

# Innovated Ikhwānī Principles That Would Be Considered Ṭāghūts by Ibn al-Qayyim

Shaykh ‘Ubayd al-Jābirī said: “And as for today, then there have appeared such calamities upon the plains of da‘wah, I think that if Ibn al-Qayyim (رحمة الله) was alive (today) he would have considered them to be new (forms) of ṭawāghīt (false gods)<sup>1</sup>.”

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<sup>1</sup> The Shaykh is alluding here to what has been stated Ibn al-Qayyim in his work titled al-Ṣawā‘iq al-Mursalāh (2/632) wherein he speaks of the deniers of the attributes, the Mu‘aṭṭilah and Mu‘awwilah and considers their principles to be ṭāghūts: **Chapter Twenty-Four: Mentioning the Four Ṭāghūts By Which the People of False Ta‘weel Have Destroyed the Strongholds of the Religion and By Which They Have Violated the Sanctity of the Qur’an And Have Erased the Affairs of Īmān:** And they are: a) Their saying that the speech of Allāh and the speech of His Messenger are only spoken evidences which do not amount to knowledge, and nor can certainty be acquired through them b) That the verses related to the Attributes and the hadeeths related to the Attributes are allegorical and do not have any reality behind them c) Their saying that the narrations from Allāh’s Messenger (صلى الله عليه وسلم), those that are authentic, which are reported by trustworthy, reliable, upright narrators, and which the ummah has taken with acceptance, that they do not amount to knowledge, rather that they amount to conjecture only d) Their saying that when the intellect contradicts the texts of revelation, then we take the intellect and we do not turn to the revelation. So these then are four Tāghoots. And these (ṭāghūts) are ones that have done to Islām whatever they have done [of destruction and distortion], and these [ṭāghūts] are the ones who have erased the affairs of Islām, have put an end to its signposts, have destroyed its foundations, and have removed the sanctity of the texts (of revelation) from the hearts, and have laid down the path of revilement (of these texts) for every zindīq (heretic) and mulḥid (deviating heretic). So one does not seek evidence by way of the Book or the Sunnah, except that recurses to a ṭāghūt from amongst these ṭāghūts, holds onto it, and takes it as a shield, in order to prevent from the path of Allāh. Yet Allāh by his power and ability, and his favour and excellence, has destroyed these ṭāghūts, one ṭāghūt at a time, upon the

And amongst them is (what is called) the ‘maṣlaḥah’” (the beneficial interest of the da`wah). This " maṣlaḥah" requires that everyone remain upon whatever he is upon, and that no one ever turn away from his own opinion (that he is upon) so long as everyone is a Muslim. Everyone has his own ijtihād, and for this reason, one of them said, *"Let us cooperate in that which we agree and let us excuse each other in that which we disagree"*. If you were to filter the Muslims and sieve them out, you would find that they are not in agreement except upon the statement ‘Lā ilāha illallāh muhammad rasūlullāh’, meaning that if you were to make a proper inspection of the reality of the Muslims you would find that they are united only upon what? You would find them in agreement upon ‘Lā ilāha illallāh’, in its wording, as opposed to its meaning and action. So amongst them is the qubūrī (grave-worshipper), and amongst them is the Rāfiḍī and amongst them is the Ṣūfī Ḥulūlī and other than them. So therefore, this vile statement (is such) that only the utterance ‘Lā ilāha illallāh’ is sufficient. Hence, the Ṣūfī Ḥulūlī who says, ‘There is

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tongues of His Messengers and the Inheritors of the Prophets. So never have the Helpers of Allāh and His Messenger ceased to cry out against the adherents to these [ṭāghūts] in all parts of the earth, or to strike them with the blazing meteors of revelation, and sound evidences. And we will now devote some speech to them, ṭāghūt by ṭāghūt.” End quote from Ibn al-Qayyim

And Shaykh ‘Ubayd intends here that in contemporary times, the Ḥizbiyyīn have devised such principles in their da`wah which if Ibn al-Qayyim came across, had he been alive today, he would have considered them ṭāghūt, due to what they have brought about of corruption and damage to the strongholds of Islām and its foundations – and from them the alleged “golden principle” of Ḥasan al-Bannā, “Let us cooperate in that which we agree and excuse each other in that which we disagree”.

nothing in the jubbah (long outer garment) except Allāh’, and another says, ‘And the Lord is the servant and the servant is the Lord, woe be to me if only I knew which [of the two] was the one tasked (with worship and obedience)’. And for this reason (according to this statement), the Rāfiḍī, the grave worshipper are all at the same level, there is no difference between them and the Sunnī Muslim who is pure upon Tawḥīd, (why), because all are agreed upon the saying ‘Lā ilāha illallāha’ in wording.”

Tanbeeh Dhawil-‘Uqūl al-Salīmah Ilā Fawā’id Mustānbatāh min al-Sittat il-Uṣūl al-‘Aẓīmah, 1414H, p.80.

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