

# Mullā ‘Alī al-Qārī al-Hanafī al-Māturīdī (d. 1014H) Defends Ibn Taymiyyah and Ibn al-Qayyim From the Slanders of the Oppressive Fanatics

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Mullā ‘Alī al-Qārī al-Ḥanafī (d. 1014H) (رَحْمَةُ اللَّهِ) is an illustrious scholar to the Ḥanafīs and he identified himself as Māturīdī in creed with leanings in Sūfism. He has a just, moderate and fair stance towards great scholars such as Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) and Ibn al-Qayyim (رَحْمَةُ اللَّهِ). From this we can gather that among the Ḥanafī Māturīdīs are:

a) Those who are **ignorant, blind, zealous fanatics** who accuse scholars such as Ibn Taymiyyah and Ibn al-Qayyim of tajsīm and tashbīh and

b) Those who are learned, fair and just and who recognise that there is no basis upon which these scholars can be scorned and attacked and that what they were upon was what the Righteous Salaf of this ummah were upon and that if they made ijithāds for which they were criticised by those from other doctrinal schools, then at the very least, they are rewarded once.

In his work *Mirqāt al-Mafatīḥ Sharḥ Mishkāt al-Maṣābīḥ*, Mullā ‘Alī al-Qārī defends Ibn Taymiyyah and Ibn al-Qayyim from the slander of an Ash‘arī Ṣūfī fanatic known as Ibn Ḥajar al-Ḥaytamī (d. 974H).<sup>1</sup> Ibn al-Qayyim wrote some words in *Madārij al-Sālikīn* in explanation of the words of Shaykh al-Islām **Abū Ismā‘īl al-Harawī** (d. 481H) regarding the attributes of Allāh (عَزَّوَجَلَّ). These are the words of al-Harawī under question:

إجراء الخبر على ظاهره . وهو أن تبقى أعلام توحيد العامة الخيرية على ظواهرها . ولا يتحمل البحث عنها تعسفا . ولا يتكلف لها تأويلا . ولا يتجاوز ظواهرها تمثيلا . ولا يدعي عليها إدراكا أو توهما

Which can be translated: “Passing the report [pertaining to the attribute] upon its apparentness. And this is that the general signposts of Tawḥīd that have come in the reports are left upon their apparentness. [Thereafter], excessive investigation into them should not be undertaken, and nor should any burden be taken to make ta’wīl of them, and nor

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<sup>1</sup> Refer to *al-Mirqāt*, Dār Kutub al-‘Ilmiyyah. Beirut, 1422H, (8/216-217)

should their apparent meanings be exceeded [such that a person enters into] tamthīl (making likeness for them). And nor should comprehension [of their realities] or any presumption be asserted regarding them.”<sup>2</sup>

In the context of the passage, Mullā ‘Alī al-Qārī is defending Ibn Taymiyyah and Ibn al-Qayyim against a slander of Ibn Ḥajar al-Haytamī [a fanatical Ash‘arī Ṣūfī who spread many lies and slanders against Ibn Taymiyyah which are depened upon today by the Ḥanafī Jahmites and Ash‘arī Ṣūfīs]. Al-Qārī first quotes the statement of al-Ḥaytamī in which he accuses Ibn Taymiyyah and Ibn al-Qayyim of tajsīm and of kufr. He then says: “I say: May Allāh protect them from this repugnant trait and this vile attribution. Whoever peruses the explanation of Manāzil al-Sā‘irīn [referring here to Ibn al-Qayyim’s Madārij al-Sālikīn] ... it will become clear to him that they [Ibn Taymiyyah and Ibn al-Qayyim] were from Ahl al-Sunnah wal-Jamā‘ah, rather from the awliyā’ of this ummah...”

Mullā ‘Alī al-Qārī later says: “Then he [Ibn al-Qayyim] explained in the aforementioned explanation [i.e. Madārij al-Sālikīn] what indicates his innocence from the written slander and the written denunciation [against him]. So he said, the text of which is...”, then al-Qārī quotes the statement of Ibn al-Qayyim which elaborates upon the statement of al-Harawī quoted earlier and it is as follows:

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<sup>2</sup> Refer to *al-Madārij*, Dār al-Kutub al-‘Arabī , 1416H (2/84-85).

