



*The Essential  
Pearls & Gems of*

# **Ibn Taymiyyah**

*Selections From The  
Writings of Shaykh al-Islam*

**Dr. Muhammad Al-'Arifi**

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## Translator's Foreword

Ibn Taymiyyah was one of the greatest reformers (*mujaddid*) in Islamic history. He emerged at a time of great turmoil in the Muslim world, when the *ummah* was in a state of decline, weak and divided, under attack from the east by the Tatars and from the west by the Crusaders.

Moreover, at that time *bid'ah* (innovation in religion) was rampant; heretical ideas had been introduced into the religion and had come to be regarded as part of it, as a result of the Muslims being influenced by Greek philosophy and the beliefs of other non-Muslim nations.

In addition to that, there was the "fifth column" which never stopped conspiring against Islam and the Muslims, seeking to sabotage Islamic beliefs and





religion by introducing innovations at all levels, in beliefs and practice. This was manifested in the form of different *Baatini* (esoteric) groups who introduced philosophical ideas that were founded by people who did not believe in Islam.

Ibn Taymiyyah was the man of the hour who focused all his energy on trying to educate the Muslims about their faith, explaining to them the path of the Messenger of Allah ﷺ and the *Sahabah*, free from all the corrupt notions that had crept in. He called the Muslims to come back to the Qur'an and *Sunnah*, and stood up to all the philosophical, heretical, *Baatini* and *Raafidi* ideas that were steering the Muslims away from the straight path.

Ibn Taymiyyah never married and never got involved in business, trade or other money-earning activities; he spent his entire life in *jihad*, mostly by the pen, but occasionally by the sword, when it was necessary to rally the Muslims and motivate them to confront danger from without.

Ibn Taymiyyah's books that describe the path of the *Salaf* and discuss the arguments of Muslim philosophers and of *Baatini* and *Raafidi* groups, pointing out the flaws therein, are still relevant today, at a time that is in many ways similar to his own era. The *ummah* is in turmoil, faced with decline and confusion, seeking a way out and beginning to realise, after trying so many isms and ideologies, and after being exposed to *Raafidi* propaganda and corrupt ideas, that the only way to escape this situation is to go back to the path of the *Salaf*, the path of the Prophet ﷺ and the *Sahabah*.

This book, [*The Essential Pearls & Gems of Ibn Taymiyyah - Selections from the Writings of Shaykh al-Islam*], touches upon

all the ideas that are very relevant to our own time; it is an introduction to the work of Ibn Taymiyyah and offers a summary of the ideas that are relevant to the modern reader, pointing to the answers to many questions that arise from the confusion and challenges he is facing.

Much credit is due to Dr. Muhammad ibn 'Abd ar-Rahman al-'Arifi for selecting the material from the huge corpus of Ibn Taymiyyah's work and making it accessible to the ordinary reader so that he may learn about the thought of this great scholar of Islam.

Nasiruddin al-Khattab





# Introduction

Praise be to Allah the Lord of the Worlds, and blessings and peace be upon the leader of those who will come with shining limbs (from the traces of *wudu'*) on the Day of Resurrection, our Prophet Muhammad, the Imam of the monotheists, the example for the followers, and upon all his family and Companions, and upon those who follow his path until the Day of Judgement.

## To proceed:

I praise my Lord Who in every interval between Messengers caused there to remain people of knowledge who called to guidance those who went astray, bearing with patience any harm that came from them, bringing the spiritually dead back to life by means of the Book of Allah and causing the spiritually blind to see by means of the light of Allah. How many of the victims of Iblees did they revive,



how many of those who had gone astray did they guide. How good was their influence on people and how bad was the people's treatment of them. They protected the Book of Allah from the distortions of extremists, the misquotations of those who follow falsehood and the misinterpretation of the ignorant.<sup>(1)</sup>

They are the heirs of the Prophets, the elite of the pious, those who stand up for the truth in word and deed, those who call people to Allah on the basis of guidance, sincerity and the way of the Siddeeqs. Allah mentioned them in His Book alongside the Prophets, Siddeeqs, martyrs and righteous, as He ﷻ says:

**"And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddeeqoon (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!"**

[an-Nisa' 4:69]

- (1) These words are quoted from the introduction of Imam Ahmad to his book *ar-Radd 'ala az-Zanaadiqah wa'l-Jahamiyyah* (annotated by al-Fiqqi), which was quoted by Ibn Waddaah in his book *al-Bida'* (p. 32), *hadeeth* no. 3, attributed to 'Umar ibn al-Khattaab. Ibn Taymiyyah referred to this and attributed it to 'Umar, without confirming it as sound, when he said: Something similar to this was narrated from 'Umar. End quote. *Dar' at-Ta'aarud al-'Aql wa'n-Naql*, 1/19

Ibn al-Qayyim also attributed it to Ibn Waddaah and said: These words were quoted by Imam Ahmad from 'Umar ibn al-Khattaab. End quote from *as-Sawaa'iq al-Mursalah*, 3/298



So the Siddeeqs are mentioned in conjunction with the Prophets.

