ՀԱՎԵԼՎԱԾ

Seda T. Tigranyan

THE INFLUENCE OF IBN TAYMIYYAH'S IDEAS ON THE FORMATION OF WAHHABI IDEOLOGY
A comparison of some theological aspects*

Introduction

In the Middle Ages, religion was the dominant form of social consciousness and ideological system. Historically significant social and political movements were usually accompanied by new ideological and religious manifestations - sometimes bringing forth conservative ideas to purify religion from innovations, yet sometimes attempting to adapt religious provisions to the requirements of the time. This is also true for Islam and the history of Islamic countries. For example, at various times religious and political movements, currents and radical groups called for the purification of Islam driven by political and social reasons. Some of them had widely used and currently apply the ideas of Sunni Islamic scholar, theologian Ibn Taymiyyah (1263-1328). The wide application of Ibn Taymiyyah's ideas and the various references to his works lead to disagreements and conflicting interpretations of his ideas. Opinions about his personality also vary - from a pious Muslim, an eminent scientist to a madman.[1]Even so his views, ideas, in general, had a huge impact not only on the consciousness of his contemporaries, but also on the nextgenerations. A vivid example of this is Muhammad ibn Abd Al-Wahhab (1703-1792), who while greatly influenced by Ibn Taymiyyah's ideas put them in the foundation of a new religious movement called Wahhabism, that originated in the Arabian Peninsula. Numerous scholarly and amateurish works were written about the activities and thoughts of those two prominent figures. This article contributes to the field by studying and comparing their works as primary sources.This article is an attempt to discuss the impact of Ibn Taymiyyah's views

---

[1]For a more detailed analysis see **Little, D. P.**, Did Ibn Taymiyya Have a Screw Loose?, "Studia Islamica", N 41, 1975, 93-111.

on the ideology of Wahhabism through studying and comparing some ideological aspects on the example of Muḥammad ibn ʿAbd al-Wahhāb's"Kitāb al-Tawḥīd" (Arabic: كتاب التوحيد, The Book of Monotheism) and Ibn Taymiyyah's "Kitab Al-Jawab".[2]We have chosen "Kitab Al-Jawab", because in addition to putting all the existing arguments against Christianity into a comprehensive argumentative framework,it also is a crystallization of Muslim anti-Christian polemicsand as such contains rich information on Islam and those Islamic sects or practices that were affected by Christianity, according to Ibn Taymiyyah. This article does not, and cannot aspire to study that impact entirely,this is solely an attempt to compare some aspects of their views through studying the most notable work of Muḥammad ibn ʿAbd al-Wahhāb and to indicate how andto what extent the latter used Ibn Taymiyyah'sviewsfor shaping his doctrine.

1. Muḥammad ibn ʿAbd Al-Wahhāband the Wahhabi Movement

Wahhabism was not a new religious teaching, because the demand for the purity of Islam has been manifested both before the origination of the Wahhabi movement and after it. The movement was a direct response to the difficult situation unfolded in the Arabian Peninsula during the given historical period and aimed to return to the roots of pure Islam in order to overcome the difficult conditions. So what was the situation that unfolded in the Arabian Peninsula at the time?

First and foremost, the Arabian Peninsula was a territory of small and irreconcilable sheikhdoms. In the 16th and 17th centuries, when rebellions broke out in different parts of the Ottoman Empire, due to widespread anti-Ottoman movementsthe Eastern and Central Arabia gained de facto independence. The Zaidi leader of the southern part of the peninsula - Yemen - was busy managing the territories under his control. The Sharif of the Hejaz was an Ottoman vassal, although it should be noted that Ottoman rule in the Hejaz was actuallynominal, and local rulers generally enjoyed wide autonomy in internal affairs. Gradually, The Sublime Porte lost real control over the territories of Arabia. The stability of the positions of the Sublime Porte in the Hejaz was determined not by the military power of the Ottoman Empire, but by the income received from the pilgrims

---

[2] The full name of the work is "Al-Jawāb al-Ṣaḥīḥ li Man Baddala Dīn al-Masīḥ"(The correct answer to those who changed the religion of Christ, Arabic: الجواب الصحيح لمن بدل دين المسيح). Ibn Taymiyyah wrote this work as a response to a short treatise, entitled "A letter to a muslim" by the Melkite Bishop of Saida. Al –Jawab contains rich information on Christianity, Islam, Islamic sects which were attracted to Christianity.

coming from there, as well as by the rich gifts given by the sultans.[3] In these conditions, Wahhabism became a tool for gluing tribes and tribal unions. In the mission of unifying the Arabia, the local emir of Diriyah Sheikh Muhammad ibn Saud (d. 1765) and his son Abd Al-Aziz As-Saud (1765-1803) became the political supporters and allies with Ibn Abd Al-Wahhab. In 1744, Muhammad bin Saud, the founder of the current royal dynasty, made a pact with Muḥammad ibn ʿAbd al-Wahhāb, in which the latter provided the crucial religious underpinning for the former's project to unify and centralize the irreconcilable and warring tribes of Arabia, bringing them under his control. Saud's and Wahhāb's pact enabled the Saudis to establish their first state in Nejd (Central Arabia) in 1745.So Wahhabism became the cornerstone of Saudi statehood.[4]