“... Preservation of the sanctity of the texts of the Names and Attributes by leaving their reports upon their apparentness (ijrā’uhā ‘alā zawāhirihā). And it is the belief in the meaning that is understood by the minds of the commonfolk, and by ‘commonfolk’ the ignorant are not intended, rather the generality of the ummah is intended. Just as Imām Mālik (رَحْمَةُ اللَّهِ) said when he was asked about His saying, **‘Al-Raḥmān ascended over the Throne’** (20:5), ‘How did He ascend?’ So Mālik put his head down and his veins appeared [out of anger] and then said: ‘Istiwā’ is known, the how [of it] is unknown, having faith in it is obligatory and asking about it is an innovation.’ Hence, he [Mālik] separated between the ma’nā (meaning) that is known from this word and its kayf (how it is) which cannot be understood by man. And this answer from Mālik (رَحْمَةُ اللَّهِ) is sufficient and applies generally to all issues regarding the attributes such as hearing, seeing, knowledge, life, power, will, descent (nuzūl), anger (ghaḍab), mercy (raḥmah), and laughter (ḍaḥak). All of their meanings are known but as for their kaifiyyah (how they are, their realities), then they are not comprehended. This is because comprehending how they are branches off from the knowledge of how the essence [of Allāh] is and its actual reality. But since that is not known, then how can they comprehend how the attributes are? That which affords beneficial protection in this topic is that Allāh is described with what He described Himself and what His

Messenger described Him with, without distortion (taḥrīf), negation (taʿtīl) and without specifying how (takyīf) and making a likeness (tamthīl). Rather, the Names and Attributes are affirmed for him and resemblance to the creatures is negated from him. Hence, your affirmation is devoid of resemblance and your negation [of resemblance] is devoid of negating [the attribute itself]. Thus, whoever denied the reality of al-Istiwāʾ [i.e. that there is a reality to it], then he is a denier (muʿāṭṭil), and whoever resembled it with the istiwāʾ of the creatures, then he is a ressembler (mushabbih). And whoever said it is an istiwāʾ for which there is no likeness, then he is the muwahhid (monotheist) munazzih (who declares Allāh free of imperfection).”<sup>3</sup>

After quoting this from Ibn al-Qayyim, Mullā ʿAlī al-Qārī then says: “End of his words, his objective has become clear and it has become apparent that his belief is in agreement with the people of truth from the Salaf and the majority of the Khalaf (latecomers). Hence, slanderous revilement and heinous rebuke does not fall upon him and is not directed towards him. For his words are exactly in agreement with what the Great Imām, the Foremost Mujtahid [i.e. Abū Ḥanīfah] said in al-Fiqh al-Akbar, whose text is as follows: ‘And He, the Exalted has a hand (yad), a face (wajh) and a self (nafs).’ Thus whatever Allāh mentioned in the Qurʾān of the mention of the face, hand

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<sup>3</sup> Refer to this text in *al-Madārij*, Dār al-Kutub al-ʿArabī , 1416H (2/84-85).

and self, then they are His attributes without asking how. And it is not said that His hand is His power (qudrah) or favour (ni‘mah), because in this is a nullification of the attribute and it is the saying of the people of Qadr and I‘tizāl (the Mu‘tazilah). Rather, His hand is His attribute without how, and His anger and pleasure are two of His attributes without how.”<sup>4</sup> End quote from al-Qārī.

From what has preceded we can make the following points:

1. There are two types of Ḥanafī Māturīdīs: First, the ignorant, unjust, slanderous, bigoted fanatics—and they have a presence in many lands, including here in the United Kingdom—and second, the learned, fair and just scholars. It is uncertain whether this type remains in existence today, but from from them were the likes of **Mullā ‘Alī al-Qārī** (رَحْمَةُ اللَّهِ) and also **Nu‘mān bin Maḥmūd al-Alūsī** (1317H) (رَحْمَةُ اللَّهِ).

2. As for the first group—the fanatics—they are put alongside the Jahmites because they throw the same slanders and fabrications of the Jahmites of old against the Salafis, that they are Mushabbihah and Mujassimah. They have ghuluww (extremism) in their doctrine and they have the ta‘īl of the Jahmiyyah and Mu‘tazilah with them. As for

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<sup>4</sup> Refer to *al-Mirqāt*, Dār Kutub al-‘Ilmiyyah. Beirut, 1422H, (8/217).

the second group mentioned, then their general position is that even if they may not agree with Shaykh al-Islām Ibn Taymiyyah in everything, they acknowledge that he is following the way of the Salaf and has not departed from their way and that if he is considered to have erred in anything, then it is simply an ijtihād for which he receives one reward and it is not correct to say that he was astray or misguided and that whoever says the likes of this is unjust, oppressive because the doctrinal school Ibn Taymiyyah was upon is a valid one.

