96323 - The ‘aqeedah of Shaykh al-Islam Ibn Taymiyah and the praise of the imams for him and Ibn Hajar’s attitude towards him

the question

Please answer my question about the aqeedah of Shaykh ibn Taymiyah in which I have read that he deviated from the correct aqeedah and was a anthropomorphist. Also, I have read that scholars such as ibn Hajar al-asqalani do not look up to him. Can you please make this issue more clear?.

Detailed answer

Praise be to Allah.

Firstly:

Shaykh al-Islam Ahmad ibn ‘Abd al-Haleem ibn Taymiyah is regarded as one of the prominent mujaddids (renewers and revivers) of Islam. He was born in 661 AH and died in 728 AH (may Allah have mercy on him). If the efforts of a mujaddid bear fruit in his own time and generation, the efforts of Shaykh al-Islam Ibn Taymiyah began to bear fruit in his own time and have continued to do so until the present, affecting scholars and seekers of knowledge and Islamic groups that belong to Ahl al-Sunnah wa’l-Jamaa’ah. Scholars still refer to his books to refute the enemies of Islam among the Jews and Christians and sects that claim to belong to Islam such as the Raafidis, Huloolis and Jahamis, and innovated sects such as the Ash’aris and Murji’is.

His achievements in the fields of fiqh, hadeeth, tafseer and sulook (ways of drawing close to Allah) are too well known for us to need to give any examples here. His books and writings bear witness to that and he does not need anyone like us to praise him, rather his knowledge and fiqh are extant and bear witness that no one can deny except one who is ignorant or stubborn.

Secondly:

The testimony of the imams of his own and subsequent eras makes clear to any fair-minded person the falseness of the claims that have been fabricated by the enemies of Islam and the enemies of the Sunnah against this prominent imam, and highlight his knowledge, understanding and strength of argument. Hence we may know the reason why the people of kufr and innovation fought against him, which was because he demolished their principles and “and then the roof fell down upon them, from above them” (cf. al-Nahl 16:26). We will quote some of the testimony to the soundness of the belief of Shaykh al-Islam Ibn Taymiyah, and his support for the Sunnah, and his refutation of those who followed innovation and myths.

These words of praise and testimony in favour of this imam did not come only from his students and supporters, but even his opponents testified that he surpassed others in knowledge and understanding, and they even bore witness to his courage, generosity and jihad for the sake of Allah in support of Islam. There follow some of these words of praise and testimony:

1 – Imam al-Dhahabi (may Allah have mercy on him) said, listing his Shaykhs:

He is our Shaykh, the Shaykh of Islam, unrivalled in our time in terms of knowledge, courage, intelligence, spiritual enlightenment, generosity, sincerity towards the ummah, enjoining what is good and forbidding what is evil, and learning hadeeth – he put a great deal of effort into seeking it and writing it down, and he examined the different categories of narrators and acquired knowledge that no one else acquired.

He excelled in Quranic commentary (tafseer) and delved deeply into its subtle meanings. He derived meanings from it that no one else managed to do before him. He also excelled in hadeeth and in the memorization thereof; very few have memorized as much hadeeth as he memorized. He attributed hadith to their proper sources and narrators, and he was able to quote readily whatever he needed to establish proof. He surpassed all people in knowledge of fiqh and the views of different madhhabs, and the fatwas of the Sahaabah and Taabi’een, so much so that when he issued a fatwa he did not adhere to the view of a madhhab, rather he based his fatwa on whichever view was supported by the stronger evidence. He excelled in knowledge of Arabic language, and studied issues on the basis of rationality and reason. He studied the views of the

philosophers and refuted their arguments and pointed out their mistakes and warned against them. He supported the Sunnah with the strongest evidence and proofs. He was harmed for the sake of Allah by his opponents and persecuted for his support of the pure Sunnah, until Allah caused him to prevail and caused the pious to unite in loving him and praying for him, and suppressed his enemies and guided men of other groups and sects through him. Allah made kings and commanders inclined to follow him and obey him, and he revived Syria – and indeed Islam – through his efforts, when it was almost defeated, by urging the rulers to resist the Tatars, when people were harbouring doubts about Allah and the believers were tried and shaken with a mighty shaking (cf. al-Ahzab 33:10-11), and hypocrisy grew strong.