These are the godly men, well versed in knowledge; they are the heirs of the Prophets and intermediaries between the Messenger and his *ummah*. They are his successors, close friends, supporters and inner circle, the bearers of his religion and his law, those who enjoin what is good and forbid what is evil. They strive for the sake of Allah, not fearing the blame of any blamer for His sake, fulfilling their duties towards Allah and towards His creation, until the command of Allah comes to pass. They will not be harmed by those who oppose them or let them down.

One of these godly scholars is Shaykh al-Islam Ibn Taymiyyah, the leading scholar of his time who was unmatched by any of his contemporaries, Taqiyy ad-Deen Ahmad ibn 'Abd al-Haleem ibn Taymiyyah al-Harraani ad-Dimashqi, who devoted all his time, his soul and his life to Allah ﷻ, striving for His sake with his words, his writings, his life and his wealth. His whole life was dedicated to Allah ﷻ, seeking knowledge, learning, teaching, striving in *jihad*, spreading and defending the truth, and standing up to falsehood and exposing it.

Imam al-Bazaar said, speaking of Ibn Taymiyyah: "Every wise person is agreed that he (Ibn Taymiyyah) was one of those whom the Prophet ﷺ meant when he said: 'At the beginning of every century, Allah will send someone to revive this *ummah*'s religious commitment.'<sup>(1)</sup> By means of

(1) This *hadeeth* was narrated by Abu Dawood, *Kitaab al-Malaahim*; al-Haakim, *al-Mustadrak*, 4/396. Imam as-Suyooti said: The scholars of *hadeeth* are agreed that it is *saheeh*. This was quoted in 'Awn



him, Allah revived issues of *shari'ah* that had been forgotten with the passage of time, and He made him proof against all the people of his era. Praise be to Allah, the Lord of the Worlds."<sup>(1)</sup>

Ibn Taymiyyah (may Allah have mercy on him) appeared at a time when innovations (*bid'ah*), myths and crooked methodologies were so widespread that the believer who affirmed the oneness of Allah had become a stranger who was opposed and shunned.

Hence when he stood up for the truth and defended it, many people opposed him, especially some of the seekers of knowledge and those who were counted among the scholars and judges, to such an extent that they urged prominent figures and people in authority to persecute him and even tried to have him executed.

Hence he spent a portion of his life in prison, and died when he was still a prisoner. May Allah have mercy on him and be pleased with him.

By the grace of Allah ﷻ to him and others, Allah caused him to promote and support the *Sunnah* and to suppress innovation (*bid'ah*), to explain *Tawheed* (affirmation of the Oneness of Allah) and make it manifest, and to expose falsehood and highlight its flaws, errors and wrongness. This was achieved by means of his debates and the books that he wrote to explain the basic principles and guidelines from which people could benefit after him in debating with the followers of innovation.

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*al-Ma'bood*, 11/396. It was also classed as *saheeh* by al-Albaani in *as-Silsilah as-Saheehah*, 2, hadeeth 599

(1) *al-A'laam al-'Aliyyah*, p. 20-21





زبدة الفوائد من كتب  
شيخ الاسلام ابن تيميه  
(باللغة الإنجليزية)

Shaykh al-Islam Ibn Taymiyyah is one of the greatest scholars and reformers in Islamic history, who emerged at time of great turmoil and confusion to call the Muslims to return to the path of the Quran and Sunnah, the path of the Prophet (ﷺ) and the early generations of this ummah (*Salaf*).

Ibn Taymiyyah wrote many books, often under the most difficult of circumstances, that describe the path of the salaf and discuss the arguments of Muslim philosophers and of the *Baatini* and *Raafidi* groups, pointing out the flaws therein. His thoughts and arguments are still relevant today, at a time that is in many ways similar to his own era. The ummah is in turmoil, faced with decline and confusion, seeking a way out and beginning to realise, after trying so many isms and ideologies, and after being exposed to *Raafidi* propaganda and corrupt ideas, that the only way to escape this situation is to go back to the path of the *Salaf*, the path of the Prophet (ﷺ) and the Sahabah.

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