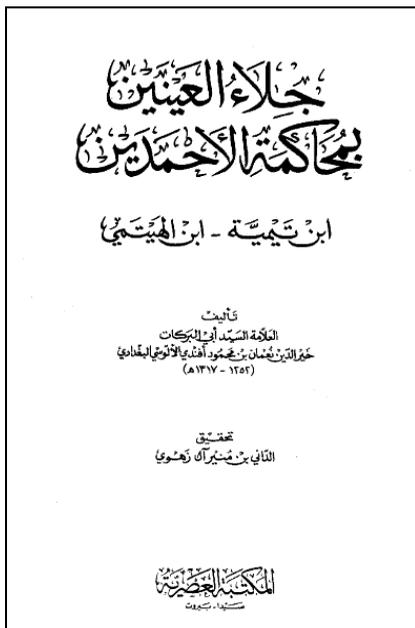
3. It is established from al-Qārī that Abū Ḥanīfah (d. 150H) affirmed the *ṣifāt khabariyyah* such as hand and face alongside negation of *kayf*. And this is the madhhab of the Salaf that the Salafis are upon. **They have one, uniform, consistent, coherent principle in the entire subject of the Names and Attributes which is affirmation (ithbāt) without likeness (tamthīl).** This is a pure, faultless methodology because it is exactly what Allāh requested from His servants. As for the Ahl al-Kalām, then they are split and divided amongst each other, and even the Māturīdīs, they are split and divided amongst each other with respect to the application of *ta'wīl* and *tafwīḍ* as is evident in their works, they have no uniform principle. This is because the Book and the Sunnah unite and lead to conformity and what opposes them from what comes from the minds of men, such as the condemned *‘ilm*

al-kalām, divides and leads to differing and non-conformity. The later Ḥanafīs—such as al-Māturīdī (d. 333H) and those who followed him—they followed the way of the Mu‘tazilah in rejection of the ṣifāt khabariyyah and making ta‘wīl of them because they followed the foundations of the Jahmiyyah and Mu‘tazilah in ‘ilm al-kalām. And these are the ones who are present today who—like their ancestors of old—show enmity and intense hatred towards the followers of the Salaf, abusing, slandering and reviling them with what they are innocent of.

4. From those who spread many slanders against Ibn Taymiyyah was the unjust, slanderous, Ash‘arī Ṣūfī fanatic known as **Ibn Ḥajar al-Ḥayṭamī** (d. 974H). Despite the

scholarship he had, he maintained his bigotry and others refuted him for it. The modern-day Jahmites rely upon his lies and slanders when they attack the Salafīs and their scholars, particularly Ibn Taymiyyah.

The Ḥanafī Māturīdī scholar, Nu‘mān bin Maḥmūd al-Alūsī (1317H) wrote an excellent book called *Jalā‘ al-‘Aynayn bi Muḥākamat al-Aḥmadayn*. In this book he is



essentially playing the judge between two Aḥmad's one which is al-Ḥaytamī and the other which is Ibn Taymiyyah. He takes the major criticisms of al-Ḥaytamī against Ibn Taymiyyah and addresses them one by one. He invalidates them and sides with Ibn Taymiyyah. It is an excellent work and it is written by a person who has absolutely no reason to be biased. As an example, regarding the slander of tajsīm made by al-Ḥaytamī against Ibn Taymiyyah, al-Alūsī says:

وأما ما رمى الشيخ ابن حجر ابن تيمية به؛ فليس كما قال، بل هو عن ذلك  
بمعزّل، ويعيد عنه بألف ألف منزل، فتأليفاته وعباراته التي سمعتها قاضية بكذب ما  
عزي إليه، وكذلك شهادات العلماء حاکمة باختلاف ما زوّر عليه.