Muhammad ibn Abd Al-Wahhab's father, Abd Al-Wahhab ibn Sulayman, was a recognized qadi (the magistrate or judge of a sharia court). Ibn ʿAbd-al-Wahhabreceived his early education with the help of his father. His education mainly consisted of learning the Qur'an by heart and studying Hanbali jurisprudence and Islamic theology. After learning the basics of religion from his father, Shaykh Muhammad left to Medina to become a disciple to the 'ulama' of that region. He acquired knowledge among traditional and conservative teachers and adhered to the rigorous Hanbali madhhab. So, still at an early age Muhammad was fascinated by the study of Islamic and religious issues, and the travels, meetings with prominent theologians and teachers of the time contributed to it. After travelling to al- HIijaz, al-'Iraq and Syria, ibn-'Abd-Al-Wahhab returned home with firm impression and idea that Islam practiced by his contemporaries had deviated widely from the practice and theory prescribed by Prophet Muhammad and the Qur'an, so he was determined to purify it and restore its preliminary strictness.[5]He came to the conclusionthat the vast majority of Muslims, not only in Nejd, but also in the entire Islamic world had fallen into religious ignorance, as they did during the jāhiliyyah (Arabic: جاهليّة, the pre-Islamic period). The reason for this, according to Ibn Abd Al-Wahhab, was forgetting of the true meaning of the monotheism established by God and exemplified by the Prophet Muhammad, and from this pointhe explained the crisis of the Muslim community, the decline of

---

[3]**Васильев А. М.,** История Саудовской Аравии (1745 г. – XX в.), М.,«Классика плюс», 1999, 61-63.

[4]**Al-Semmari F**., A History of the Arabian Peninsula, London,"I.B.Tauris", 2010, 95-97. See also **Луцкий В. Б**., Новая история арабских стран., М., «Наука», 1966, 70-73.

[5]See **Hitti P. K**., History of the Arabs,from the earliest times to the present, UK, "Macmillan Education" 1970, 740. About the situation in the Arabian Peninsula see also, **Васильев А. М**., Пуритане ислама. Ваххабизм и первое государство Саудидов в Аравии (1744/1745-1818). М., «Наука», 1967, 85-89. For more information about Ibn Abd Al-Wahhab'stravels see **Cook M**., On the Origins of Wahhābism,"Journal of the Royal Asiatic Society", N 2 (2), 1992, 191–202.

morals, political and economic complications.Ibn Abd Al-Wahhab's main task was to restore pure Islam among the Arabs. Ibn Taymiyyah's ideas, which were formulated in the conditions of the fragmentation of the Muslim community, religious and legal disputes, external threats, were best suited for the realization of Ibn Abd Al-Wahhab's goals. So his ideas, views were the basis for forming the tenets of Wahhabism. According to the famous Russian historian Alexey Vasilev, Muhammad ibn Abd Al-Wahhab's son Abdullah reported that they differed somewhat from Ibn Taymiyyah in minor domestic and ritual matters, but his works were of cornerstone importance for them (the followers of Wahhabism), Ibn Abd Al-Wahhab repeatedly quoted in his works the words of the famous theologian, as well as copied many of his works.[6]

Wahhabis considered only the Qur'an and Sunnah (Arabic: السنة, means way, custom) as Islamic sources, accepted the founders of the four Sunni schools of thought, Ibn Taymiyyah and his disciple Ibn Al-Qayyim (14th century), but essentially rejected the theories of theologians of subsequent generations.

The basis of Muhammad ibn Abd Al-Wahhab's teaching was the concept of monotheism, tawhid (Arabic: التوحيد), to which he opposed polytheism, shirk (Arabic: الشرك), on the basis of which he built his sharp criticism of the religious behavior of his contemporaries. He distinguished two types of shirk: big shirk (Arabic: الشرك الاقبر) and small shirk (Arabic: الشرك الأصغر). The first is openly attributing to God partners, helpers and worshiping them as equals[7], the second is all those words or actions that imply the existence of equals to God, for example, honoring creatures, using talismans.[8]

2. The impact of Ibn Taymiyyah on ibn Abd Al -Wahhab's thought: Discussion of some religious aspects

The major work of Ibn Abd Al-Wahhabis Kitab Al-Tawhid, in which he set out his main ideas, examined controversial religious issues of the time,elucidated all thedeviationsfrom Divine Revelation that from his point of view existed at the time, the un-Islamic innovations and other issues that engendered arguments in theological circles.He also provided interpretations from the points of Qur'an, Sunna and the opinions of famous theologians - such as Ibn Taymiyyah. According to Ibn Abd Al-Wahhab, the Islamic world had retreated from the principles of monotheism: people had introduced innovations in religion and life considering

---

[6]**Васильев А. М**., История Саудовской Аравии (1745 г. – XX в.), 80.

[7]**محمد بن عبد الوهاب**, كتاب التوحيد, مصر, "مكتبة العلوم والحكم", 2008, 95-98.

[8]Ibid., 28-30.

them to be manifestations of proper behavior, they had attributed the characteristics and attributes of God to His creatures, trees, and stones[9], they were making pilgrimages to the graves of saints[10], appealing to them with various requests, performing sacrifices, while sacrifices can only be offered to God[11], one cannot offer sacrifices to both God and idols in the same place[12]. Therefore, according to Ibn Abd Al-Wahhab,it was necessary to purify Islam from pagan elements, rejecting all "innovations" (Arabic:البدع). In "The Book of Monotheism" he quotes the saying of Ibn Taymiyyah: "…God condemns those who attribute His Blessings and Mercy to others whom they associate with Him," because such people retreat from the principles of monotheism, accept the existence of equals to God.[13]