His good qualities are many, and he is too great for a man like me to talk about his life. If I were to swear an oath between the Corner and the Maqaam I would swear that I have never seen anyone like him, and that he has never seen anyone like himself.

See: Dhayl Tabaqat al-Hanabilah by Ibn Rajab al-Hanbali (4/390).

2 – al-Hafiz ‘Imad al-Deen al-Wasiti (may Allah have mercy on him) said:

By Allah, there was never seen under the canopy of heaven anyone like your Shaykh Ibn Taymiyah in knowledge, righteous deeds, attitude, manner, adherence to the Sunnah, generosity, forbearance and carrying out duties to Allah when His sacred limits were transgressed; he was the most sincere of people, the most sound in knowledge, the most effective, the most serious in supporting the truth, the most generous, the most perfect in following the Sunnah of Muhammad (peace and blessings of Allah be upon him). We have never seen anyone in our own time who demonstrates the example of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Sunnahs in word and deed like this man; a sound heart will bear witness that this is following the Sunnah in the true sense of the word.

Al-‘Uqood al-Durriyyah (p. 311).

3 – al-Hafiz Jalal al-Deen al-Suyooti (may Allah have mercy on him) said:

Ibn Taymiyah, the Shaykh, the imam, the ‘allamah (great scholar), the hafiz, the critic, the faqeeh, the mujtahid, the brilliant mufassir, the Shaykh of Islam, the leader of ascetics, the unrivalled in our time, Taqiy al-Deen Abu’l-Abbas Ahmad al-Mufti Shihab al-Deen ‘Abd al-Haleem, the son of the imam and mujtahid Shaykh al-Islam Majd al-Deen ‘Abd al-Salam ibn ‘Abd-Allah ibn Abi’l-Qasim al-Harani.

One of the prominent figures, he was born in Rabee’ al-Awwal 661 AH, and he learned from Ibn Abi’l-Yasar, Ibn ‘Abd al-Daa’im, and some others.

He took an interest in hadeeth, and narrated and selected (sound hadith); he excelled in the study of narrators’ biographies, defects in hadith, fiqh, the sciences of Islam, ‘ilm al-kalam and other fields.

He was a man of vast learning, one of the few brilliant scholars, ascetics and unique individuals. He wrote three hundred books, and he was tested and persecuted many times.

He died in the latter part of Dhu’l-Qa’dah 628 AH.

Tabaqat al-Huffaz (p. 516, 517.

Ibn Hajar al-Haytami [one of the greatest Shafa’i fuqaha’, who died in 974 AH and who is someone other than Ibn Hajar al-‘Asqallani, the author of Fath al-Bari, who died in 852 AH] criticized the two Shaykhs of Islam, Ibn Taymiyah and his student Ibn al-Qayyim, a great deal and accused them of describing Allah in physical terms, likening Him to His creation, and other abhorrent beliefs. But he was refuted by many, who explained the falseness of what he said and demonstrated that the two imams were innocent of any belief that goes against the Quran and Sunnah. One of these scholars was:

4 – al-Mulla ‘Ali Qaari (may Allah have mercy on him), who said, after quoting Ibn Hajar’s accusations against them and his criticism of their ‘aqeedah:

I say: Allah protected them – i.e., Ibn al-Qayyim and his Shaykh Ibn Taymiyah – from this abhorrent accusation. The one who studies Sharh Manazil al-Sa’ireen by Nadeem al-Bari al-Shaykh ‘Abd-Allah

al-Ansari, who is the Shaykh of Islam according to the Sufis, will clearly see that they were among Ahl al-Sunnah wa'l-Jama'ah and are indeed among the awliya' (close friends of Allah) of this ummah. Among what he said in the book mentioned was the following:

"These words of Shaykh al-Islam highlight his position as a prominent scholar of Ahl al-Sunnah, and his status among scholars, and it demonstrates that he is innocent of what his Jahami enemies accused him of, that he likened Allah to His creation, as they usually accused the scholars of hadeeth and Sunnah, just as the Rafidis accuse them of being Nasibis, and the Nasibis accuse them of being Rafidis,, and the Mu'tazilah accuse them of being anthropomorphists. That is a legacy of the enemies of the Messenger of Allah (peace and blessings of Allah be upon him) who accused him and his companions of having invented a new religion. And this is a legacy of the scholars of hadeeth and Sunnah from their Prophet, that the people of falsehood give them offensive labels.

