundance are seven, Umar, Aliyy, ‘Abd Allah Ibn Mas’ud, A’isha, Zaid Ibn
Thabit, ‘Abd Allah Ibn ‘Abbas and ‘Abd Allah Ibn ‘Umar. Then among these
seven Companions four Companions spread teachings of Islam in different
provinces they were Zaid Ibn Thabit and ‘Abd Allah Ibn ‘Umar who made
Madinah centre of learning during the period of khulfa’ Rashidin, ‘Abd Allah Ibn
‘Abbas made his seat in Makkah thus, people used to learn the Qur’an and the
Sunnah from him, ‘Abd Allah Ibn Mas’ud made Iraq as his home thus people
there learned Islamic teachings from him.33

The period of Tab’in

During the period of tab’in in Madinah, Makkah, Basra, Kufah Syria,
Egypt, Yamama, Yemen, Khurasan etc everywhere a good number of scholars and
jurists were present. Among which Sa’id Ibn al Musaib, Arwah Ibn Zubair,
Qasim Ibn Muhammad Kharjah Ibn Zaid, Sulaiman Ibn Yasar ‘Ubaid Allah Ibn

Compilation of Ahadith and Fiqh

It is after the demise of Muhammad Rasul-Allah ﷺ that, systematic arrangement for the collection and compilation of Ahadith started. Any one who knows any Hadith used to write it down; besides these Ahadith they also compiled sayings of Companions. It is said that, verdicts of Hasan al Basri and Shahab Zuhri were compiled in large volumes thus; people got these compiled works as legacy from one another. By this procedure big treasure of Ahadith, traditions and verdicts of noble Companions and their successors was accumulated in the hearts and books. These compiled works then became primary source for future Hadith and fiqh books.

Four A’imah

Many scholars in various branches of Islamic knowledge got reputation and fame, but the reputation which four persons got was unique and unchallenged they were: Imam Nu‘man Ibn Thabit Abu Hanifah (d.150 A.H), Imam Malik Ibn Ans (d.179 A.H), Imam Muhammad Ibn Idris al Shafi‘i (d. 204 A.H.) and Imam Ahmad Ibn Hanbal (d. 241 A.H), Imam Abu Hanifah got two great disciples, Imam Abu Yusuf (d.183 A.H) and Imam Muhammad Ibn al Hasan al Shaibani who compiled his fiqh and added to it their own contribution to fiqh, Imam Abu Yusuf was appointed as chief justice in ‘Abbasi ruler Harun al Rashid’s reign. His Companion Imam Muhammad wrote many books after that he went to Madinah where he read Ahadith from Imam Malik, he wrote a book on art of Hadith there, in which he presented Imam Abu Hanifah’s opinions with the views of Imam Malik regarding various religious issues. Due to Imam Abu Yusuf and Imam Muhammad, Imam Abu Hanifah’s school of thought got popularity in Iraq and Khurasan. Imam Malik wrote his Muwatta and taught it to various disciples who
propagated his school of thought in western Africa. Disciples of Imam Shafi’i propagated his school of thought in Syria, Egypt and other states, Imam Ahmad Ibn Hanbal while staying in Baghdad resisted mischiefs of Mu’tazillah creed and suffered a lot due to this resistance, Ahadith Nabwi had so much influence over him that he never gave preference to any opinion or presumption against it, he himself used to say:

-ّألا تخذ عن الحديث واعله، 
ولا بع جهل النفي طريق اليدئ
-لا تخذ عن الحديث واعله، والسمم طالعة لياناور

Nabiyy’s religion is his relics. Your traditions are best source of knowledge for young men.
You would not be deceived by Ahadith and muhaddithun. Opinion is like a night and Hadith is a day.
Some times a person gets distracted. Although the rays of sun keep shining.34
From the guidance

Differences in Juristic Issues

Natural differences between the human natures is the primary reason of the differences among the jurists regarding various juristic issues, but these differences did not occur due to prejudice a blind emulation rather every jurist thought that, in so and so issue his opinion is based on the Qur’an, the Sunnah and traditions of the Companions, that’s why every one among them prohibited their disciples from blind emulation. Imam Abu Hanifah used to say ‘well this is my opinion whosoever brings better opinion than mine we will accept it, it was because of this approach Imam Abu Yusuf dared to differ with his teacher on various religious issues, he used to say that, it is not permissible for anybody to follow us until he knows the origin from where we have derived our opinion. During hajj Imam Abu Yusuf met Imam Malik and inquired about the Sa’ (exact quantity of it) and zakah on vegetables! Imam Malik told him about the practice of people in Madinah regarding the exact quantity of Sa’, Imam Abu Yusuf accepted the definition of Sa’ presented by Imam Malik and said O! Abu ‘Abd Allah if my Companion (Imam Abu Hanifah) would have see, what I have seen here he too would have accept the quantity of Sa’ as you have mentioned. Imam Malik used to say that I am also a human being, my saying can be correct but can be wrong also thus, present my saying before the Qur’an and the Sunnah if it is correct adopt it and if you find it against the Qur’an and the Sunnah leave it. Saying of Imam
Shafi‘i about blind emulation is that some one who seeks knowledge without any proof (from the Qur’an and the Sunnah) is like a person who has lifted bundle of timber on his head during the night and does not know that there is a snake in the bundle who is biting him he has also said that when you find sahih Hadith, throw away my saying on the wall. Imam Ahmad Ibn Hanbal once said to his disciple does not follow me or Imam Malik, Thauri or Awzai’ blindly, obtain your knowledge from the same sources from where they got their knowledge. It can be estimated from above mentioned examples that every Imam and jurist has drawn the attention of their disciples and followers towards the Qur’an and the Sunnah.

**Beginning and development of Taqlid**

After the period of four a‘imah when compilation of their views and opinions took place, people start writing exegesis over their opinions, debates and discussion over their opinions became culture of religious institutions it paved way for groupies first among the scholars and emulation of particular Imam and group of scholars among the general public. Every scholar got influenced by the environment he live in and by the scholars or institutions from where he studied, Imam Muhammad has repeatedly used words like (رب ذل ابجعنة) in his books, some scholars used to say (عدد عد لشفع) thus in the last phase of 3rd century A.H sectarian grouping was already their, but people were not using titles like Malik, Hanfi, Shafi‘i and Hanbali with their names, it was in 4th century A.H that emulation of particular Imam or School of thought (تثليث شخصى) took place, scholars start writing books and commentaries for their particular schools, primary objective of this whole exercise of scholars from every school of thought was to give an impression that their school of thought is based on the Qur’an and the Sunnah thus, is more relevant than other schools of thought, once this trend starts, prejudice and rivalry among the scholars and chaos and confusion among the masses was expected, even today in this scientific and computer age where ummah is at their lowest ebb leaders, religious institutions and countries who are patronizing different schools of thought are wasting millions on this sectarian rivalry, this sectarian has damaged the unity of ummah beyond repairing. In 5th and 6th century A.H scholars used to attribute themselves to specific sectarian schools and start writing Hanfi, Malik, Shafi‘i and Hanbali with their names, then started another trend where people used to write about scholars according to their sectarian affiliations and very soon followers of these four schools of thought construct their separate religious schools and mosques, as this trend continues even today with more rivalry and prejudice, this research scholar dares to say that it requires complete research thesis to define and discuss the disastrous impact of this division on Muslim ummah, and it is not Islam but sectarian interpretation of
Islam which most of these religious institutions are propagating. In Egypt, in the year 663 A.H rulers were found to appoint judges from all schools of thought, they were bound to give decisions according to their schools of thought, naturally they rely more on their *fiqhi* books and rarely consult the Qur’an and Ahadith.

**Condition of Scholars and Jurists during the period of Imam Ibn Taimiyah**

In the era of Imam Ibn Taimiyah scholars use to derive their opinions from the books of jurisprudence, this trend continues even to this day, scholars did not derive their decrees directly from the Qur’an, the Sunnah and traditions of Companions, they consider it odd to quote the Quranic verses or Ahadith to settle any issue. Ibn al Qayyim writes:

> أحب بعض الناس نقل العيس في الفقو حكيم من ذكر كتاب الله ورسوله، فجمع المسلمين وروى الصحابة رضوان الله عليهم وتنبّ عيبه ونعوذ بعل ذكر قول الله ورسوله من اطراذ الفقو حكيم.  

Some people thought it to be defective to give argue on the verdicts, well this defect is in itself improper, the soul of the verdict is to mention proof of the verdict, how it can be defective to mention Book of Allah or saying of His Rasul, consensus or proper analogy to give proof from the Qur’an and the Sunnah is to beautify the verdict.³⁶

Whenever Companions were asked about any matter, they immediately used to narrate the Quranic verses and Ahadith in original and say Allah says: (١٥٩ ق ن ف ال ر س ع الل ه) or Rasul-Allah (ص ن ف ال ر س ع الل ه) it is because of this strict obedience to the Qur’an and the Ahadith they remained united and saved themselves from the disturbances and confusion, but with the passage of time this golden principle was forgotten, and scholars confined themselves to particular school of thought and consider it below their dignity to derive conclusion directly from the Qur’an and the Ahadith. Worst phase of this trend was that, some scholars even dared to say that the Qur’an and the Ahadith can not solve new emerging problems thus, it is *fiqh* which can satisfy every body; according to them only Hashwiyah, and Tajsimiya (misguided sects) are arguing by the Book of Allah, and Sunnah of Rasul-Allah, they rely solely on the books of their scholars and they rarely have quoted the Qur’an and the Ahadith.
When Imam Ibn Taimiyyah emerged in Syria with the message of peace and piety, there was chaos and confusion all over a situation which we have discussed above in detail; here we will put this whole situation in few lines.

a) Politically the Islamic *khilafah* was scattered and did not exist anywhere. Political unity and stability might and grander of Muslims had become fiction. Enemies were no more afraid of them, their mutual conflicts was order of the day, central authority was finished, *ummah* was in divisive phase, non Muslim nations were marching towards Muslim states.

b) The whole earth had become bloody due to Christian imperialism and Tatar cruelties, murder and destruction was common phenomenon, due to imprudent rulers who were coward and incompetent, their was no security or peace for oppressed Muslims, enemies were massacring them, looting their properties, dishonouring their women but they used to watch everything like hapless spectators.

c) Sectarianism had divided *ummah* in more than seventy (70) sects, there was rivalry among these sects, they use to kill each other, destroy properties of each other, it is a historical fact that, it was mutual rivalry and conflict which invited Tatars to Baghdad, prejudice among the scholars was dividing their followers into various groups and they were always at war.

d) Saint worship, grave worship, custom worship and blind following to scholars was common, in short people were worshipping everything other than Allah, sincerity and piety was nowhere, self-centeredness and materialism was common instead of the Qur’an and the Sunnah, fabricated Ahadith were common among the masses, so-called mystics were misleading people, people had become addicts of innovations.

e) Blind emulation was common, thus there was complete stagnation in the society, mean mentality, short sightedness and vested interests of scholars in general and confusion among the masses had destroyed peace and harmony in the society.