All of the above mentionedideas and criticisms by Muhammad ibn Abd Al-Wahhab correspond to the views of ibn Taymiyyah, who constantly criticized the worship of idols, plants, objects, and pilgrimages to the graves of saints. Ibn Taymiyyah considered the spread of Christian customs among Muslims, visiting graves and intercessory prayers, worshiping symbols as a serious problem and a manifestation of disbelief: "He forbade a man to turn to a grave in prayer so that he would not resemble the pagans who prostrated themselves before graves."[14] "The pagans used to worship bodily images that cast shadows, for this was the religion of the Romans and Greeks. It was the religion of the philosophers among the people of Macedon and Athens, such as Aristotle and the peripatetic philosophers like him and others."[15]

Ibn Abd Al-Wahhab discussedthe issue of turning to prophets, angels or saints in prayer, quoting from the Qur'an and the words of Ibn Taymiyyah, justifying the idea that only God can be turned to for help, intercessionor forgiveness of sins. For example, he said the following ""Abu Hurairah asked the Prophet: "Who will be the happiest of people with your intercession?" He (the Prophet) said, "Whoever said La ilahailla-Allah with pure intention from his heart." So this intercession is for those people with pure intent, if God so wills, and it will not be for those who commit shirk". The essence of the matter is that only the God, Who is above all imperfections, Who favors the people sincere in their worship, and forgives them through the medium of the invocation of whoever He has given permission to intercede, as an honor to him and to confer upon him the

---

[9]Ibid., 34.
[10]Ibid.,58-62.
[11]Ibid., 37-39.
[12]Ibid., 40-41.
[13]Ibid., 116-117.
[14]أحمد بن عبد الحليم بن عبد السلام بن تيمية الحراني, الجواب الصحيح لمن بدل دين المسيح, مجلد 1, الرياض, "دار العاصمة",
1419هـ, 349 .
[15]Ibid.,345-344

Highest Place (Arabic:المقام المحمود). The intercession which is rejected and denied in the Qur'an is the one which involves shirk, and this is why intercession is confirmed and affirmed by the permission of God in many places. The Prophet made it clear that this intercession will be for no one but for the people of Monotheism and sincerity in the religion of Islam.[16] Ibn Abd Al-Wahhabagreed with Ibn Taymiyyah that one should not over-honor the "orthodox" Muslims, the companions of the Prophet. They should be respected, but not worshipped. In "The Book of Monotheism" the following saying of Ibn Taymiyyah is quoted: "Abul-Abbas said that God has equally denied all that the Mushrikin have attached (to their false gods, idols). For He has denied that anyone has any dominion besides Him, or that there is any assistant to God. It is clear that there will be no benefit to anyone except for who has been granted permission by the Lord",[17] this means, that intercession, mercy will be received only by those who will receive the favor of God and will enjoy his pleasure.

Divination, witchcraft, magicwere also considered a departure from the principles of Islam. Ibn Abd Al-Wahhab agrees with Ibn Taymiyyah that belief in soothsaying, fortunetellingand the faith in the Qur'an cannot coexist. When talking about soothsayers, clairvoyants, the following explanation of Ibn Taymiyyah is quoted:"Abul Abbas bin Taimiyah said, "A l-'Arraf (Arabic: العرّاف) is a name for the fortuneteller and the astrologer, and the diviner, and similarly those who speak of having knowledge of matters in similar ways.""[18]Thus, both Ibn Taymiyyah and ibn Abd Al-Wahhab rejected all of them.

While talking about the teaching of Wahhabism, it is often mentioned that it condemns the use of charms and talismans, considering them manifestations of pagan beliefs and cults.[19]In some studies[20], this circumstance is considered as a difference between the views of Wahhabis and Ibn Taymiyyah, because according to the report of the latter's student Ibn Al-Qayyim, Ibn Taymiyyah used to write down the 44th verse of Surah Hud (Arabic: حود) when he was sick, or on the forehead of others, after which they were healed.[21] However, the following is

---

[16]**محمد بن عبد الوهاب**, كتاب التوحيد, 54-55

[17]Ibid., 54.

[18]Ibid., 85.

[19]**Васильев А. М**., Пуритане ислама. Ваххабизм и первое государство Саудидов в Аравии (1744/1745-1818). , с. 103;**Васильев А. М**., История Саудовской Аравии (1745 г. – XX в.),80; **Nahouza N.**, Wahhabism and the Rise of the New Salafists: Theology, Power and Sunni Islam,London, "I.B. Tauris", 2018, 69.

[20] See, forexample, **Маевская Л.Б.**, Идеология Ибн Таймии, как фундамент для формирования ваххабизма, «Культура народов Причерноморья», 2012,http://dspace.nbuv.gov.ua/bitstream/handle/123456789/46501/30Maevskaya.pdf?sequence=1 (Accessed: 22.06.2024).