May Allah sanctify the soul of al-Shaafa'i, who said when he was accused of being a Raafidi:

If being a Raafidi means loving the family of Muhammad, then let the two races (of mankind and jinn) bear witness that I am a Raafidi.

May Allah be pleased with our Shaykh Abu'l-'Abbaas ibn Taymiyah when he said:

If being a Naasibi means loving the family of Muhammad, then let the two races (of mankind and jinn) bear witness that I am a Naasibi.

May Allah forgive the third – Ibn al-Qayyim – when he said:

If being an anthropomorphist means affirming the divine attributes and regarding them as being above the interpretation of a liar,

Then praise be to Allah, I am an anthropomorphist; bring your witnesses."

Mirqaah al-Mafaateeh by al-Mulla 'Ali Qaari (8/146, 147).

The words between the quotation marks "" were quoted by al-Mulla 'Ali Qaari from Imam Ibn al-

Qayyim, from his book Madaarij al-Saalikeen bayna Manaazil Iyyaaka Na’budu wa Iyyaaka Nasta’een (2/87, 88).

The scholars of the Standing Committee were asked:

People say that Ibn Taymiyah was not one of Ahl al-Sunnah wa’l-Jama’ah, and that he was misled and misled others, and that this is the view of Ibn Hajar and others. Is what they say true or not?

They replied:

Shaykh Ahmad ibn ‘Abd al-Haleem Ibn Taymiyah is one of the imams of Ahl al-Sunnah wa’l-Jama’ah, who called people to the truth and to the straight path. Allah supported the Sunnah by means of him and suppressed the followers of innovation and deviation. The one who regards him as something other than that is the one who is an innovator and is misled and is misleading others. They heard wrong things about him, and they thought that truth was falsehood and falsehood was truth. That is known by the one whom Allah guides and who reads his books and the books of his opponents, and compares his biography with theirs. This is the best and most decisive testimony between the two parties.

Shaykh ‘Abd al-‘Azeez ibn Baz, Shaykh ‘Abd al-Razzaaq ‘Afeefi, Shaykh ‘Abd-Allah ibn Ghadyaan, Shaykh ‘Abd-Allah ibn Qa’ood.

Fatawa al-Lajnah al-Daa’imah (2/451, 254).

Thirdly:

Comments of Imam al-Hafiz Ibn Hajar al-‘Asqallaani (may Allah have mercy on him) concerning Shaykh al-Islam Ibn Taymiyah:

Al-Hafiz Ibn Hajar al-‘Asqallaani is a well known imam who died in 852 AH; he is the author of beneficial books such as Fath al-Bari Sharh Saheeh al-Bukhari, al-Talkhees al-Habeer, Tahdheeb al-Tahdheeb and others. Al-Hafiz Ibn Hajar said a few things in different places about Shaykh al-Islam Ibn Taymiyah, in which he testified that he was a man of knowledge and virtue who defended the

Sunnah. The points on which al-Hafiz Ibn Hajar (may Allah have mercy on him) criticized Shaykh al-Islam can be refuted, and there are those who criticize Ibn Hajar himself on some points of ‘aqeedah, but that does not concern us and there is no need to discuss it here. Rather we will quote what he said in praise of Shaykh al-Islam, in order to highlight the error of those who say that al-Hafiz (may Allah have mercy on him) did not respect Shaykh al-Islam Ibn Taymiyah.

There follows a glimpse of what al-Hafiz Ibn Hajar (may Allah have mercy on him) said about Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him).

1.

Shaykh Ibn Naasir al-Deen al-Dimashqi wrote a book called al-Radd al-Waafir ‘ala man za’ama anna man sammaa Ibn Taymiyah Shaykh al-Islam kafir, in which he refuted one of the fanatical Hanafis who claimed that it was not permissible to call Ibn Taymiyah “Shaykh al-Islam”, and that the one who did that was a kafir. In it he mentioned eighty five imams, all of whom described Ibn Taymiyah as Shaykh al-Islam, and he quoted their words from their books to that effect. When al-Hafiz Ibn Hajar (may Allah have mercy on him) read this book – al-Radd al-Waafir – he wrote an introduction to it, in which he said:

, and peace be upon His slaves whom He has chosen.