In this era of chaos, confusion and pessimism emerges the selfless personality of Imam Ibn Taimiyyah, who with his sincerity, piety, simplicity, strength forwardness, reformist zeal and encyclopedic knowledge laid the foundation of hope, dynamism and reformist movement. We haven’t seen any practical field of this era where he did not fought, he fought with Tatars, he destroyed centers of polytheism and wine shops and resisted influence of Greek philosophy, misguided Sufis and heretical sects, he did his best to reform the
society, he touched every branch of Islamic knowledge, he wrote books on
government functioning and relations of rulers with their subjects, and wrote
comprehensively on economic issues and gave legal verdicts in thousands, he was
persecuted, imprisoned for his views on various issues on many occasions but he
did not yield to this pressure and remained firm on his mission like a mountain.
Imam Ibn Taimiyyah was a great mujjadid and mujtahid with the Qur'an and the
Sunnah in the one hand and sword in the other.

Before we discuss Imam Taimiyyah's views about the primary sources of
Shari'ah here is brief account of two kinds of sources:

a) Mutafaqun 'aliah: agreed upon.
b) Mukhtalaf fihi: disagreed.

Mutafaqun 'aliah are the sources of Islamic Shari'ah on which there is a
consensus among the scholars.

Mukhtalaf fihi are the sources of Islamic Shari'ah about which there are
differences among the pioneers of four schools of thought in particular and among
other jurists in general.

Mutafaqun 'aliah Sources:

i) Primary sources
   a) Kitab Allah (Book of Allah).
   b) Sunnah of Rasul-Allah (sayings, actions and
      approvals of Rasul-Allah).

ii) Secondary sources
   a) Ijma' (Consensus).
   b) Qiyas (Analogy).

Mukhtalaf fihi Sources:

a) Istihsan: juristic preferences.
b) Maslahah Mursalah: considerations of public interest.
c) 'Urf: custom.
d) Sadd al Dharai': blocking the means.
e) Qawli Sahaba: sayings of Companions.
f) Sharai' ma Qabl: previous revealed laws.
g) Istisahab: presumption of continuity.
Wahi
(two kinds of revelation)

Wahi Jalli
wa matlu
al Qur'an
(words and meaning)

Wahi Khafi
wa ghair matlu
al Hadith

Hadith (meaning only)
Hadith Qudsi (meaning directly attributed to Allah)

its three kinds of legal status

Mustaqilah Mubinah Mu'kadah

three kinds of Hadith

Taqriri Fi'ili Qawli

grading of Ahadith

Khabr-i-Ahad Mutawatir
Sources of Shari'ah

Mukhtalaf fihi

7 6 5 4 3 2 1

Istisahab  Shari'ah Qawl-i-sahabi  Sad dhararia'  'Urf  Masaleh  Istihsan

two kinds of agwalsahabi two kinds of 'Urf

3 2 1

Athar  Athar

Companions saying Companions

Kinds of Urf according to their scope

2 1

'Urf Fi'li  'Urf Qawli

1 Taqirr  Fi'l  Qawli

Mutafaqun 'Aliyah

Secondary Source

4 3 2 1

Qiyas  Ijma'  Sunnah of Rasul Allah  Kitab Allah

Primary Source

1

Kitab Allah

3 2 1

Ijma' Qawli

2

Ijma' Sakusi

1

Grading of Sad dhararia'

4 3 2 1

Any act which rarely leads to an evil
(Lawful)

Any act which frequently leads to an evil but there is no certainty, nor even a probability that this will always be the case
(Unlawful)

Any lawful act which can pave the way for any evil (i.e. on the basis of strong presumption)
(Unlawful)

Any lawful act which will definitely lead to an evil
(Unlawful)
Two Primary sources

Kitab Allah (wahi matlu)

The word of Allah: this Book in Arabic language, which has been revealed by Allah to Muhammad Rasul-Allah, both the words as well as its meaning were revealed by Allah, and reached to us in (continuity). It begins from surah al Fatiha and ends with surah al Nas. It consists 114 suwar (chapters). Classification of its chapter and verses are also based on revelation (توضيح). The whole Book was put into writing by the Companions of Rasul-Allah on his orders and under his supervision. It’s various names are al Qur’an, al Furqan, al Kitab, al Dhikir, al Tanzil.

The Qur’an according to Imam Abu Hanifah

The Qur’an is eternal in its original essence. The Qur’an is word of Allah, and is His inspired word and revelation. It is a necessary attribute (sifah) of Allah. It is not Allah, but still it is inseparable from Allah. It is written in a volume, it is read in a language, it is remembered in the heart, and its letters and its vowel points, and its writing are all created, for these are the works of man, but Allah’s word is uncreated (ghair makhluq). Its words, its writing, its letters and its verses are for the necessities of man, for its meaning is arrived at by their use, but the word of Allah is fixed in the essence (dhat) of Allah, and he who says that the word of Allah is created is an infidel.

Sunnah of Rasul-Allah (wahy ghair matlu)

The Quranic verses are witness to it that, Muhammad Rasul-Allah, in addition to the revelation contained in the Qur’an, received the wahi ghair matlu, it consists what he did (hadith fi’li), what he enjoined (hadith qawli) and what was done in his presence and he did not forbid (hadith taqriri), plus all the reports which describes his physical attributes and character. The ‘ulama have used Sunnah and Hadith almost interchangeably, although two terms have meaning of their own which we have discussed in detail in first chapter.

IJMA'

Literal meaning: ijma’ is the verbal noun of the Arabic word ajma’a which has two meanings, to determine and to agree upon something.
According to jurists *ijma'* means the unanimous consent of the Islamic scholars; technically speaking, it is unanimity of mujtahidun on any religious issue which occurs after the demise of Muhammad Rasul-Allah ﷺ. *Ijma'* does not mean consensus of common people nor it includes consensus of Muslims on any mundane issue.

**There are three kinds of *Ijma'***

a) *Ijma' Qawli*: unanimous consent expressed in declaration of
b) *Ijma' Fi'li*: expressed in unanimity of practice.
c) *Ijma' Sakuti*: when the mujtahidun signified their tacit assent to the opinions of other mujtahid or mujtahidun.

*Ijma'* is always based on religious proof which is called *sanad ijma'* (proofs of consensus). There are four proofs of *ijma'*.

a) Kitab Allah b) Sunnah of Rasul-Allah ﷺ c) Qiyas d) Maslahah. 38

**Qiyas**

Literal meaning: *qiyas* means measuring or ascertaining the length, weight, or quality of something, that is why the scales are called *miqyas*. 39

Technically, *qiyas* (the analogical reasoning) is the extension of a *Shari'ah* value from the original case, (comes ) to a new case (e.g.), because the latter has the same effective cause as the former.

**There are four fundamental requirements of *qiyas***

a) *Asl* b) *Far'* c) *‘Illah* d) *Hukm*

a) *Asl*: the original case, on which a ruling is given in the text and analogy seeks to extend it to a new case, it is also called (*maqis ‘aliah*)
b) *Far'*: the new case on which a ruling is required, also called (*maqis*)
c) *‘Illah*: the effective cause which is an attribute of the *asl* and it is found to be in common between the original and the new case.
d) *Hukm*: the rule governing the original case which is to be extended to the new case.

**There are four conditions of *qiyas***

a) That the precept or practice upon which it is founded must be of common ( عام ) and not special (خاص) application.
b) The cause (‘illah) of the injunctions must be known and understood.
c) The decision must be based upon either the Qur’an, the Hadith, or the *ijma*.
d) The decision arrived at most not be contrary to anything declared elsewhere in the Qur’an and the Hadith.

**Qiyas is of two kinds**

a) Qiyas jalli (evident).
b) Qiyas khafi (hidden).

An example of Qiyas Jalli

Wine is forbidden in the Qur’an under the word *khumr*, which literally means anything intoxicating; it is, therefore evident that opium and all intoxicating are also forbidden.

An example of Qiyas Khafi

In the Hadith it is enjoined that one goat in forty must be given as *zakah*. To some poor persons the money may be more acceptable; therefore the value of the goat may be given instead of the goat.

**Mukhtalaf fihi** : sources of Shari`ah on which there exists differences among the jurists.

a) **Istihsan**

Literal meaning : to approve or to deem some thing preferable. It is a derivation of *hasuna* which means being good or beautiful.

a) Istihsan bil nas : preference due to the Qur’an and the Sunnah.
b) Istihsan bil *ijma* : preference due to consensus.
c) Istihsan bil *‘urf* : preference due to custom.
d) Istihsan bil darurah : preference due to necessity.
e) Istihsan bil Maslahah : preference due to expediency.
f) Istihsan bil qiyas khafi : preference due to hidden analogy.\(^{40}\)
Istihsan technically means to approve or to deem something preferable, istihsan is a method of exercising personal opinion in order to avoid rigidity and unfairness that might result from the literal enforcement of the existing law.

The Hanbali definition of istihsan also seeks to relate istihsan closely to the Qur’an and the Sunnah. According to Imam Ibn Taimiyyah, istihsan is the abandonment of one legal norm for another which is considered better on the basis of the Qur’an the Sunnah, or consensus.

b) Maslahah Mursalah

Literal meaning: maslahah means benefit or interest; when it is qualified as maslahah mursalah, it refers to unrestricted public interest in the sense of not having been regulated by the law giver and no textual authority can be found on its validity or otherwise.

Maslahah mursalah technically, means a consideration which is proper and harmonious to the objectives of the lawgiver, it secure a benefit or prevents a harm; and the Shari‘ah provides no indication as to its validity or otherwise. The ‘ulama are in agreement that maslahah is not a proof in respect of devotional matters i.e., ‘Ibadat, hadud and al fara‘id etc.

There are three kinds of Maslahah Mursalah

1) Daruriyyat: the essentials.
2) Hajiyyat: the complementary.
3) Tahsiniyat: the embellishments.

There are three conditions for Maslahah Mursalah

1. The maslahah must be genuine (haqiyyah), as opposed to a plausible (maslahah wahmiyyah), which is not proper ground for legislation.

2. The maslahah must be general (‘am) in that it secures benefit, or prevents harm, to the people as a whole and not to a particular person or group of persons.

3. The maslahah is not in conflict with a principle or value which is upheld by the Qur’an, the Sunnah or ijma‘. 41
c) 'Urf

Literal meaning: as a noun from its Arabic root 'arafa (to know), 'urf literally means that which is known in its primary sense, it is the known as opposed to the unknown, the familiar and customary as opposed to the unfamiliar and strange.

'Urf technically means recurring practices which are acceptable to the people of sound nature. If it does not contravene the principles of Sharia'ah is valid and authoritative: it must be observed and upheld by the court of law.

There are two types of 'Urf

i) Qawli 'urf (verbal custom)    ii) Fi'li 'urf (practical custom)

i) Qawli 'urf: consists general agreement of the people on the usage and meaning of words for purposes other than their literal meanings.

ii) Fi'li 'urf: consists of commonly recurrent practices which have been accepted by the people.

'Urf whether practical or verbal is once again divided into two types of general and special, 'Urf 'am and 'Urf khas.

'Urf 'am is one which is prevalent everywhere and the people agree with it regardless of the passage of time.

'Urf khas is prevalent in a particular locality, profession or trade.