[21]**ابن قيم الجوزية**, زاد المعاد في هدي خير العباد, الجزء 4,بيروت, "مؤسسة الرسالة ",1998, 328.

noteworthy: Ibn Abd Al-Wahhab states that the words of the Prophet Muhammad were transmitted that spells, talismans, witchcraft are manifestations of polytheism without exception, then he continues: "If the amulet contains the verses of the Qur'an or God's Names (or Attributes) then it is allowed by some salafs[22] and disallowed by others."[23] He then states the following: "Actually, an incantation, with the words of truth, for seeking protection from evil eye or scorpion bite is not like shirk. ʿUlamāʾ (Arabic: علماء, scholars of Islamic doctrine and law) have different opinions about using the amulets containing the verses of Qur'an: are they like that shirk or not?" [24] In other words, if it refers to the use of Qur'anic verses as charms for medical purposes rather than ordinary objects as talismans, then there is no disagreement between Ibn Taymiyyah and Muhammad Ibn Abd Al-Wahhab. Interestingly, various beliefs related to magic were widespread in the medieval Islamic world, permeating all levels of society. As a result, not only many forms of talismans were formed, but also certain vocabulary and phrases were found both on simple paper talismans and on luxurious talismanic shirts sewn for sultans. Various charms and talismans used by Muslims contained not only magical words, but also Qur'anic "verses" (Arabic: آيات), prayers addressed to God, or, according to the ideas of the time, to God's helpers, saints, in order to avoid misfortunes and recover from diseases. In this respect, they differed significantly from the talismans attributed to the Byzantine, Roman, and pre-Islamic periods, which contained words addressed to the spirits of the dead or demonic forces.[25]

Both Ibn Taymiyyah and Muhammad Ibn Abd Al-Wahhab, being prominent representatives of the Hanbali madhhab, went beyond the scope of that school's ideas. Having a deep knowledge of the teachings of the four religious schools of Sunni Islam, they came to the conclusion that blindly following the ideas of each of them would lead to contradictions with Islamic law based on the Qur'an and Sunnah. Salih ibn Fauzan Al-Fauzan, a well-known religious figure, theologian and scientist in Saudi Arabia, while commenting on the ideas of Muhammad ibn Abd Al-Wahhab, states that the latter, being a representative of the Hanbali madhhab, does not fanatically defend that school, but accepts what can be proven, even if it is outside the scope of the Hanbali madhhab, because he strives for the truth, like Ibn Taymiyyah, Ibn Al-Qayyim: "...

---

[22] Salaf (Arabic: سلف, "ancestors" or "predecessors"), also often referred to with the honorific expression of "al-salaf al-ṣāliḥ" (السلف الصالح, "the pious predecessors") are often taken to be the first three generations of Muslims. According to Ibn Taymiyya, this privileged period of the community ended around 132/750. For more information see, **Latham, J.D.**, "Salaf", in Encyclopaedia of Islam , vol. 8, Leiden, "Brill", 1995,900.

[23] محمد بن عبد الوهاب, كتاب التوحيد31

[24] Ibid., 34.

[25] For more information see,**Porter V., Saif L. andSavage-Smith E.,** Medieval Islamic Amulets, Talismans, and Magic.https://www.academia.edu/11255688/Amulets_Magic_and_Talismans (Accessed: 10.07.2024).

They take what is provable, but they do not go beyond the four madhhabs."[26] Ibn Abd Al-Wahhab's view on Taklid (imitation, Arabic: تقليد)[27] coincides with Ibn Taymiyyah's comments. Thus, Ibn Taymiyyah, speaking of blind imitation in anti-Christian debates, criticizes not only Jews and Christians, but also those Muslims who blindly follow and imitate their sheikhs or leaders without understanding the meaning, so they cannot distinguish between the true and false. For example, Ibn Taymiyyah quotes the following "verse": "And the Jews say: Ezra is the son of God; and the Christians say: The Messiah is the son of God; these are the words of their mouths; they imitate the saying of those who disbelieved before; may God destroy them; how they are turned away!" (Quran 9:30). Then he continues: "The innovators and the misguided people among those who associatethemselves with Islam resemble the Christians in this matter and can be likened to them. These are people who hold a view like that of the Christians which exaggerate concerning the prophets, people of the family of the Prophet, shaykhs, and others, all those who claim pantheism and divine indwelling, or a specified particular divine union like the claim of the Christians and the claim of Shi'i extremists on 'Ali and that of a sect concerning the family of the Prophet like the Nusayris and those like them who claim divinity for 'Ali, like the claim of some Isma'ilis of divinity for Al-Hakim or others of the sons of ʿAbdallāhibnMaymūn Al-Qaddāḥ(the Fatimids) who are affiliated with Muhammad ibn Isma'il ibn Ja'far… These people are simply imitating their shaykhs, following them in that by which they have departed from the religion of the prophet and in what they have innovated without God's permission by undertaking the innovation of religious practices and the permission of what is forbidden, just as some Christians blindly imitate their teachers. If anyone opposes them on any of these practices they say, "The shaykh accepts it," and they do not oppose him, just as the Christians say about their teachers".[28]

Based on the foregoing, Ibn Abd Al-Wahhab distinguishes between two types of taqlid: the first one is rejected and called blind imitation (Arabic: تقلد عمى), where a Muslim blindly follows the word of a scholar, even if it contradicts the truth, the second, true imitation (Arabic: تقلد بالحق), when what they follow, is provable and does not contradict the signs of God.[29] Both Ibn Taymiyyah and Ibn Abd Al-Wahhab lived at a time when the "doors" of ijtihad (Arabic: الاجتهاد) independent opinion had been closed after the creation of the madhhabs and the

---

وال عقيدة الإمام المجدد محمد بن عبد الوهاب، الرياض, " مكتبة دار المنهاج " ، 1431 هـ، 147.

[26]**صالح بن فوزان الفوزان**, شرح عقيدة الإمام المجدد محمد بن عبد الوهاب, الرياض, " مكتبة دار المنهاج " ، 1431 هـ، 147.

[27]Taklid, from the verb hallada "to imitate,follow, obey s.o.", meaning acceptance of or submissionto authority. It hasan important role throughout the Muslim religioussciences where it has a predominantly negative meaning, implying unreasonable and thoughtless acceptanceof authority. For more information see, **Calder, N**., "Taḳlīd", in: Encyclopaedia of Islam, vol.10, Leiden, "Brill", 2000, 137-138.

[28]**أحمد بن عبد الحليم بن عبد السالم بن تيمية الحراني**, الجواب الصحيح لمن بدل دين المسيح, مجلد 3, 185-187.

[29]**صالح بن فوزان الفوزان**, شرح عقيدة الإمام المجدد محمد بن عبد الوهاب, 147.

final formulation of the main principles of Islam, so very few dared to express an independent opinion on various religious and legal issues, thus questioning the principle of taqlid. Among them were Ibn Taymiyyah and Ibn Abd Al-Wahhab, who were subjected to criticism.[30]

Ibn Taymiyyah had a profound influence on Ibn Abd Al-Wahhab regarding the latter's attitude towards Sufismand Sufi rituals. Ibn Taymiyyah's attitude towards Sufism, at least the assessment of that attitude among scholars was not unambiguous; in fact, he did not express a sharp criticism of Sufism, but of some Sufi rites, innovations incompatible with pure Islam in his opinion. Thus, the Franciscan orientalist Henry Laust was one of the first to talk about the connection between the Hanbali madhhab and Sufism, the influence of the ideas of Sufi mysticism on Ibn Taymiyyah, as well as his use of Sufi terms.[31] George Makdisi, a prominent American orientalist, shows in his studies that Ibn Taymiyyah was not an irreconcilable opponent of Sufism, moreover, he belonged to the Qadiriyyah, possibly to a number of other tariqas.[32] According to Makdisi: "In reality, there exists a very strong kinship betweenHanbalism and Sufism. This kinship can be seen not only in their common spiritual origin, namely, the meditation of the Qur'an; it can also be seen in their common membership in one of Islam's earliest religious movements. Both the Hanbalis and the Sufis were members of Ahl al-Hadith, i.e. the Traditionalists…"[33]Fazlur Rahman calls Ibn Taymiyya a "neo-Sufi", who, among others, tried to integrate the Sufi legacy into his synthesis of "orthodox" Islam as much as possible. [34] The veracity of the above mentionedopinions, at least to the extent that Ibn Taymiyyah did not condemn Sufism as such and was not an uncompromising opponent, can be seen as a result of studying the work "Kitab al-jawab". In all six volumes of al-Jawab, Ibn Taymiyyah addresses Sufism, but does not criticize the Sufi movement as a whole, but some sufishaykhs, rituals and theories, which he considered to be innovations in Islam. Thus, first of all, Ibn Arabi's "wahdat al-wujud", "the concept of unity of existence (Arabic: وحدة الوجود)" is severely criticized.According to Ibn Taymiyyah, belief in the unity of existence denies two statements or principles of Tawhid. The

---

[30]**Matochkina A**., Appeal to the ideas of Ibn Taymiyya in Modern and Contemporary History, 233-234.
https://www.academia.edu/14081605/Appeal_to_the_Ideas_of_Ibn_Taymiyyah_in_Modern_and_Contemporary_History(Accessed: 15.07.2024).
[31] **Laoust H**., Essai sur les doctrines sociales et politiques de Taḳī-d-Dīn Aḥmad B. Taimīya, Cairo,"l'lnstitute Français d'Archéologie Orientale", 1939, 89.
[32] **MakdisiG.,**lbnTaimiya: A Sufi of the Qadiriya Order,"American journal for Arabic studies", 1973,N 1, 118-129.
[33]**Makdisi G**., The Hanbali School and Sufism, "Boletín de la Asociación Española de Orientalistas", 1979, N15120.
[34]**Rahman F**., Islam, London,"Weidenfeld and Nicolson", 1966 , 195.

first is a denial of any imperfections in God or His needs, the second one is the total dissimilarity of Godto anything else, and more specifically, to His creation, in other words, the rejection of anthropomorphism.Thus, Ibn Taymiyyah writes: "If one of the two bodies is a place of residence for the other, like water in a container, then it follows that one needs the other."[35] Then he continues: "Those who speak of wahdat al-wujud have made the creator to creatures like form is to matter(that is, consider them in the same relation), as Ibn Sab'in points out, saying, "He is water in water, fire in fire, and in each thing as the form of that thing."[36] We have already mentioned the condemnation of practices and rituals common in Sufism.

Ibn Taymiyyah, actually, distinguished between the legitimate, undisturbed Sufism, the Sufi shaykhs and the illegitimate Sufism of innovators. As for Ibn Abd Al-Wahhab, it is difficult to determine his specific attitude towards Sufism.

The above mentioned ideas of Ibn Taymiyyah were adopted by Ibn Abd Al-Wahhab, which is evident from the study of his thoughts, for he speaks of tawhıd and deviations from it in "The Book of Monotheism". Therefore, on the example of "The Book of Monotheism", we can say for sure that he condemns the Sufi ideas and practices considered innovative by Ibn Taymiyyah, but he does not talk about Sufism specifically, and the term does not appear in his book.