I came across this beneficial book and I realized what deep knowledge the imam who wrote it has, and how prominent he is in many branches of knowledge, to such an extent that he became greatly respected and honoured by the scholars. The fame and position of Shaykh Taqiy al-Deen as an imam is brighter than the sun, and his title as the Shaykh al-Islam of his own era has lasted until today and will continue tomorrow. Nobody rejects that except one who is ignorant of his position, or is unfair. How wrong is the one who thinks that way and how mistaken he is. Allah is the One Whom we ask to protect us from the evil of our own souls and of our tongues by His blessing and grace. If there were not other evidence of the greatness of this man apart from that which was pointed out by al-Hafiz al-Shaheer ‘Ilm al-Deen al-Barzaali in his Tareekh, (where he says): There was no one in the history of Islam for whose funeral people gathered as they did for

the funeral of Shaykh Taqiy al-Deen. He pointed out that the funeral of Imam Ahmad was attended by hundreds of thousands, but if the population of Damascus was like that of Baghdad, or many times greater, no one would have stayed away from his funeral. Moreover, all of those who were in Baghdad, except a very few, believed in the leadership of Imam Ahmad. The ruler and caliph of Baghdad at that time had a great deal of love and respect for him. This is unlike the case of Ibn Taymiyah, for the ruler of the city when he died was absent, and most of the fuqaha' in the city had ganged up against him, and he died imprisoned in the citadel. But despite that none of them stayed away from his funeral or failed to pray for mercy for him and mourn for him, except three individuals, who stayed away for fear of the anger of the masses.

Although these huge numbers attended his funeral, there was no motive for that except their belief that he was a great imam and their desire to seek blessing from attending his funeral. They did not gather on the orders of the authorities or for any other reason. It is narrated in a saheeh report that the Prophet (peace and blessings of Allah be upon him) said: "You are the witnesses of Allah on earth" – narrated by al-Bukhari and Muslim.

A number of scholars opposed Shaykh Taqiy al-Deen many times, because of reasons for which they criticized him that had to do with fundamental and minor issues. Many hearings were held against him in Cairo and Damascus, but there is no report that any of them said he was a heretic and there was no ruling that he should be executed, even though there were many people in government at that time who were strongly opposed to him, and he was imprisoned in Cairo, then in Alexandria. Despite that, they all recognized his vast knowledge and his deep piety and asceticism, and they described him as generous and courageous, as well as supporting Islam and calling people to Allah in secret and openly. Why shouldn't we denounce the one who says that he was a kafir or that the one who calls him Shaykh al-Islam is a kafir, when there is nothing to imply kufr in calling him that? He was undoubtedly a Shaykh of Islam, and the issues for which he was opposed were not things that he said on the basis of whims and desires, and he did not persist in saying them after proof was established against him out of stubbornness. His books are filled with refutations of those who promoted anthropomorphism and his disavowal thereof. But nevertheless he was a human being who made mistakes and got things right. That in which he was correct –

which was most of it – may be benefited from, and we may pray for mercy for him because of that, and that which he got wrong should not be followed, but he may be excused for it, because the imams of his era bore witness that he was fully qualified to engage in ijtihaad; even the one who was most strongly opposed to him and strove to harm him, namely Shaykh Kamaal al-Deen al-Zamalkaani, bore witness to that, as did Shaykh Sadr al-Deen ibn al-Wakeel, who was the only one who was able to hold a debate with Ibn Taymiyah.

It is most amazing that this man was the staunchest opponent of the innovators such as the Raafidis, Huloolis and Ittihaadis, whose writings on that are many and well known, whose fatwas concerning them are too numerous to count. How happy they would be to realize that there are people who accuse him of kufr and say that the one who does not regard him as a kafir is a kafir. The one who claims to have knowledge, if he has any reason or sense, should ponder the man's words in his famous books, or hear them from honest and trustworthy narrators, so that he will put aside what he finds objectionable and warn others by way of sincerity, and praise him for the matters he got right, as the attitude of other scholars should be. If there was no good quality in him except the fact that his student was Shaykh Shams al-Deen ibn Qayyim al-Jawziyyah, the author of so many beneficial books, from which everyone has benefited, both those who agree with him and those who oppose him, that would be sufficient indication of his great status, so how about when his prominence in various fields of knowledge and his distinction in the study of the texts was affirmed by the prominent Shaafa'is of his time and others, in addition to the Hanbalis? No attention should be paid to the one who calls him a kafir despite all these achievements, or who describes the one who calls him "Shaykh al-Islam" as a kafir, and he should be ignored with regard to this matter; indeed he should be rebuked for saying that, until he comes back to the truth. Allah speaks the truth and He guides to the right way; Allah is sufficient for us and He is the best disposer of affairs.