From the view point of its conformity or otherwise with the Sharia'ah custom is once again divided into two types of approved custom ('Urf al sahih) and disapproved custom ('Urf al fasid).

Approved custom is one which is observed by the people at large and there is no indication in the Sharia'ah that it contravenes any of its principles. The disapproved custom is also practiced by the people but there is evidence to show that it is repugnant to the principles of Sharia'ah.42

d) Sadd al Dhara'i

Literal meaning: is a synonymous with wasilah which signifies the means to obtaining a certain end, whereas sadd literally means blocking. Sadd al
dhara'ī thus implies blocking the (evil) means to an expected end which is likely to materialize if the means towards it is not obstructed.

Sadd al dhara'ī technically means to block the means to evil. When a lawful means is expected to lead an unlawful result, or that a lawful means which normally leads to a lawful result is used to procure an unlawful end. The concept of *sadd al dhara'ī* is founded in the idea of preventing an evil before it actually materialises. It is therefore not always necessary that the result will be an evil. It is rather the objective expectation that a means is likely to lead to an evil result which renders the means in question unlawful even without the realization of the expected result.

From the viewpoint of the degree of probability or otherwise that a means is expected to lead to an evil end, scholars have divided the *dhara'ī* into four types as follows:

a) Means which definitely lead to an evil.
b) Means which must likely lead to an evil and is rarely, if ever, expected to lead to a benefit.
c) Means which frequently leads to an evil but there is no certainty, nor even a dominant probability that this will always be the case.
d) The last of the four varieties of means is that which is rarely expected to lead to an evil and it is most likely to lead to benefit.43

e) *Qawli Sahabah*

Literal means : sayings of Companions.

According to the majority of scholars, anyone who has met Muhammad Rasul-Allah ﷺ, while believing in him even for a moment, and dies as a believer, is a Companion (Sahabi) regardless as to whether he or she narrated any Hadith from Muhammad Rasul-Allah ﷺ or not.

Imam Ahmad Ibn Hanbal has distinguished the sayings or verdicts of Companion into two types, one being *qawl* or *fatwa* which is not opposed by any other Companion, or that no variant *ijtihad* has been advanced on the same point. Imam Ahmad Ibn Hanbal regards this variety of *fatwa* to be authoritative. The second variety is one on which the Companions have disagreed, and have issued two or three different rulings concerning the same problem. In this situation Imam Ahmad Ibn Hanbal considers them all to be valid and equally authoritative.44
f) Shara'i ma qabl

Literal means: previous revealed Shara'i.

Laws of previous revealed religions which still exist in present form of these books but the Qur'an and the Sunnah is silent about these laws. These laws have no relevance nor they can be relying upon as distortion and misinterpretations have taken place in them. Laws revealed in previous religions are of three kinds:

a) Laws which have been abrogated by the Qur'an and the Sunnah unambiguously.

b) Laws which remained intact even in this Shari'ah.

c) Laws about which present Shari'ah is silent.\textsuperscript{45}

g) Istisahab

Literal meaning: \textit{istisahab} means escorting or Companionship. It is rational proof which may be employed in the absence of other indications.

Technically, \textit{istisahab} denotes that, facts, or rules of law and reason, whose existence or non-existence had been proved in the past are presumed to remain so for lack of evidence to establish any change.

From the view point of the nature of the conditions that are presumed to continue, \textit{istisahab} is divided into four types as follows:

a) Presumption of original absence (\textit{istisahab al 'adam al asli}), which means that a fact or rule of law which had not existed in the past is presumed to be non-existent until the contrary is proved.

b) Presumption of original presence (\textit{istisahab al wajud al asli}). This variety of \textit{istisahab} takes for granted the presence of existence of that which is indicated by the law or reason.

c) \textit{Istisahab al hukm} or \textit{istisahab} which presumes the continuity of the general rules and principles of the law. When there is a ruling in the law, whether prohibitory or permissive, it will be presumed to continue until the contrary is proved. When the law is silent on a matter and it is not repugnant to reason it will be presumed to be permissable.

d) \textit{Istisahab al wasf} or continuity of attributes such as presuming clean water to remain so until the contrary is established to be the case.\textsuperscript{46}
Imam Ibn Taimiyah in one of his booklet titled *Ahkam Shari'ah* has discussed the sources of *Shari'ah* according to him there is an consensus among the Muslims regarding the sources of Islam, everybody believes that first among these sources is *kitab Allah*, none among the leaders of Islam have differ with this.

Besides *kitab Allah*, Imam Ibn Taimiyah has discussed following sources of *Sharia'ah* in his books:

a) *Sunah of Rasul-Allah*.

b) *Ijma*.

c) *Qiyas.* (*qiyas* based on the Qur'an, the Sunnah and *ijma* only).

d) *Istisahab*.

e) *Maslahah mursalah*.

f) *Istihsan* (according to Imam Ibn Taimiyah *istihsan* is a branch of *Maslahah mursala*).

g) *Sadd al dhara'a*

Although Imam Ibn Taimiyah has mentioned above cited classification of the sources of *Shari'ah* but his famous disciple *Hafiz* Ibn al Qayyim while discussing Imam Ibn Hanbal's principles of *Shari'ah* has declared *kitab Allah* and Sunnah of Rasul-Allah one and the same source as he considers *maslahah mursalah* and *qiyas* as one and the same thing. According to him *nasus* consists primary source (*اصحاب اصل النسوس*) (*kitab Allah* and Sunnah of Rasul-Allah) only, and gives secondary (*فصل مراجع*) importance to *fatawa* of Companions if there exists no differences in these *fatawa*, he includes such *fatawa* in third stage (*اصحاب اصل مراجع*) which are in accord with Ahadith, and put such *da'if* Ahadith in fourth stage (*اصحاب رأي اصل رائج*) whose fabrication has not been proved, according to Ibn al Qayyim *qiyas* had fifth place (*اصحاب خامس*).

Ibn al Qayyim in his explanation had not mentioned the *ijma* however he had included authentic Ahadith in *nasus, maslahah mursalah* and *istisahab* in *qiyas*, then gives important place to such *fatawa* which are not disagreed upon according to him these *fatawa* of Companions is a permanent thing after that Ibn al Qayyim has made source such Ahadith about which there is disagreement. Then he picks such *fatawa* and sayings which are nearer to Sunnah and lastly he has picked *da'if* Ahadith also.

Ibn al Qayyim has not mentioned the *qiyas* because in Hanbali school of thought accepted consensus is consensus of Companions only that's why he has narrated consensus under the title of sayings of Companions.
As we have mentioned above in Imam Ibn Taimiyyah’s principles of Shari'ah the first and primary thing is nasus which includes kitab Allah and Sunnah of Rasul-Allah, which can be exegetical to the Qur'an. As for as sources of Shari'ah are concerned Ibn al Qayyim puts kitab Allah and Sunnah of Rasul-Allah in the same category. As it is established principle of Hanbali school. Imam Ibn Taimiyyah is of the same opinion, all jurists of Hanbali school of thought follow their Imam in this regard, for them kitab Allah and Sunnah of Rasul-Allah are inseparable, because Sunnah is exegesis and commentary of kitab Allah and clarifies ambiguity of the Quranic verses. They put Sunnah in following categories:

a) Sunnah refers to a source of the Shari'ah and a legal proof next to the Qur'an.

b) Sunnah may consist of an explanation or classification to the Qur'an, it may clarify the ambivalent (mujjamat) of the Qur'an, qualify its absolute, or specify the general terms of the Qur'an.

Types of Sunnah

According to Imam Ibn Taimiyyah every type of Sunnah is proof (hujjah) itself whether it clarifies the Qur'an or not. He has divided the Sunnah into three types and considers all three types of the Sunnah as proof these three types are:

a) Sunnah which is explanatory to the Qur'an, it is through this type of Sunnah that Quranic expressions like salah, zakah, hajj, ‘umrah and fard'id etc. have acquire their juridical (Shara'i) meanings.

b) Sunnah may consist of rulings on which the Qur'an is silent. This variety of Sunnah referred to as al Sunnah al mustaqilah or mu‘assisah, or permanent Sunnah, it neither confirms nor opposes the Qur'an, and its contents can not be traced back to the Qur'an. Like the punishment of death by stoning (rajm) the right of pre-emption (shuf) etc. we have discussed this in detail in first chapter of our thesis, except Kharjis whole ummah accepts this as proof (hujjah).

c) Commands of Muhammad Rasul-Allah which have been narrated by reliable narrators, scholars, jurists and muhaddithin every body is of the opinion that these Aḥādīth are acceptable and it is obligatory to follow these commands. 47

Imam Ahmad Ibn Hanbal and status of Sunnah

Imam Ahmad Ibn Hanbal is not fully convinced that Sunnah of Rasul-Allah is complete exegesis of the Qur'an thus, obvious meaning of the Qur'an
should be derived according to exigency of the Sunnah, according to him their can not be contradiction between the obvious meanings of the Qur’an and the Sunnah. He criticized those who under the grab of obvious meaning of the Qur’an neglect and ignore the Sunnah. He writes:

The Almighty Allah has sent His Rasul Muhammad ﷺ with true religion and guidance to make this religion dominant over other religions. He revealed book upon him which is absolute path to guidance and light for people. It is exclusive right of Rasul-Allah ﷺ given to him by his Allah to teach knowledge of obvious, hidden, special, general, annulling and abrogated things of the Qur’an thus, it is Rasul-Allah ﷺ who has been entrusted to define the meanings and exegesis of the Qur’an to people. Companions were witness to this as Allah choose them for his Companionship, they narrated everything they heard form Rasul-Allah ﷺ about the exegesis of the Qur’an thus they being witness to this revelation and Companions and disciples of Muhammad Rasul-Allah ﷺ knows better the meaning of the Qur’anic verses (‘Aliyy used to say I swear by Allah there is no Quranic verse about which I do not know where and about whom this verse was revealed and what this verse meant for people) that’s why Companions became narrators of Rasul-Allah’s ﷺ sayings about the exegesis of the Qur’an.48

Imam Ahmad Ibn Hanbal while defining the relation of the Qur’an and the Sunnah says, it is the Sunnah by which one can gain knowledge of the Qur’an, religious path can be identified by the Sunnah alone, it is Sunnah by which one can understand the Shari’ah of Islam, and those who suppose kitab Allah enough for guidance and ignore Sunnah of Rasul-Allah ﷺ are far away from straight path of Islam and they are misguided people. There are various proofs why obedience to Sunnah is obligatory.

a) Obedience to Sunnah of Rasul-Allah ﷺ is actually obedience to the Qur’an, there are scores of Quranic verses which made obedience to Rasul-Allah ﷺ obligatory, and obedience to Rasul-Allah is possible only by obeying Sunnah of Rasul-Allah ﷺ as it was obligatory to obey Rasul-Allah during his life time this obligation remained as it is and one has to obey him after his demise. Rasul-Allah ﷺ is proof of guidance for every person everywhere.

b) It is obligatory to gain knowledge of Sunnah because it is Sunnah by which we can obey Rasul-Allah ﷺ.

c) Commands and teachings of Islam which are common among the Muslims, major part of these commands and teachings have been derived from the Sunnah of Rasul-Allah ﷺ.
Imam Ibn Taimiyyah’s views on Sunnah

Imam Ibn Taimiyyah also followed the same line, he did not ignore any Hadith even if it seems that said Hadith is against the general text (سخن فرائع القرآن) of the Qur’an, he did not like to make discussions on such Quranic texts. Even if the said Hadith is not absolutely authentic he wouldn’t ignore the Hadith. Imam Ibn Taimiyyah was in complete agreement regarding this situation with Imam Shafi’i and Imam Ahmad Ibn Hanbal and had difference with Imam Abu Hanifah’s approach regarding the Ahadith which seems contrary to general text of the Qur’an. While discussing both these approaches in detail Imam Ibn Taimiyyah claimed it is not permissible in anyway to ignore authentic Hadith.

