

Book Title: **Removing The Blame From The Illustrious Imāms**

Author Of The Book: **Ibn Taymiyah** (رحمه الله)

Taught by: **Shaykh Abū Yūsuf Muṣṭafā Mubram** (حفظه الله)

Translated by Muḥammad Shabana (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Lesson 1

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Shaykh Muṣṭafā Mubram (حفظه الله) started by praising Allāh (سبحانه و تعالی) and mentioned the following points:

- **Ibn Taymiyyah** (رحمه الله), his full name: **Taqī al-Dīn Abū al-'Abbās Aḥmad ibn 'Abd al-Salām ibn 'Abd Allāh ibn Muḥammad Ibn Taymiyah**
- Since the day Ibn Taymiyah was born, there is not a single person amongst mankind that so many books were written about, especially his biography.
- The high status and virtue of Ibn Taymiyah (رحمه الله) is well known and he is from the most knowledgeable of the people of Sunnah.
- **Knowledge is of two categories**
- **1. Asbāb-Al-Khilāf-** the reasons behind the disagreement itself in knowledge
 - o Knowing the reasons for any disagreement amongst the scholars or amongst the leaders of this ummah is paramount to knowing the disagreement itself.
- **2. Adab Al-Khilāf-** the etiquette or manners of disagreeing.

- The manners in which people disagree will lead you to know the reasons why they disagreed in the first place.
- Whoever does not know the reason for the disagreement will not know how the manners should be regarding the disagreement.
- **Scholars have written books regarding the different kinds of disagreement-** this is an independent subject matter by itself. There are books that explain the reasons for disagreements, and there are also books that explain the manners of disagreements.
- Learning the title of a book and what is behind the title, will lead you to what the book is all about.
- It is not suitable for every person of knowledge to talk about disagreements and its reasons.
- **This subject matter (disagreements), is only befitting for the highest scholars of the Sunnah that the people have gathered upon (agreed upon).**
- Ibn Taymiyah used the words ‘the illustrious Imāms’ in the title of the book. Who are the illustrious Imāms? The word Imāms (أئمة) is ā plural for Imām.
- An Imām is a person that should be followed and taken as a role model because an Imām could be a person leading the people upon good or leading the people upon evil. Allāh mentions regarding the Imāms of good:
 - ﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾
 - **“And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Signs.”** [Sūrah Sajdah 32: 24]
- And regarding evil Imāms, Allāh says:
 - ﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ﴾
 - **“And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.”** [Sūrah Qaṣaṣ: 28: 41]
- These āyāt show the difference between the leaders of the good versus the leaders of evil.
- At times the ignorant people put blame on people (Imāms) that Ibn Taymiyah wanted to defend.

- Al-A'lām is plural of 'alam – a signpost or mountain that you can see from a distance.
- The Imāms (أئمة) are a'lām signposts, role models and they are to be followed.
- **The Current times are one of the worst trials and tribulations upon the believers**, any 'Joe Shmoe' can say what he wants and find followers.
- The media and social media outlets have many people who have many followers who can say whatever they want.
- There is a well known ḥadīth of 'Abdullāh Ibn Amr (رضى الله عنه) in which the Prophet (صلى الله عليه وسلم) said that this knowledge will not be taken away from the people by tearing it out of the chest of mankind, but rather this knowledge will disappear by the death of the scholars.

- The beginning of the book

بسم الله الرحمن الرحيم الحمد لله على آلائه ، وأشهد أن لا إله إلا الله وحده لا شريك له في أرضه وسمائه . وأشهد أن محمدا عبده ورسوله وخاتم أنبيائه صلى الله عليه وعلى آله وأصحابه صلاة دائمة إلى يوم لقائه وسلم تسليما . وبعد : فيجب على المسلمين - بعد مولادة الله ورسوله صلى الله عليه وسلم - مولادة المؤمنين كما نطق به القرآن . خصوصا العلماء الذين هم ورثة الأنبياء الذين جعلهم الله بمنزلة النجوم يهتدي بهم في ظلمات البر والبحر وقد أجمع المسلمون على هدايتهم ودرابتهم . إذ كل أمة - قبل مبعث محمد صلى الله عليه وسلم - فعلماؤها شرارها إلا المسلمين فإن علماءهم خيارهم ، فإنهم خلفاء الرسول في أمته والمحيون لما مات من سنتهم قام الكتاب وبه قاموا وهبم نطق الكتاب وبه نطقوا . وليعلم أنه ليس أحد من الأئمة المقبولين عند الأمة قبولا عاما يتعمد مخالفة رسول الله صلى الله عليه وسلم في شيء من سنته ، دقيق ولا جليل ، فإنهم متفقون اتفاقا يقينيا على وجوب اتباع الرسول وعلى أن كل أحد من الناس يؤخذ من قوله ويترك إلا رسول الله صلى الله عليه وسلم ولكن إذا وجد لواحد منهم قول قد جاء حديث صحيح بخلافه فلا بد له من عذر في تركه . الأسباب التي دعت العلماء إلى مخالفة بعض النصوص وجميع الأعدار ثلاثة أصناف : أحدها : عدم اعتقاده أن النبي صلى الله عليه

