



WAS IBN SINA FROM AMONGST THE SCHOLARS OF ISLAAM?

The Verdicts of Adh-Dhahabee, Ibn Hajr, Ibn Taymiyyah, Ibnul-Qayyim and others

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If you were to “Google” great Muslim scholars, amongst the first names that would appear are those such as ‘Ibn Sina’ and ‘Al-Farabi’. However, did the ‘great Muslim scholars’ consider them to be ‘great Muslim scholars’? Let’s examine.

Ibn Sina: His full name is Aboo ‘Alee ibn ‘Abdullaah Al-Balkhee (d. 428H).

Imaam Adh-Dhahabee said about him in *Siyaar A‘alaam An-Nubalaa*, “He has a book called *Ash-Shifaa’* (The Cure), it contains in it things that are not possible to tolerate, and Al-Ghazaalee had indeed made *takfeer* of him in his book *Manqidh Min Ad-Dalaal*.”

He also said about him, “He is the leader of the Islamic philosophers, and since Al-Farabi’s death, there has not been any like him, so *al-hamdulillaah* for the blessing of Islaam and the Sunnah.”¹

In another book he (adh-Dhahabee) said, “I am not aware of him having narrated anything from the Islaamic sciences, and even if he did, it would not be permissible to narrate from him because he is a perverted, deviant, philosopher.”²

Al-Haafidh Ibn Hajr said about him, “The *shaafi’ee* scholar, Ibn Abee Al-Hamoowee said: the Scholars have all agreed that Ibn Sina used to say that the universe has always been in existence, and that the bodies will not be raised physically on the day of judgment. It also has been said that he used to say that Allaah does not have knowledge of the specifics (of everything that takes place); rather He is aware of what takes place in the general sense.

¹ *Siyaar A‘alaam An-Nubalaa*, (17/535)

² *Meezaanal-Itidaal*, (1/5391)

Thus, the scholars in his time and those after them, those scholars whose statements carry weight in matters of *fiqh* and *usoolul-fiqh*, have unequivocally declared him and Al-Farabi to be *kuffaar*, because of their beliefs regarding these matters for they contradict the beliefs of the Muslims.”³

Ibnul-Qayyim said about him, “Ibn Sina, as he stated about himself, said that he and his father were from the esoteric Karaamitah sect who do not believe in the beginning of creation, the resurrection, the Creator, nor the Messengers. Those *zanaadiqah* used to adopt Shee’aism and claim to be from the lineage of the Prophet’s family as a guise in order to hide their disbelief, whereas the Prophet’s family is not at all related to them with regards to lineage, their actions and their beliefs. They used to kill the people of knowledge and the people of *eemaan*, and they would leave the people of *shirk* and *kufir*. They did not consider what is *haram* to be *haram*, nor what is *halaal* to be *halaal*.”⁴

In another section of the book he described him as “Imaam of the *mulhideen* (atheists).”⁵

In *Miftah Daar As-Sa’adah*, Ibnul-Qayyim also said about Al-Farabi and Ibn Sina, “The Muslim philosophers such as Ibn Sina and Al-Farabi tried to create a balance between philosophy and the *sharee’ah*, however it corrupted them and lead them to speak about matters such as miracles and extraordinary events in a manner which philosophers do. They said that there are three forces behind every miracle or extraordinary event:

1. the orbit (of the planets)
2. mental power
3. the power of nature

Thus, they equated the miracles given to a prophet to that of the deception of the magicians and the soothsayers. However, they claimed that the difference between the two lies only in intent; the intent of the prophets and messengers is good whereas the intent of the magicians and those that are like them is evil. This ideology is one of the most corrupted and repugnant in the world, for it is built on the concept that denies the will of Allaah and that He has power over all things. This ideology is also built on the principle that denies the *jinn*, the angels, and the physical resurrection of mankind. Hence, in actuality it is built on disbelief in Allaah, His angels, His books, His messengers, and the Day of Judgment.”⁶

Ibn Katheer stated that it was because of his beliefs that Al-Ghazaalee made *takfeer* of him. ⁷

³ *Lisaanal-Meezaan*, (2/293)

⁴ *Ighaathah Al-Lahfaan*, (2/266)

⁵ *Ighaathah Al-Lahfaan*, (2/267)

⁶ *Miftah Daar As-Sa’adah*, (119/2)

⁷ *Al-Bidayah wal-Nihayah*, (12/46)

He (Ibn Katheer) also said about Al-Farabi after mentioning some of his philosophical beliefs, “If he died upon those beliefs without repenting; may the curse of Allaah *Rubbul-‘Aalameen* be upon him. Hence, this is why Al-Haafidh Ibn ‘Asaakir deliberately did not mention him in his *tareekhad-dimishq*⁸ due to the filthiness and the repugnancy of his beliefs”⁹

Ibn Taymiyyah said about him, “What those such as Ibn Sina say are worse than the statements of the Jews, the Christians, and the *mushrikeen* Arabs.”¹⁰

Finally, Sideeq Hasan Khaan¹¹ said about him, “Ibn Sina said in *al-Ishraat*, based on the statement of the philosophers, that Allaah has knowledge of the general affairs, not the specifics of things that take place, and this is clear *kufri* that cannot be misconstrued. This is one of the reasons why the Muslims have considered the philosophers to be *kuffaar*. They have many other destructive beliefs, so do not be swayed by the ideas, deep knowledge, and wisdom that they claim to have, for there is not one of them except that he contradicts the truth or he is on the brink of the fire.”¹²

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⁸ A biography of all the scholars who passed through Damascus.

⁹ *Al-Bidayah wal-Nihayah*, (11/238)

¹⁰ *Al-Jawaab As-Saheeh*, (4/463)

¹¹ The great scholar of India who died in 1306H

¹² *Abdjalal-Uloom*, (1/23)