Muhyyi al Sunnah

Imam Ibn Taimiyyah vehemently seems to follow Sunnah; according to him Sunnah is hakim (authority) on the Qur’an. He discouraged people from doing exegesis of the Qur’an by their opinions (تفسيررأي) ‘exegesis by opinion’ he used to say that it was entrusted duty of Muhammad Rasul-Allah to explain the Qur’an, Companions not only learned text of the Qur’an from him but its exegesis and commentary also, whether related with beliefs or actions, they learned every type of knowledge about the Qur’an from Muhammad Rasul-Allah , if some Companions did not got opportunity to learn everything from Rasul-Allah they used to learn it then from other well learned Companions.

According to this principle first and primary duty of the Qur’an exegesis is on Muhammad Rasul-Allah after him it is duty of Companions as they learned it directly from Rasul-Allah then comes the turn of successors (tab’in) and after them it was duty of their followers (tab‘ tab’in) to explain the Qur’an for people, thus there is no scope for (تفسير أقوال تابين) whosoever wants to understand the Qur’an by its exegesis he must consult these four sources first a) Hadith b) athar of Sahabah c) aqwal tab’in d) aqwal tab‘ tab’in, there are rarely any Quranic verses about which he wouldn’t get sayings of Companions and their followers, Imam Ibn Taimiyyah by emphasizing on these four sources for exegesis wants to discourage the trend of exegesis by opinion, it is not proper to presume that Imam Ibn Taimiyyah has closed doors for further deliberation and understanding of the Qur’an, his opinions about ijtihad and qiyas will automatically falsify this presumption. One has to understand this principle about exegesis under such circumstance where people on the basis of their independent understanding of general text of the Qur’an used to ignore Ahadith, saying they are against the text of the Qur’an, otherwise being a mujtahid muntasib himself how could he close the door of ijtihad which itself is a creative exertion.

Basis of Shari’ah is the Qur’an and the Sunnah, and Sunnah is exegesis of this Qur’an, Companions not only learned the Qur’an with its exegesis from
Rasul-Allah but accordingly conveyed it to their successors. Imam Ibn Taimiyyah for every religious issue used to consult *kitab Allah* and Sunnah of Rasul-Allah than he used to obey Companions and their successors he even used to present their sayings as religious proof. Whenever there occurred differences between him and his contemporary scholars about any issue whether this issue has a religious sanctity or not Imam Ibn Taimiyyah’s suggestion on these occasion was always ‘lets decide the matter on the basis of the Qur’an the Sunnah or the sayings and actions of Companions and their successors’. During a debate with some scholars he said:

I have given three years time to my opponents to falsify my views by producing any evidence of (first three generations of Muslims, if they produce single word or any action which falsify my views I will accept there decree.49

For Imam Ibn Taimiyyah (mean Companions ( and their successors ( and their followers (.

After giving brief account of Imam Ibn Taimiyyah’s views on *nasus* (the Qur’an and the Sunnah) above, will discuss here his views regarding other two sources (*ijma’* and *qiyas*) in brief.

*IJMA’*

It is clear from its definition that *ijma’* can only occur after the demise of Muhammad Rasul-Allah, for during his lifetime, Muhammad Rasul-Allah alone was the highest authority on Shari’ah, hence the agreement or disagreement of others did not effect the overriding authority of Muhammad Rasul-Allah. Following the demise of Muhammad Rasul-Allah, the Companions used to consult each other over the problems they encountered and their collective agreement was accepted by the community. After the Companions, this leadership role passed on to the next generation, the successors ( and then to the second generation of successors. When they differed on a point, they naturally referred it to the views and practices of the Companions and the successors. In this way a fertile ground was created for the development of the *ijma’*.50

According to Imam Ibn Taimiyyah after *nasus, ijma’* too is religious proof (*hujjah*) he further says that, there is a consensus among the scholars and jurists regarding the religious proof of *ijma’*

Imam Ibn Taimiyyah consider *ijma’* as religious proof he said if there occurs *ijma’* or any religious issue nobody should oppose this, according to him
ijma' cannot take place on any evil thing as Islamic scholars cannot deviate unanimously from the right path.

**Ijma' in the Qur'an**

While discussing issues relating to *ijma'* Imam Ibn Taimiyyah presents proof from the Qur'an about the sanctity of *ijma*. He says being ummah al wasat and khair al ummah this ummah will remain always firm on good, he narrates following verse in support of his views.

\[
\text{كَيْسَمُ خَيْرَ أُمَّةٍ أُخْرِجَتْ إِلَى النَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفٍ وَتَنْهَوْنَ عَنْ الْمُنْكَرِ، وَتُؤْمِنُونَ بِاللَّهِ وَلَوْءَاءٌ أَمَّنَ َأُهِلٌّ أَلْكَنُبِ لَكُنَّ}
\]

Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it was best for them: among them are some who have Faith, but most of them are perverted transgressors. (al 'Imran 3:110)

This *ayah* attests to some of the outstanding merits of the Muslim community. It is thus agreed, had the community been capable of agreeing on an error, the Qur'an would not have praised it in such terms.

Attribute of Muslims which this verse presents is that, they will enjoin *al ma'ruf* (all that Islam has ordained) and forbid *al munkar* (all that Islam has forbidden) same attributes have been mentioned in following verse.

\[
\text{اللَّذِينَ يَتَبَيَّنُونَ أَلِّسْلَمَ وَالْبَيْنَىَّ أَلَّا يَجُدُونَهُ مَكْتُوَبًا عِندَهُمَّ}
\]

This *ayah* attests that if there is a council of the Quran regarding an issue, there will be no need for them to enjoin what is right and forbid what is wrong.
Those who follow the Rasul صلى الله عليه وسلم, the unlettered Nabiyy ﷺ, whom they find mentioned in their own [Scriptures] in the Towrah and the Injil for he commands them what is just and forbids them what is evil; he allows them as lawful what is good [and pure] and prohibits them from what is bad [and impure]; he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him, it is they who will prosper. (al A‘raf 7:157)

If we presume that ummah can join hands on any error also, then it wouldn’t enjoin al ma‘ruf and forbid al munkar in another verse Allah says:

ّوَكَذَٰلِكَ جَعَلْنَاهُمْ أُمَّةً وَسُرِّطًا لِّيَكُونُوا شِهَّدَاءَ عَلَى الْأَلْلَهِ وَيَكُونُونَ الْرَّسُولُ عَلَيْهِمْ شَهِيدًا وَمَا جَعَلْنَا الْقَبْلَةَ الْأُولَى كَنَّا عَلَيهَا إِلَّا لِتَعْلَمُوا مِن يَتَبَيَّنُ الْرَّسُولُ مَثَلَّهُ مَن يَتَنفِقُ عَلَى عَقِبَتِهِ وَإِن كَانَتْ لَكَبِيرَةَ إِلَّا عَلَى الْذِّينَ هَدَى أَلْلَهُ وَمَا كَانَ أَلْلَهُ لِيُضِيعَ إِيَّاهُمْ إِنَّ اللَّهَ بِالْأَلْلَهِ أَرْعَاضُ رَحْمَةُ

Thus have We made of you an ummah justly balanced, that ye might be witnesses over the nations, and the Rasul صلى الله عليه وسلم a witness over yourselves; and we appointed the qibla to which thou was used, only to test those who followed the Rasul صلى الله عليه وسلم from those who would turn on their heels [from the Faith]. Indeed it was [a change] momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful. (al Baqarah 2:143)

Literally wasat means middle implying justice and balance, qualities which merit recognition of the agreed decision of the community and the rectitude of its way. Furthermore it is by virtue of uprightness that Allah has bestowed the Muslim ummah with the merit of being a witness over mankind.

After presenting this verse Imam Ibn Taimiyyah says wasat means just and khiyar means good.51

Above mentioned verses are first proof regarding the hujjah of ijma’ which Imam Ibn Taimiyyah presents, he presents second proof also in this regard.
If anyone contends with al Rasul even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell, what an evil refuge! ( al Nisa 4:115)

The commentators observe that ‘the way of the believers’ in this ayah refers to their agreement and the way they have chosen, in other words, to their consensus. Adherence of the way of the community is thus binding and departure from it is forbidden. That departing from the believers’ way has been approximated to disobeying Muhammad, both of which are forbidden.

Imam Ibn Taimiyyah said

Imam Shafi’i in his booklet which he wrote on principles of fiqh has presented this verse as a proof for ijma’; because this makes it clear that, it is punishable to leave (سبيل المؤمنين) ‘believer’s path’, it is just as to oppose Sunnah of Rasul-Allah which everybody knows is punishable act, thus, it is obvious that one who leaves (سبيل المؤمنين) deserves the same punishment as one gets due to opposition to Sunnah. According to Imam Ibn Taimiyyah opposition to ijma’ is against the religion of believers thus, it becomes evident that one must follow (سبيل المؤمنين).

Imam Ibn Taimiyyah on the basis of same verse considers ijma’ as a religious proof and presents this verse as logic for ijma’ according to him ijma’ is one among the various types of deduction. For him it is necessary that proof of ijma’ too should be supported by the authentic Ahadith it will make this point clear that those on whose exertion ijma’ took place were well versed in sahih Ahadith because it is not permissible to oppose sahih Ahadith on the basis of ijma’ because ijma’ comes next to Ahadith only, thus it is not correct to ignore Ahadith in any way. Imam while presents his views says:

We have with great quest and research proved it that, every issue on which ijma’ has been established, there was a nass for it and the truth is that, ijma’ should take place on the basis of nass, what Imam Ibn Taimiyyah meant here is that, those who are doing exertion for ijma’ should derive their arguments from the Qur’an and the Sunnah. He presents various such examples where it is claimed
that these matters have been proved by *ijma* but the actual position was that, said matters were already dealt in Sunnah, and it was on the basis of Sunnah, *ijma* about these matters took place, one example of this is issue of *madarbat*.

In nutshell Imam Ibn Taimiyyah’s view about *ijma* is that it should be based on *nass* not on *qiyas*.

**Ijma** in *Ahadith*

The Ahadith which are most frequently quoted in support of *ijma* reads.

لا تجتمع امتى على الضرر

My community shall never agree upon an error.

لا تجتمع امتى على الخطا

My community shall never agree upon an error

لم يكن الله ليجمع امتى على الضرر

Allah will not let my community agree upon an error.

سأطلب الله تعالى أن لا يجمع امتى على الضرر فأخشيتك

I beseeched Allah Almighty not to bring my community to the point of agreeing on error and He granted me this.