Said and written by Ahmad ibn 'Ali ibn Muhammad ibn Hajar al-Shaafa'i, may Allah forgive him, on Friday 9 Rabee' al-Awwal, 835 AH. , and may Allah send blessings and peace upon His Messenger Muhammad and his family.

Al-Radd al-Waafir by Imam Ibn Naasir al-Deen al-Dimashqi (p. 145, 146), al-Hafiz al-Sakhaawi – the student of Ibn Hajar – quoted the words of his Shaykh in his book al-Jawaahir wa'l-Durar (2/734-736).

2.

al-Hafiz Ibn Hajar wrote a lengthy biography of Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on them both) in his book al-Durar al-Kaaminah, at the beginning of which he said:

His father took him with him from Harraan in 667 AH, and he learned from Ibn 'Abd al-Daa'im, al-Qaasim al-Arbili, Muslim ibn 'Allaan, Ibn Abi 'Umar and al-Fakhr, among others. He read by himself and copied Sunan Abi Dawood, and he studied al-rijaal (narrators of hadeeth) and al-'ilal (faults in hadeeth). He acquired deep knowledge, and he distinguished himself and went ahead of others. He wrote books, taught and issued fatwas, and he surpassed his peers. He had an amazing ability to recollect quickly; he was courageous; he had a deep knowledge of textual and rational matters; and he was able to discuss matters in detail on the basis of the views of earlier and later scholars. End quote.

Al-Durar al-Kaaminah fi A'yaan al-Mi'ah al-Thaaminah (1/168).

In his biography he quoted many texts of the imams which praised Shaykh al-Islam (may Allah have mercy on him) and affirmed his scholarship in rational and textual fields of knowledge. For example, he said:

3.

I read in the handwriting of al-Hafiz Salaah al-Deen al-'Alaa'i, when he wrote the biography of the Shaykh of our shaykhs, al-Hafiz Baha' al-Deen 'Abd-Allah ibn Muhammad ibn Khaleel, the following: This Baha' al-Deen learned from the two Shaykhs, our Shaykh, master and leader in the way of Allah, the prominent Shaykh, the one who leads his followers to the best way, the one who has numerous virtues and the strongest evidence, which all the nations affirm that they are unable to list all this evidence; may Allah enable us to learn from his great knowledge and benefit us by

means of his knowledge in this world and in the Hereafter. He is the Shaykh, imam, scholar, teacher and bright star, the imam of imams, the blessing of the ummah, the leader of scholars, the example for people to follow, the light for the learners, the suppressor of innovators, the sea of knowledge, the treasure of those who seek benefit, the interpreter of the Quran, the wonder of our age, the unrivalled one of our era, Taqiy al-Deen, the imam of the Muslims, the proof of Allah against the world, the one who will join the righteous, the follower of the predecessors, the supporter of the truth, the sign of guidance, the prominent hafiz, the most eloquent of speech, the pillar of sharee'ah, the possessor of brilliant knowledge, Abu'l-'Abbaas Ibn Taymiyah.

Al-Durar al-Kaaminah (186-187).

Fourthly:

Although the texts that we have quoted or referred to, which contain the words of al-Hafiz Ibn Hajar (may Allah have mercy on him) or which were quoted by al-Hafiz from others, speak of respect for Shaykh al-Islam and highlight his status in the field of religious knowledge, that does not mean that al-Hafiz did not differ with Shaykh al-Islam at all in some fields of knowledge, or that he never criticized him, because it usually happens that scholars refute one another, without that necessarily meaning that the one who refutes another does not respect or appreciate the status of the latter, let alone accuse him of innovation or misguidance. Long ago, Imam Malik (may Allah have mercy on him) spoke his famous words: "Anyone's opinion may be accepted or rejected, except the occupant of this grave" or words to that effect – meaning the Messenger of Allah (peace and blessings of Allah be upon him).