“And as for what Shaykh Ibn Ḥajar accused Ibn Taymiyyah of, then it is not as he said. Rather, he [Ibn Taymiyyah] is removed from that and remote from it by a million stations [of distance]. For his authored works and expressions which I have heard are decisive in invalidating the lie that has been attributed to him. Likewise, the testimonies of the scholars are decisive [in this regard] in opposition to what has been fabricated against him.”<sup>5</sup>

**5.** In summary, the Ḥanafīs who slander and revile the Salafīs today and spread misconceptions about them, they are not followers of Abū Ḥanīfah and his students and nor are they followers of the upright, level-headed, intelligent,

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<sup>5</sup> *Jalāʿ al-ʿAynayn*, al-Maktabah al-ʿAṣriyyah, Beirut, 1427H (p. 336).

fair and just Ḥanafīs such as al-Qārī, al-Alūsī and others. Rather, they are bigots who are poisoned with the poison of the Jahmiyyah and Mu'tazilah and this perfectly explains their intense and severe hatred of Salafī scholars like Ibn Taymiyyah and of the Salafis in general.

In light of this, it is our sincere advice to our Muslim brothers among the general Ḥanafīs that they recognise the existence of these bigots and fanatics in their midst who, unfortunately, have the role of leaders whose words are heard, accepted and obeyed. You must come to know that the picture they are providing you with is not accurate and is motivated by bigotry founded upon ignorance.

والحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Abu 'Iyaad

7th Jumādā al-Ūlā 1439 / 25th January 2018

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أهـ. وظاهر كلام المدخل أن عمامته كانت سبعة أذرع مطلقاً من غير تقييد بالقصير والطويل، وقد كانت سيرته في ملبسه كسائر سيره على وجه أتم، ونفعه للناس أعم إذ كبر العمامة يعرض الرأس للآفات الحسية والمعنوية كما هو مشاهد في الفقهاء المكية والقضاة الرومية، وصغرهما لا يقي من الحر والبرد فكان يجعلها وسطاً بين ذلك تنبيهاً على أن تعتدل في جميع أفعالك. قال صاحب المدخل: «وعليك أن تسرول قاعداً وتتعمم قائماً»<sup>(١)</sup>، وفي شرح الشمائل لابن حجر قال ابن القيم عن شيخه ابن تيمية: «أنه ذكر شيئاً بديعاً، وهو أنه ﷺ لما رأى ربه واضعاً يده بين كتفيه أكرم ذلك الموضوع بالعذبة». قال العراقي: لم نجد لذلك أصلاً يعني من السنة، وقال ابن حجر: بل هذا من قيل رأيهما وضلالهما إذ هو مبني على ما ذهب إليه وأطالا في الاستدلال له، والحظ على أهل السنة في نفهم له وهو إثبات الجهة والجسمية لله تعالى، ولهما في هذا المقام من القبائح وسوء الاعتقاد ما تصم عنه الأذان، ويقضي عليه بالزور والبهتان قبحهما الله وقبح من قال بقولهما، والإمام أحمد وأجلاء مذهبه مبرؤون عن هذه الوصمة القبيحة، كيف وهي كفر عند كثيرين أقول: صانها الله عن هذه السمة الشنيعة والنسبة الفظيعة، ومن طالع شرح منازل السائرين لنديم الباري الشيخ عبد الله الأنصاري الحنبلي قدس الله تعالى سره الجلي، وهو شيخ الإسلام عند الصوفية حال الإطلاق بالاتفاق بين له أنهما كانا من أهل السنة والجماعة، بل ومن أولياء هذه الأمة. ومما ذكر في الشرح المذكور ما نصه على وفق المسطور هو قوله على بعض عبارة المنازل، وهذا الكلام من شيخ الإسلام يبين مرتبته من السنة ومقداره في العلم، وأنه بريء مما رماه أعداؤه الجهمية من التشبيه والتمثيل على عاداتهم في رمي أهل الحديث والسنة بذلك كرمي الرافضة لهم بأنهم نواصب، والناصبة بأنهم روافض، والمعتزلة بأنهم نوابغ حشوية وذلك ميراث من أعداء رسول الله ﷺ في رميه ورمي أصحابه بأنهم صباة قد ابتدعوا ديناً محدثاً، وهذا ميراث لأهل الحديث والسنة من نبيهم بتلقيب أهل الباطل لهم بالألقاب المذمومة وقدس الله روح الشافعي حيث يقول وقد نسب إليه الرفض:

إن كان رفضاً حب آل محمد فليشهد الثقلان أنني رافضي

ورضي الله عن شيخنا أبي عبد الله بن تيمية حيث يقول:

إن كان نصباً حب أصحاب محمد فليشهد الثقلان أنني ناصبي

وعفا الله عن الثالث حيث يقول:

فإن كان تجسماً ثبوت صفاته

فبإني بحمد الله ربي مجسم

ثم بين في الشرح المذكور ما يدل على براءته من التشيع المسطور والتقيح المزبور وهو

(١) في المخطوطة «قائماً».

٤٣٤١ - (٣٨) وعن أبي موسى الأشعري، أن النبي ﷺ قال: «أجل الذهب والحريز للإناث من أمتي، وحرّم على ذكورها».

ما نصه أن حفظه حرمة نصوص الأسماء والصفات بإجراء أخبارها على ظواهرها، وهو اعتقاد مفهومها المتبادر إلى إفهام العامة، ولا نعني بالعامّة الجهال بل عامة الأمة كما قال مالك [رحمه الله]، وقد سئل عن قوله تعالى: ﴿الرحمن على العرش استوى﴾ [طه - ٥] كيف استوى؟ فأتى مالك رأسه حتى علاه الرخصاء ثم قال: الاستواء معلوم، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة؛ فرق بين المعنى المعلوم من هذه اللفظة وبين الكيف الذي لا يعقله البشر، وهذا الجواب من مالك [رحمه الله] شاف عام في جميع مسائل الصفات من السمع والبصر، والعلم والحياة، والقدرة والإرادة، والنزول والغضب، والرحمة والضحك. فمعانيها كلها معلومة، وأما كيفيتها فغير معقولة إذ تعقل الكيف فرع العلم بكيفية الذات وكنهها، فإذا كان ذلك غير معلوم فكيف يعقل لهم كيفية الصفات؛ والعصمة النافعة من هذا الباب أن يصف الله بما وصف به نفسه ووصف به رسوله من غير تحريف ولا تعطيل، ومن غير تكييف ولا تمثيل، بل يثبت له الأسماء والصفات، وينفي عنه مشابهة المخلوقات، فيكون إثباتك منزهاً عن التشبيه، ونفيك منزهاً عن التعطيل، فمن نفي حقيقة الاستواء فهو معطل، ومن شبهه باستواء المخلوقات على المخلوق فهو مشبه، ومن قال: هو استواء ليس كمثل شيء فهو الموحد المنزه اهـ كلامه، وتبين مرامه، وظهر أن معتقده موافق لأهل الحق من السلف وجمهور الخلف، فالطعن التشنيع والتقيح الفظيع غير موجه عليه ولا متوجه إليه، فإن كلامه بعينه مطابق لما قاله الإمام الأعظم، والمجتهد الأقدم في فقه الأكبر ما نصه «وله تعالى يد ووجه ونفس»، فما ذكر الله في القرآن من ذكر الوجه واليد والنفس فهو له صفات بلا كيف، ولا يقال: إن يده قدرته أو نعمته لأن فيه إبطال الصفة وهو قول أهل القدر والاعتزال، ولكن يده صفته بلا كيف، وغضبه ورضاه صفتان من صفاته بلا كيف اهـ. وحيث انتفى عنه اعتقاد التجسيم، فالمعنى الذي ذكره في الحديث الكريم له وجه وجبه ظاهر وتوجيه لأهل التنبية باهر سواء رأى النبي ﷺ ربه في المنام أو تجلى الله سبحانه عليه بالتجلي الصوري المعروف عند أرباب الحال والمقام، وهو أن يكون مذكراً بهيئته ومفكراً برؤيته الحاصلة من كمال تحليته، والله أعلم بأحوال أنبيائه وأصفيائه الذين رباهم بحسن تربيته، وجلى مرآتي قلوبهم بحسن تجليته حتى شهدوا مقام الحضور والبقاء، وتخلصوا عن صداء الحضور والفناء، رزقنا الله أشواقهم، وأذقنا أحوالهم وأخلاقهم، وأحياناً على طريقتهم، وأماتنا على محبتهم، وحشرنا في زمرةم.

٤٣٤١ - (وعن أبي موسى الأشعري رضي الله تعالى عنه أن النبي ﷺ قال: أحل) بصيغة الماضي أي أبيض (الذهب والحريز للإناث) بكسر الهمز (من أمتي وحرّم) أي ما ذكر أو كل منهما (على ذكورها) أي ذكور أمتي والذكور بعمومه يشمل الصبيان أيضاً لكنهم حيث لم

الحديث رقم ٤٣٤١: أخرجه الترمذي في السنن ١٨٩/٤ الحديث رقم ١٧٢٠ الحديث رقم ١٦١/٨ الحديث رقم ٥١٤٨، وأحمد في المسند ٣٩٢/٤.