من سره أن ليسكن بجوار جناحته فليلزم الجماعة

As for me, I beseeched Abu Bakr to be far away from the community.

أن السبطن مع الفرد وهو من الاثنين ابعد

The Shiatan is with the individual and he is far from the two.

Those who seek the joy of residing in paradise will follow the community. For the Shiatan can chase an individual but he stands farther away from two.

Allah will not let my ummah agree upon an error, the hand of Allah is with the community who separates himself from it deviates to the Fire.
Whosoever finds anything wrong with his amir (ruler) should keep patience, because whoever separates himself from the community and dies, dies the death of ignorance.\textsuperscript{55}

\textit{Ijma'}

According to Imam Ibn Taimiyyah \textit{ijma' is also clear on the point that it is a binding proof. But it seems that the very nature of this high status that is accorded to \textit{ijma'} has demanded that only an absolute and universal consensus would qualify. Yet absolute consensus on the rational content of \textit{ijma'} has often been difficult to obtain. There is thus no room whatsoever for disagreement within the concept of \textit{ijma'}.}

Imam Ibn Taimiyyah further says, the only form of \textit{ijma'} which has been generally upheld is that of Companions of Muhammad Rasul-Allah \textsuperscript{56}, which is partly due to their special status and not always due to their participation and consensus. According to him \textit{ijma'} has often claimed on rulings on which only a majority consensus had existed within or beyond a particular school. \textit{Ijma'} derives its validity from the \textit{nasus} on the infallibility (عصمته) of the \textit{ummah}.

Imam Ibn Taimiyyah was asked a question about the meaning of the consensus of scholars (\textit{ijma'} 'ulama) and is it correct for \textit{mujtahid} to disagree with them? And what is the meaning of that consensus? And is the saying of Companions an authority? He replied:

All praises to the Allah, consensus means that scholars of Muslims will get assembled on any commandment of commandments and when the consensus of \textit{ummah} on any commandment is proved, then it is not allowed for anyone to disagree with this established \textit{ijma'} \textit{ummah} shall never agree on an error. In various issues some people think that, there is a consensus on such and such issue, but the actual situation are that, there is other sayings about the said issue which are preferred in the Qur'an and the Sunnah.\textsuperscript{56}

Now remains the sayings of some of the \textit{a'imah} like four \textit{a'imah} and others, hence that is neither imperative authority nor the consensus by the agreement of Muslims, they used to refrain people from their emulation and ordered them that when people find anything in the Qur'an and the Sunnah they should ignore our sayings. Their followers in early generations used to do the same but latter generation failed to do the same.

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Qiyas

Qiyas is the extension of a Shari‘ah value from the original case, or asl, to a new case or far‘, because the latter has the same effective cause as the former. The original case is regulated by a given text and qiyas seeks to extend the same textual ruling to the new case. It is by virtue of the commonality of the effective cause, ‘Ilah, between the original case and the new case that the application of qiyas is justified. A recourse to analogy is only warranted if the solution of a new case can not be found in the Qur’an, the Sunnah or a definite ijma’. For it would be futile to resort to qiyas if the new case can be resolved under a ruling of the existing law. It is only matters which are not covered by the nasus and ijma’ that the law may be deduced from any of these sources through the application of analogical reasoning.

Proof of Qiyas in the Qur’an

The ‘ulama of the all four Sunni schools have validated qiyas and have quoted several Quranic passages in support of their views:

O ye who believe! Obey Allah, and obey al Rasul and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His al Rasul, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination. (al Nisa 4:59)

The proponents of qiyas have reasoned that a dispute can only be referred to Allah and to Muhammad Rasul-Allah by following the signs and indications that we find in the Qur’an and the Sunnah. One way of achieving this is to identify the rationale of the ahkam and apply them to disputed matters, and this is precisely what qiyas is all about. The same reasoning has been advanced with regard to

إِنَّا أَذْرَزْنَّا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَعْقِبَكُمْ بِنَيْنَ آتَالَسَمْ بِمَا أَرْزَكَ الْلَّهُ وَلَا

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We have sent down to thee the Book in truth, that thou mightiest judge between men as guided by Allah: so be not [used] as an advocate by those who betray their trust; (al Nisa 4:105).

A judgment may thus be based on the guidance that Allah has clearly given or on that which bears close similarity to it. The Qur'an often indicates the rationale of its laws either explicitly or by reference to its objectives. The proponents of qiyas have further quoted, in support of their views:

\[
\text{He who has expelled the disbelievers among the People of the Book from their homes at the first gathering [of the forces]. Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! But the [Wrath of] Allah came to them from quarters from which they little expected [it], and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, O ye with eyes [to see]! (al Hashr 59:2) consideration in this context means attention to similitude and comparison between similar things.}
\]

Qiyas in the Ahadith

a) Qiyas is a form of ijtihad, which is expressly validated in Hadith of Mu‘adh Ibn Jabal. It is reported that Muhammad Rasul-Allah ﷺ asked Mu‘adh on the eve of the latter’s departure as judge to the Yemen question in whose answer Mu‘adh told Muhammad Rasul-Allah ﷺ that he will resort to his own opinion in case he failed to find guidance in the Qur’an and the Sunnah, and Muhammad ﷺ was pleased with this reply. Since the Hadith does not specify any form of reasoning in particular, analogical reasoning falls within the meaning of this Hadith.
Companions of Mu‘adh narrated: When Rasul Allah sent Mu‘adh to Yemen he said to Mu‘adh: How will you make decision? He said: According to the Book of Allah. Rasul Allah said: If you do not find anything [regarding the matter] in the Book of Allah, he said: I will consult Sunnah of Rasul Allah. Rasul-Allah said: If you do not find anything in that too? He said: I will exert my opinion. Rasul-Allah said, All praise to Allah who guides envoy of Rasul Allah.

b) The Sunnah provides evidence that Muhammad Rasul-Allah resorted to analogical reasoning on occasions when he did not receive a revelation on a particular matter. On one such occasion, a woman called Khath‘amiyyah came to Muhammad and said that her father had died without performing the hajj. Will it benefit him if she performed the hajj on her father's behalf? Rasul-Allah told her: supposing your father had a debt to pay and you paid it on his behalf, would this benefit him. To this her reply was in affirmative and Rasul-Allah said: the debt owed to Allah merits even greater consideration.

It is also reported that ‘Umar Ibn Khitab asked Rasul-Allah whether kissing vitiates the sawm during Ramadan. Rasul-Allah asked him in return: what if you gargle with water while sawm. ‘Umar replied that this did not matter. Rasul-Allah the told that ‘the answer to your first question is the same’.

Imam Ibn Taimiyyah has written a booklet about qiyas, in which he has discussed qiyas sahih and qiyas batil in length, he has discussed various such issues which Islamic scholars have included into istihsan but Imam Ibn Taimiyyah considers them as issues of qiyas. Although he agrees with other scholars as far as the definition of qiyas and its proof is concerned but he clarifies that word qiyas is brief word which carries both valid and invalid meanings thus Shari‘ah endorses qiyas sahih only and rejects qiyas batil.
Essence of Qiyas Sahih

Thus correct analogy is that which is mentioned in the Shari‘ah and will assemble those who are unanimous and abdicate those who are disagreed, first is qiyas tard (ousted analogy) and second is qiyas ‘aks (expressive analogy) and that is from the wisdom with which Allah Almighty sent His Rasul-Allah ﷺ. Thus, there is nothing in the Shari‘ah which is against the sahih qiyas, however there are some things which are against the false or qiyas batil, though some people does not know the incorrectness thereof.

It is narrated from ‘Aliyy and Zaid that both used to present the analogy as authority and that they were always giving preference to analogy he erred, and whosoever claimed that they used to decide the matters on the basis of mere analogy, he also erred, infact, each of them used to talk according to his knowledge, thus whosoever would find indications of the Book (i.e., the Qur’an) quoted that, and whosoever would find the indications from the other source, mentioned that, correct evidences are not contradictory to one another. However sometimes the shape of their agreement is hidden or a apprehension of weakness happens to be possible in some ‘ulama, Sahabah possessed such understanding of the Qur’an which is concealed to latter ‘ulama. Likewise, they possessed such cognizance of situation of Rasul-Allah ﷺ and Sunnah, about which ‘ulama were unaware. Because they saw Rasul-Allah ﷺ, watched the revelation of the Holy Qur’an and observed (profoundly) Rasul-Allah ﷺ, they would know such, deeds, sayings and conditions of Him, by which they used to prove their point, and which were hidden to latter scholars and those who hadn’t the cognizance of it, thus they searched the solution from the consensus and analogy.

Whosoever said among latter ‘ulama that, Shari‘ah is based on consensus and presented the conditions of Rasul-Allah ﷺ, in this regard it is the fault of that person’s understanding of the Book and the Sunnah who presented this view as argument. Similarly, their saying that analogy is needed for most of the events because the evidences (either in the Qur’an or in the Sunnah) are extinct, indeed it can be the saying of such person who has no understanding of the Book and the Sunnah and has no cognizance of argumentation, by the Qur’an and the Sunnah. Imam Ahmad said: indeed there is no issue which has not been discussed and talked about by the Sahabah, because when number of cities was conquered and Islam spread allover the world, every kind of issues emerged, and then they [Sahabah] used to quote the Qur’an and the Sunnah about such affairs. Only a few of them have said something about these issues on the basis of their opinion. However, often Sahabah neither presented the consensus as an authority nor were in need of that, whilst they were the men of consensus. During the period of tab‘in ‘Umar, wrote a letter to Qadi Shuraih, and ordered him, ‘make the decisions by the
Book of Allah if you do not find solution in it, then make the decisions by the Sunnah of Rasul-Allah and if you do not find in it too, then, righteous people have made the decisions before you, seek the guidance from them. It is mentioned in another narration that he wrote him that, make the decisions on the basis of consensus.

‘Umar presented the Book first and then Sunnah. Ibn Mas’ud has also quoted that, ‘Umar, firstly presented the Book and then Sunnah and after the Sunnah, presented the consensus. Similarly, Ibn ‘Abbas used to issue verdicts by the Book and then by whatever is in the Sunnah and after it by the Sunnah of Abu Bakr and ‘Umar, because Rasul-Allah had said:

Hudhiafah narrated that, we were seated with Nabiyy: He said I do not know how long I will be among you thus; you should follow those who will be after me and pointed out towards Abu Bakr and ‘Umar.

However, a group of latter scholars said: a diligent scholar should firstly see the ijma‘ and if he finds that issue in it, he should not turn his attention towards other things.61

Istisahab

When there is no nass, for the deduction of religious decree Imam Ibn Taimiyah consider istisahab hujja (proof), Shafi‘i, Hanbali, Shi‘i and Zahiri schools of thought also consider it a proof.62

According to Imam Ibn Taimiyah istisahab devotes continuation of that which is proven and the negation of that which had not existed. In other words istisahab presumes continuation of both the positive and the negative until the contrary is established by evidence.