Regardless of who was right in any given issue, whether it was Shaykh al-Islam or the one who differed with him or tried to refute him, al-Hafiz Ibn Hajar or someone else, how about if the one who was right in most of the cases where they objected to him, was Shaykh al-Islam? May Allah have mercy on them all.

You may refer to many of the issues for which Shaykh al-Islam was criticized, especially by Ibn Hajar al-Haytami, to whom we referred above, in what was written by Shaykh Nu'maan Khayr al-

Deen ibn al-Aloosi (may Allah have mercy on him) in his beneficial book Jala' al-'Aynayn fi Muhaakamah al-Ahmadayn, meaning Ahmad ibn Taymiyah and Ahmad ibn Hajar al-Haytami (may Allah have mercy on them).

You may also see the book Da'aawa al-Munaawi'een li Shaykh al-Islam Ibn Taymiyah, which is an academic research by Dr. 'Abd-Allah ibn Salih al-Ghusun.

Fifthly:

What is mentioned in the question about Shaykh al-Islam having deviated from sound 'aqeedah and ascribed to Allah, may He be exalted, the attributes of His creation, is an utter fabrication and a blatant lie against Shaykh al-Islam and his methodology and 'aqeedah. Anyone who reads any of his major or minor books will realize that. Among these texts and rules which it would be too difficult to refer to all of them, let alone quote them, are his words:

The early generation of this ummah and its imams are unanimously agreed that there is nothing like unto Allah, either in His essence or His attributes or His actions. One of the imams said: Whoever likens Allah to His creation is a kafir, and whoever denies that which Allah has ascribed to Himself is a kafir; there is nothing like unto that which Allah has ascribed to Himself or His Messenger has ascribed to Him. End quote.

Fatawa Shaykh al-Islam (2/126).

And he (may Allah have mercy on him) said:

The comprehensive statement concerning all of this matter is that Allah is to be described as He has described Himself or His Messenger has described Him, and as the early generation have described Him, and we are not to go beyond what the Quran and hadeeth say.

Imam Ahmad (may Allah be pleased with him) said: Allah is not to be described except as He has described Himself or His Messenger has described Him, and one is not to go beyond the Quran and hadeeth.

The approach of the salaf was to describe Allah as He described Himself and as His Messenger described Him, without distorting or denying, and without asking how or likening Him to His creation. We know that what Allah has ascribed to Himself is true, and there is nothing mysterious or puzzling in it, rather its meaning is to be understood as the One Who said it meant it to be understood, especially when the one who said it is more knowledgeable of what he says than all other people and the most eloquent and most able to explain what he wanted to explain, and the most fluent in explaining, defining and guiding.

In addition to all of this, there is nothing like unto Allah, either in His holy essence or His names and attributes or actions. We believe firmly that He has a real essence and that He has real actions, and real attributes. There is nothing like unto Him, in his essence, attributes or actions. If there is anything that implies shortcomings or that He has a beginning, He is far above that in a real sense, and He is to be thought of as perfect in such a way that there is no perfection above it. He has no beginning and He cannot have been created, because there was never a time when He did not exist. For anything to be created implies that there was a time when it did not exist, and that creation would require a creator, but He has always existed from eternity.

The view of the salaf is one of moderation, neither denying the divine attributes nor likening Allah to His creation. They do not liken the attributes of Allah to the attributes of His creation, as they do not liken His essence to the essence of His creation. They do not deny that which He ascribes to Himself or that His Messenger ascribes to Him, which leads to denying His beautiful names and sublime attributes, and to displacing words from (their) right places (cf. al-Nisa’ 4:46) and turning away from (Fussilat 41:40) the names and signs of Allah.

Both those who deny Allah’s attributes and those who liken Him to His creation are guilty of both errors. Those who deny His attributes failed to understand the names and attributes of Allah except in a manner that is befitting to created beings, so they denied these concepts and thus they have combined both errors; first of all they likened Him to His creation, then they denied His attributes as a result. That is likening the names and attributes to what may be understood from the names and attributes of His creation, then they denied the attributes that He deserves to have

that are befitting to Allah, may He be glorified and exalted.

Fatawa Shaykh al-Islam (5/26-27)

The texts of Shaykh al-Islam concerning this issue are very many, as we have indicated, but what we have quoted is sufficient, in sha Allah.

And Allah is the Source of strength.