Ibn Abd Al-Wahhab did not delve into Sufi theological issues in the way Ibn Taymiyyah did, nor did he in any way address the connection between Ibn Taymiyyah and Sufism, he simply condemned what he thought to contradict the principles of Islam, which, in his point of view threatened the preservation of pure Islam, which were also criticized by Ibn Taymiyyah. From the tenets of Wahhabism came its anti-Sufi content, or, more precisely, the criticism of those manifestations of Sufism that were widespread in the Ottoman Empire in the 18th century. The famous historian Vasilev notes that the teachings and works of the Wahhabis did not contain open attacks against Sufism, moreover, Ibn Abd-Al Wahhab's son Abdallah stated that he was not against Sufism, but this statement, in fact, and as Vasilev notes, was a tactical clause. Such tactical caution is also supported by the report about Ibn Abd Al Wahhab and his students who denied the charges that he had ordered to burn the famous Sufi workKitabDala'il al-khayyrat, although, they admitted, that some of their followers might have performed such action for which they should not be responsible.[37] In general, we can note that

---

[35] **أحمد بن عبد الحليم بن عبد السلام بن تيمية الحراني**, الجواب الصحيح لمن بدل دين المسيح, مجلد 4, 315.

[36] Ibid

[37] For more information about this report see **Ibrahim, H. A.**, Shaykh Muḥammad Ibn ʿAbd Al-Wahhāb and ShāhWalīAllāh: A Preliminary Comparison of Some Aspects of Their Lifes and Careers."Asian Journal of Social Science",vol. 34, 2006, N 1, 103–19.

Wahhabism, based on the Qur'an, the Sunnah, and the theories of theologians of the first three centuries of Islam's origin, such as Ibn Taymiyyah, considered some practices, widespread in Sufism, to be innovative, and certain forms of worship were considered forbidden. Among the customs common in Sufism, "The Book of monotheism", as already mentioned, criticizes the worship of saints, visits to graves, and nothing is said about the use of hashish, singing, smoking, dancing, and also nothing is said aboutSufism as such. Thus, the criticism of the above-mentioned actions and rituals was, in fact, directed against the Sufis.

Conclusions

Ibn Taymiyyah's ideas were relevant to the time of Muhammad ibn Abd Al-Wahhab because they were formed in a crisis situation for Muslim society, and the problems faced in these conditions also existed during the period of activity of Ibn Abd Al-Wahhab. In essence, this circumstance is one of the reasons why his teaching played a cornerstone role in the formation of the ideology of Wahhabism. Thisinfluence was also due to the simplicity and clarity of Ibn Taymiyyah's main concepts about Islam, which made them easy to understand and gave the opportunity to adapt to the realities of the time.Both Ibn 'Abd Al-Wahhab and Ibn Taymiyyah shared the same mission, namely, to purify Islam from innovations, un-Islamic practices, deviations through negating blind imitation and to return to original pure Islam.

Ibn Abd Al Wahhab like ibn Taymiyyah, turns to Qur'an and Sunnah as the basis of divine law, refusing or approaching critically to any work after the first three generations of islam. He accepted the ideas and teachings of Ibn Taymiyyah and put them at the basis of his religious doctrine. As a result of comparing the two works under study, we found the following similarities:Muhammad ibn Abd Al-Wahhabborrowed from Ibn Taymiyyah the doctrine of tawhid, refutation of some beliefs and practices, such as the worship of saints,pilgrimages to the graves, anthropomorphism, intercessory prayers, worshiping idols, divination, witchcraft, attitude towards Sufism, the conception oftaklid, usage of talismans. The Wahhabis borrowed the intense fight against innovations, the system of arguments and provisions related to Islam from Ibn Taymiyyah, although they did not delve into the solution of complex religious-philosophical problems, as Ibn Taymiyyah did.From the point of view of religious convictions, Muhammad ibn Abd Al-Wahhab generally does not go beyond the scope of Ibn Taymiyyah's teachings, but in the fight against the phenomena that contradict monotheism, the followers of Wahhabism resorted to harsh measures.It should be noted that, being followers of the Hanbali madhhab, Muhammad ibn Abd Al-Wahhab, like Ibn Taymiyyah, refrained from directly imitating the prominent figures of that madhhab.

Սեդա Տ. Տիգրանյան – գիտական հետաքրքրությունների շրջանակն ընդգրկում է արաբական երկրների պատմությունը, իսլամագիտությունը, միջնադարում արաբամուսուլմանական քաղաքակրթության առանցվող հարցերը, դավանաբանական վեճերը, միջնադարում և արդի շրջանում "իսլամական աշխարհում" ընթացող ադապտացիոն գործընթացների ուսումնասիրումը

էլ. փոստ` seda_tigranyan96@mail.ru

Ամփոփում

ԻԲՆ ԹԱՅՄԻԱՅԻ ԳԱՂԱՓԱՐՆԵՐԻ ԱԶԴԵՑՈՒԹՅՈՒՆԸ ՎԱՀՀԱԲԱԿԱՆ ՈՒՍՄՈՒՆՔԻ ՁԵՎԱՎՈՐՄԱՆ ՎՐԱ
Աստվածաբանական որոշ հայեցակետերի համեմատություն

Սեդա Տ. Տիգրանյան

Բանալի բառեր – իսլամ, նորարարություններ, «Քի-թաբառ–թաուհիդ», «Քիթաբ Ալ-Ջավար», Մուհամմադ իբն Աբդ Ալ-Վահհաբ, Իբն Թայմիա, միաստվածություն, բազմաստվածություն, Ղուրան, Սուննա:

Հանբալիական կրոնաիրավական դպրոցի ականավոր ներկայացուցիչ Իբն Թայմիայի հայացքները իսկայական ազդեցություն են թողել ոչ միայն իր ժամանակակիցների, այլև հաջորդ սերունդների գի-տակցության վրա: Ասվածի վառ օրինակ է Մուհամմադ իբն Աբդ Ալ–-Վահհաբը, ով, զարգացնելով Իբն Թայմիայի գաղափարները, դրանք դարձրեց Արաբական թերակղզում հիմնադրված կրոնական նոր շարժ-ման` վահհաբականության հիմք:

Իբն Աբդ Ալ-Վահհաբի քարոզչության նպատակը արաբների շրջանում իր տեսանկյունից անաղարտ իսլամի վերականգնումն էր, կրոնի մաքրումը նորարարություններից և կռապաշտության մնացորդ-ներից: Կրոնական համոզմունքների տեսանկյունից Մուհամմադ իբն Աբդ Ալ-Վահհաբն ընդհանուր առմամբ դուրս չի գալիս Իբն Թայմիայի ուսմունքների շրջանակներից: Նորարարությունների, սրբերի, մարգա-րեների պաշտամունքի դեմ անցիջում պայքարը, սուֆիականության, թակլիդի վերաբերյալ դիրքորոշումը, իսլամի հետ կապված փաս-տարկների, դրույթների համակարգը վահհաբիները փոխառել են Իբն

Թայմիայից, թեև խորամուխ չէին լինում կրոնափիլիսոփայական բարդ խնդիրների լուծման մեջ, ինչպես դա անում էր Իբն Թայմիան։ Սակայն հարկ է նշել, որ լինելով հանբալիական մազհաբի հետևորդներ՝ վահ֊հաբիները, այդուհանդերձ, զերծ էին մնում այդ մազհաբի նշանավոր գործիչներին, այդ թվում՝ Իբն Թայմիային ուղղակիորեն նմանակելուց, թեպետ իրենց աշխատություններում բերվող փաստարկները համոզիչ դարձնելու նպատակով հաճախ են մեջբերում վերջինս մտքերը։

Իբն Թայմիայի գաղափարները արդիական էին Մուհամմադ իբն Աբդ Ալ֊Վահհաբի ժամանակաշրջանի համար, քանի որ դրանք ձևա֊վորվել էին մուսուլմանական հասարակության համար ճգնաժամային պայմաններում, և այդ պայմաններում ծառացած խնդիրները գոյություն ունեին նաև իբն Աբդ Ալ֊Վահհաբի գործունեության ժամանակաշրջա֊նում։ Ըստ էության, այս հանգամանքով է պայմանավորված նրա ուս֊մունքի՝ վահհաբականության գաղափարաբանության ձևավորման հա֊մար անկյունաքարային դեր ունենալը։ Այդ ազդեցությունը պայմանա֊վորված էր նաև Իբն Թայմիայի գաղափարների պարզությամբ ու հստակությամբ, ինչը դրանք դարձնում էր դյուրըմբռնելի և հնարավո֊րություն էր տալիս ադապտացնելու ժամանակի իրողություններին։

Резюме

ВЛИЯНИЕ ИДЕЙ ИБН ТАЙМИЙИ НА ФОРМИРОВАНИЕ ВАХХАБИТСКОЙ ИДЕОЛОГИИ
Сравнение некоторых теологических аспектов

Седа Т. Тигранян

Ключевые слова -ислам, нововведения, «Китаб ат-Таухид», «Китаб аль-Джаваб», Мухаммад ибн Абд Аль-Ваххаб, Ибн Таймия, монотеизм, политеизм, Коран, Сунна.

Взгляды Ибн Таймийи, видного представителя ханбалитской рели-гиозно-правовой школы, оказали огромное влияние не только на сознание его современников, но и последующих поколений. Ярким примером сказанного является Мухаммад ибн Абд Аль-Ваххаб, который, развивая идеи Ибн Таймийи, положил их в основу основанного на Аравийском полуострове но-вого религиозного движения — ваххабизма.

Целью проповеди Ибн Абд Аль-Ваххаба было восстановление с его точки зрения чистого ислама среди арабов, очищение религии от нововведений и идолопоклонничества. С точки зрения религиозных убеждений Мухаммад ибн Абд Аль-Ваххаб в целом не отклоняется от учения Ибн Таймийи. Бескомпромиссную борьбу с нововведениями, поклонением святым и пророкам, позицию в отношении суфизма, таклида, систему доводов и положений, связанных с исламом, ваххабиты заимствовали у Ибн Таймийи, хотя и не вникали в решение сложных религиозно-философских проблем, как это сделал Ибн Таймия. Однако следует отметить, что, будучи последователями ханбалитского мазхаба, ваххабиты тем не менее воздерживались от прямого подражания выдающимся деятелям этого мазхаба, в том числе Ибн Таймийи, хотя для придания убедительности изложенным в их работах доводам они часто цитировали мысли последних.

Идеи Ибн Таймийи были актуальны для времени Мухаммада ибн Абд Аль-Ваххаба, поскольку формировались в кризисной ситуации мусульманского общества, а проблемы, возникшие в этих условиях, существовали и в период деятельности Ибн Абд Аль-Ваххаба. По сути, это обстоятельство и является причиной того, что его учение сыграло краеугольную роль в формировании идеологии ваххабизма. Это влияние было обусловлено также простотой и ясностью идей Ибн Таймийи, что делало их легкими для понимания и давало возможность адаптироваться к реалиям того времени.

BIBLIOGRAPHY

1. **Al-Semmari F**., A History of the Arabian Peninsula, London,"I.B.Tauris", 2010.
2. **Calder, N**., "Taḳlīd", in: Encyclopaedia of Islam, vol. 10, Leiden, "Brill", 2000.
3. **Cook M**., On the Origins of Wahhābism, "Journal of the Royal Asiatic Society", N 2 (2), 1992, 191–202.
4. **Hitti P. K**., History of the Arabs,from the earliest times to the present,UK, "Macmillan Education" 1970
5. **Ibrahim, H. A**.,ShaykhMuḥammad Ibn ʿAbd Al-Wahhāb and ShāhWalīAllāh: A Preliminary Comparison of Some Aspects of Their Lifes and Careers. "Asian Journal of Social Science", vol. 34, 2006, N 1, 103–19.
6. **Latham, J.D**., "Salaf", in Encyclopaedia of Islam , vol. 8, Leiden, "Brill", 1995.
7. **Little, D. P**., Did Ibn Taymiyya Have a Screw Loose?, "Studia Islamica", N 41, 1975, 93-111.
8. **MakdisiG.**,IbnTaimiya: A Sufi of the Qadiriya Order, "American journal for Arabic studies", 1973,N 1, 118-129.
9. **Makdisi G**., The Hanbali School and Sufism, "Boletín de la Asociación Española de Orientalistas", 1979, N15115-126.
10. **Matochkina A**., Appeal to the ideas of Ibn Taymiyya in Modern and Contemporary History.

https://www.academia.edu/14081605/Appeal_to_the_Ideas_of_Ibn_Taymiyyah_in_Modern_and_Contemporary_History (Accessed: 15.07.2024).

11. **Nahouza N.**, Wahhabism and the Rise of the New Salafists: Theology, Power and Sunni Islam,London, "I.B. Tauris", 2018.

12. **Porter V., Saif L. andSavage-Smith E.,** Medieval Islamic Amulets, Talismans, and Magic.https://www.academia.edu/11255688/Amulets_Magic_and_Talismans (Accessed: 10.07.2024).

13. **Rahman F**., Islam, London,"Weidenfeld and Nicolson", 1966.

14. **Laoust H**., Essai sur les doctrines sociales et politiques de Taḳī-d-Dīn Aḥmad B. Taimīya, Cairo,"l'lnstitute Français d'Archéologie Orientale", 1939.

15. **Васильев А. М.,** История Саудовской Аравии (1745 г. – XX в.), М., «Классика плюс», 1999.

16. **ВасильевА. М**.,Пуританеислама. ВаххабизмипервоегосударствоСаудидоввАравии (1744/1745-1818). М., «Наука», 1967.

17. **Луцкий В. Б**.,Новая история арабских стран.,М., «Наука», 1966.

18. **Маевская Л.Б**., Идеология Ибн Таймии, как фундамент для формирования ваххабизма, «Культура народов Причерноморья», 2012,http://dspace.nbuv.gov.ua/bitstream/handle/123456789/46501/30Maevskaya.pdf?sequence=1(Accessed: 22.06.2024).

19. **ابن قيم الجوزية**, زاد المعاد في هدي خير العباد, الجزء 4 ,بيروت, "مؤسسة الرسالة ", 1998 .

20. **أحمد بن عبد الحليم بن عبد السلام بن تيمية الحراني**, الجواب الصحيح لمن بدل دين المسيح, مجلدات 1,3,4, الرياض, "دار العاصمة", 1419 هـ.

21. **صالح بن فوزان الفوزان**, شرح عقيدة الإمام المجدد محمد بن عبد الوهاب, الرياض, " مكتبة دار المنهاج" ، 1431 هـ.

22. **محمد بن عبد الوهاب**, كتاب التوحيد, مصر, "مكتبة العلوم والحكم", 2008.

REFERENCES

1. **Vasil'evA. M.,**Istorija Saudovskoj Aravii (1745 g. – XXv.), M., "Klassika pljus", 1999 **(In Russian).**

2. **Vasil'ev A., M.,**Puritaneislama.Vaxxabizm ipervoje gosudarstvo Saudidov v Aravii (1744/1745-1818),M., "Nauka", 1967 **(In Russian).**

3. **Luckij V. B.**, Novaja istorija arabskix stran, M., "Nauka", 1966**(In Russian).**

4. **Maevskaja L. B**., Ideologija Ibn Tajmii, kak fundament dlja formirovanija vaxxabizma, "Kul'tura narodov Prichernomor'ja", 2012 **(In Russian)**, http://dspace.nbuv.gov.ua/bitstream/handle/123456789/46501/30Maevskaya.pdf?sequence= 1(Accessed: 22.06.2024).

5. **Ibn Qayyim al-Jawziyya**, Zad al-Ma'ad Fi HadyiKhair Al 'Ibaad, al-juz 4, Beirut, "Mu'assasatAr-Risala", 1998**(In Arabic).**

6. **Aḥmad ibn ʿAbd al-Ḫalīm ibn ʿAbd al-Salāmibn Taymiyya al-Ḥarrān**ī, Al-Jawāb al-Ṣaḥīḥ li Man Baddala Dīn al-Masīḥ, mujalladat 1, 3, 4, Ar-Rijad, "Dar al-'Asimah", 1419 Hijri **(In Arabic).**

7. **Salih ibn Fawzan al-Fawzan**, Sharhakida al- Imam al-MujaddidMuḥammad ibn ʿAbd al-Wahhāb, Ar-Rijad, "Maktabah Dar al-Minhaj", 1431 Hijri **(In Arabic).**

8. **Muḥammad ibn ʿAbd al-Wahhāb**,Kitāb at-Tawḥīd, Misr, "Maktaba al-ulumwa al-hikam", 2008 **(In Arabic).**