وسلم قاله . والثاني : عدم اعتقاده إرادة تلك المسألة بذلك القول . والثالث : اعتقاده أن ذلك الحكم منسوخ . وهذه الأصناف الثلاثة تتفرع إلى أسباب متعددة . السبب الأول : ألا يكون الحديث قد بلغه . ومن لم يبلغه الحديث لم يكلف أن يكون عالماً بموجبه

- **In the Name of Allāh, The Most Merciful, The Ever-Merciful.**

All praise is due to Allāh for His signs and His miracles and I bear witness that there is no god that deserves to be worshiped except Allāh (سبحانه و) (تعالى) in the heavens and the earth, and I bear witness that Muḥammad (صلى) (الله عليه وسلم) is His servant and messenger and the seal of all prophets and messengers, may Allāh raise him and grant peace to all of them and upon his family as well as his companions, may He grant them permanent praise and raising of ranks until the day we meet Him.

Thereafter, it is a must upon the Muslims, after pledging allegiance to Allāh (سبحانه و تعالى) and His messenger (صلى الله عليه وسلم) to align themselves with the believers as Allāh has told us in the Qur'ān. Especially the scholars, the inheritors of the prophets. Those that Allāh (سبحانه و تعالى) put on the same status as the stars in the heavens to be guided by in the darkness of the land and in the darkness of the seas. The Muslims have agreed upon the guidance of the scholars and the full comprehension of the scholars. This is because every nation before Muḥammad (صلى الله عليه وسلم) was sent had evil scholars, except the Muslims. The scholars of the Muslims are the best of the Muslims, because they are the inheritors of the prophets amongst his nation. The scholars of the Sunnah are the ones that bring to life whatever was forgotten from the Sunnah of Muḥammad (صلى الله عليه وسلم). By the scholars, the Book of Allāh was established amongst the people. And by the Book of Allāh, the scholars were established as scholars amongst the people. The Book of Allāh directed us to who the scholars are and the scholars themselves spoke and taught the Book of Allāh. It must be known that it is not for any of the leaders that have been accepted amongst the Muslims, except that they have been accepted generally speaking. Any of the scholars that has been accepted by the Muslims that purposely goes against the sunnah of the messenger (صلى الله عليه وسلم), whether it was

in something big or small, then the scholars of the ummah have gathered beyond certainty, upon the compulsion or obligation of following the messenger (صلى الله عليه وسلم). We can take from the statement of anyone of the people and we can leave the statement of anyone of the people except the Messenger of Allāh. If an authentic narration from the messenger (صلى الله عليه وسلم) came about, or is present that is against a statement from any of the scholars, then we must make an excuse for that scholar, for making that mistake.

The excuses that the people of the Sunnah have gathered upon for any scholar that makes a mistake are three kinds of excuses;

1. The scholar himself does not believe that the Prophet (صلى الله عليه وسلم) ever said anything in regards to this affair.
2. The scholar did not believe that it was meant that way by that statement
3. The scholar believes that this ruling that he is addressing has been abrogated

These three kinds of excuses branch out to many other reasons.

1. The first reason being that the ḥadīth of the prophet (صلى الله عليه وسلم) never reached that scholar, and whoever the ḥadīth does not reach is not obligated to follow that ḥadīth.

- **The benefits of saying Bismillāh Ar-Raḥmān Ar-Raḥīm**
- This sentence (the Basmalah) has so many benefits. You seek assistance from Allāh upon whatever you want to start. You are seeking the Barakah - blessings of Allāh upon whatever you are about to start doing.
- The (ب) in (بسم) is called the 'bā' of isti'ānah' -the bā' of seeking assistance.
- You can say the Basmalah in full or you can shorten and say Bismillāh when it's appropriate to do so according to the evidence and proofs as we learn from the Sunnah.
- Ibn Taymiyah then said (الحمد لله على آلائه) **All praise is due to Allāh for His signs, miracles and blessings upon us.**