In the case of the missing person the question is mainly concerned with the continuity of his life. Life being the attribute, since the missing person (mafqud) was alive at the time when he disappeared, he is presumed to be alive unless there is a proof that he has died. He is therefore entitled, under the Shafi‘i and Hanbali doctrines, to inherit from a relative who dies while he is still a missing person. But no one is entitled to inherit from him for the obvious reason that he is presumed alive. But under the Hanafi and Maliki law, the missing person neither inherits from others nor can others inherits form him.
The Shafi‘i’s and Hanbali’s have, on the other hand, validated *istikhab* in both its defensive (*li daf‘*) and affirmative (*li kasb*) capacities. Hence the *mafqud* is presumed to be alive in the same way as he was at the time of his disappearance right up to time when he is declared dead. The *mafqud* is not only entitled to retain all his rights but he can acquire new rights such as gifts, inheritance and bequests.63

Masalahah mursalah

All the Hanbali scholars held that *masalahah mursalah* is authoritative and all that is needed to validate action upon it is to fulfill the conditions which ensure its propriety. Ahmad Ibn Hanbal and his disciples are known to have based many of their *fatawa* on *masalahah*, which they held as a proof of *Shari‘ah* and an instrument of protecting the faith, securing justice, and preventing *mafsadah*. According to Imam Ibn Taimiyyah when the *maslahah* is identified and the *mujtahid* does not find an explicit ruling on the *nusus*, he must act in its pursuit by taking the necessary steps to secure it.64

As *maslahah* consists of considerations which secure a benefit or prevent a harm but are in the meantime, harmonious with the objectives of the *Shari‘ah*. According to some jurists it consists of protecting the five essential values, namely religion, life, intellect, lineage and property. Any measure which secures these values falls within the scope of *maslahah*, and any thing which violates them is *mafsadah* (evil), and preventing the latter is also *maslahah*. Imam Ibn Taimiyyah consider this interpretation confined one, according to him as it is established that *masalahah* meant to protect above mentioned five essentials it also consists securing of benefit. He says:

*Masalahah mursalah* means both to secure benefit and to prevent harm, those who confined it to prevention of harm to five essentials only, are actually accepting one type of *maslahah* only, while securing benefit is related to both religious as well as worldly matters thus securing benefit is necessary component of *masalahah mursalah*.65

The basic purpose of legislation in Islam is to secure the welfare of the people by promoting their benefits or by protecting them against harm; and the *Shari‘ah* provides no indication as to its validity or otherwise.

According to Imam Ibn Taimiyyah some jurists name *maslah* as *ra‘y* (opinion) and some as *istihsan*. Hanbali school of thought considers *maslahah mursalah* one among the principles of deduction (*tafsir*) and Imam Ibn Taimiyyah attributes *masalahah al mu‘tabarah* to *qiyas*.
Maslahah al mu'tabarah: which the lawgiver has expressly upheld and enacted a law for its realization. This is called al maslahah al mu'tabarah, or accredited maslahah.

Imam Shafi'i approves maslahah mursalah only within the general scope of qiyas, whereas Imam Abu Hanifah validates it as variety of istihsan. All four Sunni schools of thought are in agreement, in principle that all genuine masalih which do not conflict with the objectives of the lawgiver must be upheld.

Istihsan

Istihsan is a method of exercising personal opinion in order to avoid rigidity and unfairness that might result from the literal enforcement of the existing law. Juristic preference is a fitting description of istihsan as it involves setting aside an established analogy in favour of an alternative ruling which serves the ideals of justice and public interest in a better way.

According to Imam Ibn Taimiyyah, istihsan is the abandonment of one legal norm for another which is considered better on the basis of the Qur'an, the Sunnah and consensus.66

Qiyas, Maslahah mursalah and Istihsan

In his effort to determine the Shara'i ruling of a particular issue the jurists must first refer to the Qur'an, the Sunnah and ijma'. In the absence of any ruling in these sources, he must attempt qiyas by identifying a common 'illah between a ruling of the text and the issue for which a solution is required. However if the solution arrived at through qiyas leads to hardship or unfair results, he may depart from it in favour of an alternative analogy in which the 'illah, although less obvious, is conducive to obtaining a preferable solution. The alternative analogy is a preferable qiyas, or istihsan. In the event however, when no analogy can be applied, the jurist may resort to masalahah mursalah and formulate a ruling which in his opinion, serves a useful purpose or it prevents a harm that may otherwise occur.

It thus appears that masalahah mursalah and qiyas have a feature in common that is both are applicable to cases on which there in no clear ruling available in the nasus or ijma'. They also resemble one another in the sense that the benefit that is secured by recourse to them is based on a probability, or zann, either in the form of a 'illah in the case of qiyas, or of a rational consideration which secures a benefit in the case of masalahah mursalahah. However qiyas and maslahah differ from one another in certain respects. The benefit which is secured by qiyas is founded on an indication from the lawgiver and a specific 'illah is identified to
justify the analogy to the *nass*. But the benefit which is sought through *masalalah mursalahah* in other basis in the established law, whether in favour or against. *masalalah mursalah* in other words stands on its own justification whereas *qiyas* is the extension of a ruling which already exists.

**Sadd al dhara‘i**

When a lawful means is expected to lead to an unlawful result or that a lawful means which normally leads to a lawful result is used to procure an unlawful end. The whole concept of *sadd al dhara‘i* is founded on the idea of preventing an evil before it actually materializes. It is therefore not always necessary that the result should actually obtain. It is rather the objective expectation that a means in question unlawful even without the realization of the expected result.

From the viewpoint of the degree of probability or otherwise that a means expected to lead to an evil end, Imam Ibn Taimiyyah has divided the *dhara‘i* into three types as follows:

a) Means which definitely lead to an evil, and person concerned will get involved in unlawful activity e.g. such transactions which will become means of usury, all these transactions are unlawful as they lead man to unlawful end. Example *bay ‘ainah*.

b) Means which lead to an evil results, a conduct which might have been otherwise permissible and even praiseworthy, Allah forbids the Muslims from insulting those whom disbelievers worship (idols) besides Allah, lest they insult Allah wrongfully without knowledge.

c) Trick which leads to unlawful end. Everybody has right to sell his property, but if he sells it just before the completion of one year to get rid of *zakah* it is unlawful.

Imam Ibn Taimiyyah has narrated various examples by which he proves his point that unlawful means are unlawful in itself as they lead to unlawful ends.

a) It is prohibited to abuse parents but the question arises how one can abuse his parents? If anyone abuses parents of any person it is possible his parents also will be abused by the said person, it means to abuse someone’s parents is actually to abuse one’s own parents.

b) It has been prohibited by Rasul-Allah to send marriage proposals to a woman during his probationary period, because it can lead to marriage itself which is unlawful when woman is in her probationary period.
c) Rasul-Allah has prohibited such transaction where debt has been related with the transaction as it can lead to usury.

d) Rasul-Allah forbade the creditor from taking a gift from his debtor lest it became a means to usury and the gift is a substitute to riba.

e) Rasul-Allah has said: the killer does not inherit; one may have killed to get the inheritance quickly.

f) There is a consensus among the Companions that, if the group of persons have killed someone, whole group will be killed, it is to prevent group killings.

g) Allah prohibited His Rasul in Makkah from reciting the Qur'an loudly, as polytheists used to abuse Allah and His Rasul on listening the Qur'an.69

According to Imam Ibn Taimiyyah all these examples are based on sadd al dhara'i' and the scope of it is very vast and it is difficult to cover it. His famous disciple Ibn al Qayyim records at least seventy seven instances and rulings of the learned Companions and the subsequent generations of 'ulama in which they resorted to sadd al dhara'i', so as to block the means that led to an evil.

According to Imam Ibn Taimiyyah the appropriate sources of religious belief is the Qur'an and the Sunnah

A permanent, importance and memorable contribution of Imam Ibn Taimiyyah is renewal and revival of Islamic ideology. He emerged in an era when scholars in particular and masses in general used to neglect the Qur'an and the Sunnah particularly latter as the sources of Islamic Shari'ah, he invited people to the Qur'an and the Sunnah and gave stress with the Quranic verses, the Sunnah and sound reasoning to this logic that whether it is a matter of worship (عبادات) or other affairs (معاملات) one has to consult first the Qur'an and the Sunnah origin of ijma' and qiyas are also the same sources and when Sunnah is available there is no room for anyone to seek guidance from any other means. It was an era when rationalism and emulation of individuals (تجلب شخص) was very common.

In the period of Imam Ibn Taimiyyah deterioration of Islamic thought was so deep that instead of the Qur'an and the Sunnah scholars used to derive proof for the unity of Allah, risalah of Rasul-Allah and other beliefs from the books of logicians, and some were busy to make conformity between the established principles of philosophy and beliefs of Islam, they even went to an extent of undesirable interpretation of the Quranic verses and the Ahadith in this regard. They were so influenced by the 'superiority' of philosophy that, instead of
rejecting it they used to interpret the Qur’an and the Sunnah to prove the conformity between the two.

There is no ambiguity in Rasul Allah’s teachings

Philosophers, scholastic philosophers and their fellow Companions were of the view that, Rasul-Allah has not provided absolute detail and explanation regarding the essence (يَقَعُ) and attributes (صِنَّدَةُ) of Allah and these things have been told in brief and abstract form thus large part of the Qur’an needs explanation, and ‘due to Allah’s favour scholastic philosophers have provided detailed and comprehensive account of religious beliefs and principles to people’.

According to Imam Ibn Taimiyyah Rasul-Allah was entrusted to convey the religion of Allah to mankind, he explained and clarified every thing whose explanation and clarification was requirement of religion. Every thing was explained by Rasul-Allah, belief, principles of religion, fundamental teachings of religion, essence and attributes of Allah, without knowing them it would have been not possible for man to know his Creator. The Book which repeatedly invites mankind to deliberation and careful thought, how is it possible Rasul-Allah would have left it in ambiguity and unexplained. Imam Ibn Taimiyyah writes:

Rasul-Allah has performed the duty of preaching (تَبَيَّنُ) and has conveyed the religion of Allah with its objective and motive. If there is any word in the Qur’an and the Ahadith which one can not understand and whose literal meaning is not apparent, it is obvious that, Rasul-Allah has conveyed its meaning in other understandable words. It is not possible that, Rasul-Allah can speak any word whose apparent meaning is null and void nor it suits you that, you will expect people to understand such words whose meaning you have not told them. It is an objection to Rasul-Allah if some one believes that he had left religious teachings unexplained and in abstract form and people should understand them on their own, well the truth is that Rasul-Allah has conveyed Allah’s religion to mankind unambiguously and by all practical means.

Imam Ibn Taimiyyah and Taqlid

As we mentioned earlier Imam Ibn Taimiyyah’s ancestors particularly his father, ‘Abd al Halim and grand father, Mujjadad al Din ‘Abd al Salam were reputed Hanbali scholars, they were possessing ability of ijtihad that’s why latter had some times differences with four a’imah. Imam Ibn Taimiyyah was bred and
brought in an atmosphere which was not only academic but there was no signs of sectarian rigidity, blind emulation or any other kind of biasness as far as four schools of thought are concerned. In early stage of his age people used to attribute him to Hanbali school and he was appointed teacher in a Hanbali school but with the passage of time he did not confined himself to the studies of Hanbali books only, he used to consult teachers from every school of thought, he studied every book he got about Hadith and fiqh and soon got specialization in all four schools of thought, he used to examine sayings of all four Imams in the light of the Qur’an and the Sunnah as it was a hectic mission he did it with the diligence and hard labour. It was this ability of examining all four schools of thought, which gave him edge over his contemporary scholars and he established his authority as a mujtahid. Whenever any complicated issue occurs and he failed to solve it, he used to invoke these words:

الله هم رب جبرئيل وميكائيل واسرافيل فاطر السماوات والأرض عالم
الغيب والشهيدتان. انت تحكم بين عبادك فيما كانوا فيه يختلفون,
إذني لما اختلف فيه من الحق إذ كنت انكم تذيد من تنين إلى صرامة المستنثيم

O! Allah! The Allah of Jibra’il, Mika’il and Israfi’l and the Creator of heavens and earth, knowing of concealed [hidden] and visible, You decide among Your servants in a matters of differences, guide me towards right path in the matters of confusion, truly You guide to right path whom You wishes.71

Imam Ibn Taimiyyah always used to invoke in these words: ( آلمعلم إبراهيم علمي) O! Teacher of Ibrahim taught me.

Imam Ibn Taimiyyah’s approach to settle the religious issues

Imam Ibn Taimiyyah’s approach to settle the religious as well as mundane issues was entirely different from his contemporary scholars, he used to derive his argument from the Qur’an and the Sunnah even if it was a minor religious issue, then he will quote from the Companions and their successors, and lastly he will narrate sayings of reputed Imams, here he used to choose only such sayings about which he deems are more in conformity with the Qur’an and the Sunnah than other sayings, he would not care even if selected saying is against the views of Imam Ahmad Ibn Hanbal. Because his point of view was that, it was established principle of every Imam that one should by every means support truth. He further says that, if any jurist is supporting any saying on the basis of his creative exertion and insight which is against his Imam, perhaps he is following his Imam because
every Imam has said that, when you obtain Hadith leave our sayings and follow the Hadith.

Unconditional and unlimited emulation to the jurists which seems to stand parallel to obedience to Rasul-Allah ﷺ, has been discouraged and refuted by the jurists in every period. Regarding emulation Imam Ibn Taimiyyah’s views are well balanced he neither support Imam Ibn Hazm’s opinion regarding emulation who considers it unlawful nor does he allow blind and unconditional emulation. Imam Ibn Taimiyyah is on the top of the list among those scholars who have moderate opinion about the emulation. Imam acknowledges this view that for those scholars, who do not have ability of *ijtihad* and for common people emulation is the only option because from them *a’imah* are mediators who made them understand the religion. According to him obedience to Allah and His Rasul ﷺ and that which Allah and His Rasul has made legitimate, and that which has been declared forbidden by Allah and His Rasul ﷺ. And what has been prescribed by Allah and His Rasul ﷺ as obligatory it is necessary for mankind (*Ins*) and (*Jinn*) to consider it obligatory. As there are various teachings of Islam about which common people are ignorant thus, they have to consult such scholars who can teach them. Because scholars are well versed in the teachings of Rasul-Allah ﷺ and know the motives of these teachings *a’imah* to whom people used to follow are like medium by which people learn teachings of Islam, and those who preach Islam and makes understand the meaning by their creative exertion. By the grace of Allah some scholars understand the meanings of Islamic teachings in such a way of which other scholars remain unaware. Scholars are the heir of *Anbiya’* scholars creative exertion regarding religious commands is like as various people in any unknown place or in darkness fix direction of the Ka’ba on the basis of their intellect and circumstantial signs if four such groups will fix four different directions and presume their directions as correct and offer *salah* in their respective direction, according to Imam Ibn Taimiyyah *salah* of all these four groups is valid although it is obvious only one group had offered *salah* in right direction, this group who offered *salah* in right direction on the basis of creative exertion will get double reward from Allah and other three groups will get solitary reward for their creative exertion Imam Ibn Taimiyyah cites Hadith:

> 2388 حَدَّثَنَا الْحَسَبِيَّ بْنُ مُهَيْدِرٍ حَدَّثَنَا عَبْدُ الْرَّزَاقِ أَخْرَى نَآءُ عَنْ درُسْبِيَّ اللَّهُ بِنْيَاتُهُ عَنْ بَعْضِ اسْلَامِيْنَ عِنْ أَبِي عُمَرُ بْنِ الْمُهَارِجِنِّي نَآءُ عَنْ أَيْضَنَّ

When judge does creative exertion and reaches at right conclusion he gets double reward and if he commits error in his creative exertion he gets single reward.
When the development of any person on any particular school of thought takes place it is natural that he will do his worship and settle his affairs according to the same school of thought, and it is an ancient practice, but the dignity of Muslim demands that, he should remain sincere to his Allah and Rasul-Allah ﷺ and should consider himself bound to the obedience to Allah and His Rasul ﷺ. He should always follow the Qur'an and the Sunnah in a letter and spirit and should never give priority to anything over the Qur'an and the Sunnah, Imam Ibn Taimiyyah writes further:

Generally a person adopts religion of his parents, teacher and people of his state as mostly children used to follow religion of their parents and guardian, but it is necessary that when a person attains maturity he should follow the Qur'an and the Sunnah and should remain obedient to Allah and His Rasul ﷺ, he should not become among those about whom Allah has said:

وإذا قبض الله نعمتهم أنبئهم بما أنزل الله قالوا بل دقينغ ما ألغينعا عليه

عابداً لأولو كان عابداً لهوم لا يعقلون شيئًا ولا يهتدون

When it is said to them: Follow what Allah hath revealed: they say: Nay! We shall follow the ways of our fathers: what! Even though their fathers were void of wisdom and guidance! (al Baqarah 2:170)

Whosoever obeys his parents, customs of his nation instead of Allah and His Rasul ﷺ is among the ignorant, he will be punished for his arrogance. Similarly when the right path becomes visible, and religious commands crystal clear there is no option but to follow the right path and obey the Shari'ah commends, whosoever astray here deserves wrath of Allah.

As we mentioned earlier that Imam Ibn Taimiyyah was against blind emulation of any jurist or scholar (تَضَيَّعُوْنَ شِئَ) he has written a lot about this while discussing various schools of thought he writes:

When any incident occurs to any Muslim he must consult such a scholar about whom he knows that, he is issuing decrees according to the Qur'an and the Sunnah no matter to which school of thought this scholar belongs. It is not obligatory for Muslims to follow any particular Imam in his all sayings and nor it is permissible for any Muslim to make obedience to any particular school obligatory for himself by neglecting Sunnah. Except Rasul-Allah ﷺ whose
obedience is obligatory for us, every scholar's sayings can be accepted or rejected. To follow any particular school of thought is permissible only for those people who are unable to know Sharia'ah by other sources and means but it is not permissible for those who have ability to know about the Sharia'ah by other sources. Everybody should do his best to seek the knowledge of the Qur'an and the Sunnah and fear Allah wherever he is and, follow His Rasul in every aspect of his life.

There is no discrimination between the A'ima

According to Imam Ibn Taimiyyah there in no discrimination between the a'ima on the basis of their status while answering to a question whether it is permissible to adopt views of Hamad Ibn 'Aliy Sulaiman, Sa'id Ibn al Mubarak, Sufyan Ibn Thauri and Awzai instead of views of four a'ima he replied:

Above mentioned a'ima are leaders of jurists and scholars, Imam Thauri was Imam of Iraq and majority of people used to give him preference over Ibn Abi Laila, Hasan Ibn Salih, Abu Hanifah and other contemporary scholars of his school of thought remains alive even today in Khurasan. Awzai was Imam of Syria up to fourth 4th century A.H people used to follow him, people of Western Africa used to follow him until Imam Malik's school of thought reached there. Hamad Ibn 'Aliy Sulaiman was teacher of Imam Abu Hanifah. Hamad Ibn Abi Sulaiman's school of thought remains alive even today in Khurasan. Dawud Ibn 'Aliy and his Companions were followers of the same school, there are followers of these schools in both east and west, there in no discrimination between these Imams as far as the Qur'an and the Sunnah are concerned, Imam Malik, Laith Ibn Sa'd, Awzai and Thauri were a'ima of their era emulation of any one of them is equal to emulation of other a'ima, no Muslim can said emulation of such and such Imam is permissible and emulation of such and such is prohibited.

Practicing Sunnah against Maslak

A question was asked to Imam Ibn Taimiyyah that a person obtains the knowledge of one among the four schools of thought and gets proficiency in it after then he turns to 'Ilm Hadith and found some authentic Ahadith which are against his school of thought, is it obligatory for him to remain firm on his maslak or he should act on Hadith? He replied that it has been proved by the Qur'an, the Sunnah and consensus that Allah has made bound mankind only for the obedience to His Rasul except Rasul-Allah nobody's obedience is obligatory or binding in its own right, that's why successor of Rasul-Allah, Abu Bakr made it crystal clear in his first public speech! O! people obey me till I obey Allah and
His Rasul ﷺ, when I disobey Allah you are not bound to obey me. It is because to
make obedience exclusively for Allah and His Rasul ﷺ. A‘imah too were of the
opinion that, when you obtain authentic Hadith leave our sayings aside.

*Ijtihad* and Imam Ibn Taimiyah’s views about four A‘imah

Long before the era of Imam Ibn Taimiyah in 7th and 8th Century A.H, the
body of Islamic law according to the four major schools of Imam Abu Hanifah,
Imam Malik, Imam al Shafi‘i and Imam Ibn Hanbal, had been collected and
written down. Moreover, by his time, they had been so interpreted and
reinterpreted, and expended by the numerous jurists and disciples of each of the
various schools that there was hardly a contemporary legal issue that had not been
tackled by one school or another. This itself may be the major reason why creative
exertion *ijtihad* had become so stagnant by Imam Ibn Taimiyah’s time that there
was an instant readiness on the part of the scholars to attack him for his
interpretive efforts. Be that as it may, the fact remains that large systems of law
had been in existence, and were available to anyone interested and equipped to
study them.

*Ijtihad* is most important source of Islamic law next to the Qur’an and the
Sunnah. The main difference between *ijtihad* and the revealed sources of the
Shari‘ah lies in the fact that *ijtihad* is a continuous process of development
whereas Divine revelation and legislation have discontinued with the demise of
Muhammad Rasul-Allah ﷺ. In this sense, *ijtihad* continues to be the main
instrument of interpreting the Divine message and relating it to the changing
conditions of the Muslim community in its aspirations to attain justice, deliverance
and truth.

Being a derivation of the root word *jahada*, *ijtihad* laterally means striving
or self exertion in any activity which entails a measure of hardship. It would thus
be in order to use *jahada* in respect of one who carries a heavy load but not so if
he carries only a trivial weight, juridically, however, *ijtihad* mainly consists, not of
physical, but of intellectual exertion on the part of the jurist, *ijtihad* is defined as to
total expenditure of effort by a jurist to infer, with a degree of probability, the
rules of Shari‘ah from their detailed evidence in the source.

It was in the study of *fiqh* that Imam Ibn Taimiyah first achieved his
intellectual maturity and independence, for as has been seen, this was the legacy of
his father and grand father. And it was to Islamic *fiqh* that his intellectual
consciousness was first awakened. Born in Hanbali scholars family, he naturally
studied it first; at length, the responsibility of completing *muswaddat al usul*, a
work on the Hanbali school started by his grand father and continued by his father,
fell upon him. Yet he simultaneously studied other schools, and became well-
versed in comparative Islamic fiqh, as is evident in his frequent references to the various opinions of the four major jurists.

According to Imam Ibn Taimiyah four a‘imah are unanimous and sure accord regarding the obedience to Muhammad Rasul-Allah ﷺ, and that none of them had intentionally offered a deviant opinion. However, in the remainder of his book, Imam Ibn Taimiyah offers three excuses for any divergence from an authentic Hadith. These excuses (اليلات) are: Lack of knowledge of the specific Hadith, or possibly doubting that Muhammad Rasul-Allah ﷺ had said it; his belief that it does not pertain to the issue in question; and his belief that it had been abrogated. Such reasons, effectively detailed and illustrated from the experiences of the Companions and salaf, by Imam Ibn Taimiyah, point to the fallibility of the chief jurists of Islam, but do not in any way reduce their inestimable worth for all Muslims. Rather, they are applauded for their initiative and their scholarly enterprise. To err in ijtihad in spite of one’s sincerity and capability, is not unpardonable. If a qualified mujtahid as we mentioned Hadith earlier achieves right opinion, he deserves a double reward; a reward for assuming the task, and a reward for making the mark; if he errs, he still is entitled to a reward for his initiative and effort. Were a mujtahid to be condemned for error, he asks rhetorically, who will want to set out to do ijtihad? Imam Ibn Taimiyah stipulates, however, that when divergences must exist they be confined to the applications (furu’) of texts, and not in the fundamental doctrines (iqa‘id), where the four scholars appeared to hold different doctrinal views, Imam Ibn Taimiyah explained that such differences were differences of detail (الاحزاب) not of essence in doctrine. He adds the differences are nearly all semantic (الأخلاقي)

Imam Ibn Taimiyah’s views on Ijtihad and its Categories

Imam Ibn Taimiyah’s tolerance of the very differences of the major Islamic legists itself reveals his own attitude towards the sectarianism of his day; more importantly, it discloses his views about ijtihad itself.

In spite of the inclement conservatism that had stifled ijtihad in the time of Imam Ibn Taimiyah, some of which is due perhaps to unwavering partisan loyalty, he was not hindered from following his conviction that the signs of the age were now calling not so much for original systems of law, but for the scripture to throw their light on the existing fiqh. For this he saw no urgency for radical ijtihad; rather it was necessary to synthesize his own understanding of the Qur’an and the Sunnah in light of the work of the legists, especially Imam Ibn Hanbal, whom he considered the most comprehensive in scope, and the closest among them to the source of law.
Abu 'Amr Ibn al Salih and Ibn Hamadan have divided mujtahidun into five categories, Imam Ibn Taimiyyah has discussed all these categories in musawadah al usul, the five categories are:

a) Independent (absolute)  

ijtihad : the practitioner of this first type is not affiliated with any of the schools of fiqh. He is not bound by the principles (أصول) of another legist, and may reach conclusions which are at major or minor variance with those of others. Ibn al Salih, a cataloguer of ijtihad, claimed that this definition of independent ijtihad must remain strict and claimed consequently that no more absolute ijtihad is possible, since the scholars and jurists had exhausted all the principles (أصول) of fiqh, and had dealt with an abundance of application (فرع).

b) Associated (affiliated)  

ijtihad : this level is in every respect similar to absolute ijtihad except that it strictly follows one of the a'imeh in its methodology. This may be due to the mujtahid's nurture in a particular school; but it may equally be the scholar's independent conclusion that a certain school most nearly matches his own studied opinions. Abu Zahrah indicates that numerous interpreters of Imam Ibn Hanbal, Imam Malik and Imam Shafi'i contemporary disciples belong to this category. Others were claimed as mujtahidun of Hanafi affiliation but have been deemed independent, since they departed noticeably for the method and applications of Abu Hanifah. According to Abu Zahrah, this category of ijtihad is to be credited with the expansion of fiqh school, since its mujtahidin constantly address themselves to new events and problems in the spirit and the method of their school, but with the qualifications of original scholarship, illuminated by the activities of their predecessors.

In this connection, a distinction is drawn between independent clarity, which characterizes ijtihad and imitation (تقليد) which ought not to be mistaken for it. Though the opinions of a jurist of this class may differ in their applications from the school with which he is identified, they are nonetheless grouped together. And though the particular opinion in a given case may be at variance with the opinion of the Imam himself, it remains part of the body of law of that Imam himself, it remains part of the body of law of that Imam's school, enhancing it and expanding its horizons. This juristic tolerance is called wajwah.

c) Restricted  

ijtihad : performers of this type of interpretation are for the most part editors. Catalogues and codifiers within a certain school. They collect and categorize the opinions of the school, and extract and generalize the opinions of the schools and extract and generalize their
rules. They may occasionally offer an opinion in a new case not previously addressed by their Imam or his school, but they must always conform to its frame work. Whereas in affiliated *ijtihad* an interpreter utilizes the inductive method, in the case of restricted *ijtihad* he is bound by the deductive. His choice of the principles of a particular school is governed by (الدليل) although such an interpreter is expected to be knowledgeable about the sources of the law as well as the procedures of *ijtihad*, he never exercises this prerogative where his Imam had already given an opinion. He does so only in new situations.

d) **Verifications *ijtihad***: here the work of the *mujtahid* is narrowly defined ascertaining the veracity of certain opinions as they become needed. He has a degree below the practitioner of restricted *ijtihad* in that he expresses a legal opinion only in case of extreme need, that is, in the absence of a more qualified interpreter. He may not speak for the school with which he is identified, although he may hand down a decision (أقر) according to that school.

e) **Transmission (recitation) *ijtihad***: in this category, an individual may hardly be recognized as a *mujtahid*, since his legal opinions are merely reiterations of those of the school. He may not offer explanation of the preambles of recited opinions or the arguments of their conclusions. He is, however, a *mujtahid* insofar as accurately learns the body of legal information of his school and is able to retrieve it for application. The basic prerequisite for this type of *ijtihad* is innate aptitude towards *fiqh*.

**Imam Ibn Taimiyyah’s Status as *Mujtahid***

According to above mentioned categories of *mujtahidun*, Imam Ibn Taimiyyah would fall clearly within the highest level. Although he certainly qualifies as an interpreter of the first degree, i.e. as exercising absolute *ijtihad*, yet he never claimed that honour for himself. For that reason, and for his repeated association of his *ijtihad* to that of Ibn Hanbal, he is considered a second-level *mujtahid*, i.e. he practiced ‘associated’ or affiliated (*muntasib*) *ijtihad*.

Imam Ibn Taimiyyah’s jurisprudential activity qualifies him for the category of affiliated *ijtihad*, since he maintained his affiliation with the Hanbali school, and few of his opinions depart from it significantly. He would not belong to any lower category of *ijtihad*; for he was thoroughly versed in the Sunnah and in comparative *fiqh*. His concurrence with Imam Ibn Hanbal was based on his own study of the *usul* which brought him independently to the same conclusions; and
his agreement with Imam Ibn Hanbal on some applications of the law was rooted in specific agreements and evidence which he marshaled for that purpose.

**Conclusion**

It is an established fact that, Imam Ibn Taimiyyah was against blind emulation (تَحْقُرُ التَّعِظَمِ) and used to derive conclusions directly from the Qur'an and the Sunnah, it is because this approach he had differences with four Imams on certain issues. Majority of scholars are convinced that, because of his encyclopedic knowledge and ability to deduct laws directly from the Qur'an and the Sunnah, Imam Ibn Taimiyyah was mujtahid and mujadid of 8th century A.H. Even his rivals have accepted his status as a mujtahid and Imam of his era (أُمَّمَ أَنْصَارِ).

Imam Ibn Taimiyyah’s most important and unforgettable contribution is his reviverist movement in which he gave new direction to his contemporary scholars, he invited them to make the Qur’an and the Sunnah primary source of beliefs and juristic issues, he himself laid the foundation of this new trend otherwise there was complete stagnation among the scholars they were acting like imitators of their predecessors, and rarely derive conclusions directly from the Qur’an and the Sunnah, no matter whether the issue is related to beliefs or jurisprudence they used to consult only books of jurisprudence which were wrote by the scholars of different schools of thought. A new trend was set by Imam Ibn Taimiyyah he opened the doors of ijtihad and istinbat and brought dynamism in Islamic thought. He is one of those legendary personalities of Islamic history who gave new life to Islamic thought in their respective eras.

*ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مِنْ يَقْسِمُهُمَا وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ*

Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Rabb of the highest bounty. (al Jumu‘ah 62:4)
O death! Whom you like holds back and whom you like leave, but [today] you washed out the imprints of sciences and piety.

You got the hold of Shaikh al Islam and the group of piety broke, the heart of the innovators exulted.

You made the commentator as vast as ocean and as great as mountain, a great scholar, pious and who avoids satiety.

If he narrates a Hadith he looks as authentic as Muslim and if he makes pedagogic discussions he resembles the author of al Luma.

If he contemplates on the grammar of Saybuyah he fulfills all the novel denotations of the dexterity.

Like Sha’bah and Sa’id al Dab’i he attained the highest grade of the memorizer in the science of chains (al isnad).

In jurisprudence he was a mujtahid and great mujahid who had no fear.

His generosity was well-known resembling that of al Hatim; and his asceticism was innate similar to that of (Shaikh ‘Abd al) Qadir.

May Allah lodge him in Paradises and may dress him in the most beautiful robe of honour.

May he be in the company of Imam Malik, Imam Ahmad, Imam al Nu‘man, Imam al Shafi‘i and Imam al Nakh‘i.

Imam Ibn Taimiyyah passed away and he has the rendezvous with his rivals on the day when the bugle will be blown.75

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CHAPTER NOTES III

3. Idem.
5. Salih, op.cit., p.86.
8. Ibid, p.54.
10. Idem.
11. Ibn ‘Abd al Hadi,’*Uqud al Durriyyah*, Cairo Egypt, Matba'at al Hijazi,1938, p.4
15. ‘Umari, op.cit., pp.102,103.
17. Ibid, p.57.
22. Ibid, pp.244,295.
27. Ibid, p.295.
34. Ibid, pp.427,428.
35. Idem.
36. Ibid, pp.482,483.
38. Ibid, pp.197,198.
42. Ibid, p.359  
43. Ibid, p.392  
47. Abu Zahrah, op.cit., pp.627,628.  
52. Abu Zahrah, op.cit., pp.635,636.  
54. TM,293.  
55. BU,6610.  
57. TM,1249.  
60. TM,3596.  
65. Abu Zahrah, op.cit., p.671.  
68. Abu Zahrah, op.cit., p.676.  
69. Ibid, p.678.  
71. Ibn Qayyim, op.cit., vol.4, p.223.  
74. Abu Zahrah, op.cit., pp.617,618.  
75. 'Umari, op.cit., pp.622,623.