- The importance regarding the matter of Al-ḥamd- this is praising Allāh, and mentioning the perfect Attributes of Allāh upon extreme love and extreme glorification of Allāh.
- If you remove glorification from praising Allāh, it would only be praise (a lesser form of praise, it would not be ḥamd).
- Ḥamd includes praising in all three categories of tawḥīd. It includes praising Allāh for His legislation, rulings, judgements, pre-decree that He decreed for you and everything that is specific to Allāh (سبحانه و تعالى).
- Ibn Taymiyah (رحمه الله) then said, (وأشهد أن لا إله إلا الله وحده لا شريك له في أرضه , (وسمائه) **I bear witnessed that there is no god worthy of worship except Allāh, without any partners in the heavens and earth.**
- This is the testimony of faith that is to be mentioned in the heavens and earth.
- (وأشهد أن محمدًا عبده ورسوله وخاتم أنبيائه.) And I bear witness that Muḥammad is His servant and the seal of all the prophets.
- The pledges of allegiance and their order- First Allāh, then His messenger, then the believers.
- The meaning of the second part of the testimony of faith- and I bear witness that Muḥammad is
 1. **His servant** - meaning he (صلى الله عليه وسلم) is not to be worshiped alongside Allāh and
 2. **He** (صلى الله عليه وسلم) is **His** (سبحانه و تعالى) **messenger** - meaning all of his (صلى الله عليه وسلم) statements are true and non of his statements are to be considered as lies and
 3. **He** (صلى الله عليه وسلم) **is the seal of all prophets** and there is no prophet after him.
- **This testimony regarding the messenger (صلى الله عليه وسلم) is a refutation regarding 2 groups of people:**
 1. The people of ghuluw extremism with regards to the prophet (صلى الله عليه وسلم)
 2. The people who fell short regarding the rights of Muḥammad.
- (صلى الله عليه وعلى آله وأصحابه صلاة دائمة إلى يوم لقائه وسلم تسليمًا) **And may peace and blessings be upon him and upon his family, and companions permanent peace and blessings until the day....**

- Why were the companions mentioned after the family? This is from mentioning what is general after mentioning something specific.
- The best meaning of the ṣalah upon the prophet (صلى الله عليه وسلم) is that you are seeking the best of praise upon him from Allāh in the highest of the heavens.
- It is a must upon the Muslims after pledging allegiance to Allāh (سبحانه و تعالى) alone without any partners and his messenger Muḥammad (صلى الله عليه وسلم), to also be brothers, aiders and supporters of other believers. The best of the believers are the scholars – the inheritors of the prophets.
- Your best Wali, your best aider and supporter is Allāh (سبحانه و تعالى)
- The explanation of the wilāyah of Allāh can be seen in the following āyah:

- ﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾ ٥٥ ﴿ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ ﴾ ٥٦ ﴿

“Verily, your Wali (Ally, Protector, Helper) is Allāh, His Messenger, and the believers, - those who perform Al-ṣalāt (Iqāmat-as- ṣalāt), and give zakāt, and they bow down (submit themselves with obedience to Allāh in prayer). And whosoever takes Allāh, His Messenger, and those who have believed, as Protectors, then the party of Allāh will be the victorious.” [Sūrah Al-

Mā'idah 5: 55-66]

- The word al-wilāyah allegiance is taken from al-muwālā – meaning aid, support and love. The walī is the one that will aid you, support you, and love you. The best supporter is Allāh, and then the messenger of Allāh (صلى الله عليه وسلم), and then the believers and specifically the scholars of Islām.
- The word al-wilāyah means rulership and kingdom.
- Allāh says the believers are:

• ﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

“The believers, men and women, are Awliyā' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform Al-ṣalāt (Iqāmat-as- ṣalāt), and give zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.” [Sūrah Tawbah 9:

71]

- Allāh (سبحانه و تعالی) promises that whoever takes Allāh and His messenger (صلى الله عليه وسلم) as an ally, as well as the believers, then that is the party that will always be successful.
- The walī is the one that you want to be close to.
- The best of the awliyā' now are the scholars (after Allāh and His messenger).
- Allāh (سبحانه و تعالی) said in a ḥadīth Qudsī, 'whoever opposes a walī of mine then I will declare war upon him.'
- **The scholars inherited the knowledge from the prophets not the prophethood**
- The virtue of the one who embarks on a trip or a journey to seek knowledge, the famous ḥadīth of the prophet (صلى الله عليه وسلم), whoever takes a path in which he is seeking knowledge, he or she will be given a path to the paradise.
- Shaykh Muṣṭafā Mubram (حفظه الله) said Ibn Taymiyah is using a style in his introduction called, '**the eloquency of introduction.**' This is using a specific objective that will clarify the whole book.
- The importance of the introduction of a book in detailing the benefit you want people to take from it and it will clarify your objective behind the whole book.
- The scholars' knowledge is used as guidance just as the stars are used as a form of guidance and navigation in the dark.
- All the scholars that came before the ummah of Muḥammad (صلى الله عليه وسلم) had some evil with them.

- Before Islām came, the scholars were the worst of their people, after Islām came, the scholars are the best of the Muslim ummah.
- It is not permissible to accept from any scholar, everything that he says.
- When a scholar makes a mistake by going against anything from the Sunnah of Muḥammad (صلى الله عليه وسلم), we follow the Sunnah.
- The only person that we can never refute is Muḥammad (صلى الله عليه وسلم).
- Some laymen who claim to be upon knowledge use certain speech to misguide people.
- Even the scholars themselves despite the high status are not infallible in any shape or form.
- **When you come across a statement from a scholar that is opposing an authentic statement by the prophet (صلى الله عليه وسلم), you should take the statement of the prophet (صلى الله عليه وسلم).**

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم