

# Shaykh ‘Allāmah al-Albānī (رَحْمَةُ اللَّهِ) on the Absence of Opposition of Ibn Taymiyyah (رَحْمَةُ اللَّهِ) to the Qur’ān and Ḥadīth with His Saying of the Superiority of the Genus of the Arabs—and an Explanation of the Nature of this Superiority

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**S**UMMARY: In this audio, Imām al-Albānī (رَحْمَةُ اللَّهِ) explains how Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) did not oppose the Qur’ān and Ḥadīth when he spoke of the excellence of the genus of the Arabs over others, and that this discussion was from the worldly point of view, regarding traits and characteristics in which there is variation between the races and ethnicities, and among which, there can be praiseworthy and blameworthy traits.

The Shaykh gave the example of the difference between the Europeans and Black Africans, and used this to explain a similar variation that existed between the Persians and Romans on the one hand, and the Arabs on the other. The Shaykh distinguished between what relates to history and factual reality, regarding precedence and excellence between various races and nations (during different eras), and what relates to a legislative reality, regarding the nature of true excellence, which lies only in piety and righteousness, completely unaffected by race and lineage.

Listen to audio:

<https://abuiyaad.com/d/albani-ibn-taymiyyah-arabs-audio>

Full Arabic transcript is at the end.

النص العربي موجود في نهاية المقال

## Translation

**Questioner:** “In *Iqtidā’ al-Ṣirāṭ al-Mustaqīm* of Shaykh al-Islām, he mentions: That which Ahl al-Sunnah are upon is the belief that the genus of the Arabs are superior to the genus of the non-Arabs. He said: “And the excellence of the Arabs, then the Quraysh, then Hāshim, is not merely because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is from them, even though this is an excellence (for them), rather, they, in themselves, have an excellence.” So how can we reconcile between this speech of his and the saying of Allāh: ‘**O mankind, We have created you from a male (Ādam) and female (Eve) and We made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is the most pious of you. Indeed, Allāh is all-Knowing, all-Aware.**’ (49:13) And the saying of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): ‘*There is no excellence for an Arab over a non-Arab except through piety.*’”

**Shaykh al-Albānī:** “This is a strange question, you think that Ibn Taymiyyah, when he said the statement, he opposed the āyāh and the ḥadīth?”

**Questioner:** “No, he did not say that he opposes the āyah and the ḥadīth. He mentioned evidences for the genus of the Arabs being superior to the genus of the non-Arabs.”

**Shaykh al-Albānī:** “Do not repeat what you said, do not repeat it for me, I want to correct your question. Your question is erroneous because it creates the impression that Ibn Taymiyyah opposed the āyah and the ḥadīth through this speech. And in relation to him, this is the fourth of the impossibilities, as is said.<sup>1</sup>

The reality is that this issue requires **knowledge of man’s history from an aspect**, and of **knowledge of the Sharī‘ah** in the correct manner from another aspect.

Now let us examine the first aspect.

Do you now think that the Black African people are like the European people in their awareness and understanding? Hāh, don’t be afraid (to answer).”

**Questioner:** “No”

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<sup>1</sup> This is an expression which refers to something that is very unlikely to occur. The meaning intended here is that Ibn Taymiyyah would not oppose an āyah or ḥadīth, based on what is known of him in his writings, works, refutations and positions, which is to always follow the evidence of the Qur’ān and ḥadīth, upon the way of the Salaf, to evaluate every saying through them, and to choose and support only what agrees with them.

**Shaykh al-Albānī:** “Hāh, Say it frankly.”<sup>2</sup> [some laughter in background].

**Shaykh al-Albānī:** “You are afraid because it is in your mind that in Ibn Taymiyyah’s words, there is a preference for Arabs with Allāh,<sup>3</sup> and here lies the mistake, this is not what is meant, and therefore, (as occurs) in our Syrian expression, ‘I struck an ‘Alāwiyya (a great example)’, which I brought concerning Blacks and Infidel Europeans’, so that you are not afraid to say some countries are better than others. Say like the Turk said, ‘All are Hebsi Bāhrīr’, they are all idolaters and polytheists and so on.”<sup>4</sup>

But in terms of **social, scientific and civil awareness**, which they call today this ‘physical culture’, don’t you prefer the European people over the Black African people, especially if you do not delve deeply with me in my thought regarding the unknowns of Africa, do you not prefer these (Europeans) over those (Africans) from this standpoint (of social, scientific and civil advancement), are they equal for example?

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<sup>2</sup> Frank discussions of factual, historical and current realities do not entail revilement, belittlement or mockery. Rather, they are intellectually honest discussions of Allāh’s decree, as they not except by His will.

<sup>3</sup> Meaning, from a legislative (Shar‘iyy) point of view, in terms of religious superiority over others.

<sup>4</sup> Here, Shaykh al-Albānī is telling the questioner not to be afraid to say something that is factually true, that in certain eras and time periods, some nations have excellence over others in certain respects.

**Questioner:** “They are not equal.”<sup>5</sup>

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<sup>5</sup> Affirming this as a matter of fact is not a belittlement of any race, but simply an intellectually honest appraisal of the circumstances as they exist. In any case, true excellence is not measured in worldly terms, as is known, it lies only in true religion (Islām and Tawhīd), piety and righteousness. Also, this comparison is time-limited (to recent history), and in relation to a specific area. Otherwise, there was a time when the Black African was preferred over the ignorant, backward, European barbarian of the Dark and Middle Ages. Take for example, Mansa Mūsā, of the Mali Empire, during the early 14<sup>th</sup> century. He is said to be the richest man of all time and ruled over a large empire, with trade, architecture, universities in what was considered an advanced civilisation. There were jurists, astronomers and mathematicians at the University of Sankora in Timbuktu. Further, the African Blacks also have natural traits and qualities, such as bravery, courage, resilience, and being good-natured with high morals. These are a praise for them. However, the issue being discussed here is simply in relation to the broad state of intellectual pursuits, culture and civilisation of a nation or race at a given time or era, and Allāh raises and lowers nations from His wisdom and justice, and alternates the days of ascendancy and demise between people. **Note:** Some people took a private voice note of mine from May 2021 in which I casually alluded to a similar point, the fact that the modern Arabs left their simple desert life (which gave them good health) and were thrown into vast oil riches in a very short time. That due to being wholly reliant on foreign expertise, being new to modern civilisation, they adopted (among other things) Western food, which inevitably led to Western (allopathic) medicine, because the Western diet brought the Western diseases of civilisation. Further, that unlike other nations, they do not have a long, established history or any long-standing institutions and expertise in modern medicine and modern science through which they have critically evaluated the theories or ideas which are taken from Western nations, that they are mostly consumers (of foreign goods, services and expertise), not producers, and that sadly, there is a fascination with Western expertise which can prove to be

**Shaykh al-Albānī:** “Now the peoples of the earth are in the tens, if not in the hundreds (of races, ethnicities). Do you imagine that they do not possess any intellectual and innate differentiation (between them)? (Such that) if there is something praiseworthy in them, then they are not praised for it, and if there is something disparaging in them, they not disparaged for it?<sup>6</sup> Do you not feel with me that these peoples differ completely in these issues? Yes? Fine.

If you know this, then let's now say that a Black converted to Islam, (and) the European disbelieved. Who is the one who draws near to Allāh? Not the European of course, even if he is of the people who can be said from this perspective, “God's Chosen People”<sup>7</sup>, not as in the Jewish expression, no, but from the perspective of his nature and disposition and his experience in life, in innovation and invention and so on.<sup>8</sup>

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harmful. These were simply factual statements, describing a contemporary time-bound reality in a private voice note with one individual, and is something acknowledged and said by many among the learned Arabs themselves. However, it was taken to mean that I revile the Arabs. For more details, refer to: <https://www.abuiyaad.com/a/virtue-arabs>.

<sup>6</sup> Meaning, that between all these nations, and their intellectual, and physical (innate) differences, there are bound to be some things praiseworthy and some things blameworthy to be found among them.

<sup>7</sup> Meaning, from the perspective of social, scientific and civil advancement.

<sup>8</sup> Here Shaykh al-Albānī is explaining that Allāh has chosen these particular people, the Europeans, for their nature and disposition, for whatever purpose He has decreed upon them, and in this sense, they are considered “God's Chosen People”, just as others would be considered the same for a different reason, and this not from any religious point of view,

There is no doubt that this polytheistic, disbelieving European, from the perspective that we spoke about earlier—which is one that does not draw near to Allāh—is better than this Black.<sup>9</sup> But this Black (through his Islām) is worth all of Europe, with its polytheism and misguidance. This thing is clear.

When Ibn Taymiyyah discusses the Arabs as a people, or as a nation and prefers them over all other peoples, he is not giving them preference with Allāh (عَزَّوَجَلَّ) (over others)<sup>10</sup>, but rather (in the sense) which I preferred—without resemblance—the Europeans over the Blacks in this respect.<sup>11</sup> But when you ask Ibn Taymiyyah, for example, is Abū Lahab better because he is an Arab Qurashī or Salmān al-Fārsi, he will say, “What brought this one to be mentioned with this one?”<sup>12</sup>

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but purely from a creational, natural, historical point of view. This is unlike what is claimed by the Jews, that they are “God’s Chosen People” *religiously speaking*, such that only they are His beloved, and they have religious virtue and excellence over everyone else, merely because of their blood and lineage.

<sup>9</sup> Meaning, in terms of what Allāh decreed upon them and chose for them, of traits, qualities and achievements, in a given time period.

<sup>10</sup> Meaning, in terms of religiosity, piety and righteousness.

<sup>11</sup> Meaning, the Arabs were preferred in this sense, over other nations, that they had qualities, due to their simplistic, rugged lifestyle which gave them the attributes required for carrying and conveying Islām, as the Shaykh alludes to a little later.

<sup>12</sup> Meaning, Ibn Taymiyyah will strongly object and say, “How can you mention this polytheist (despite him being a Qurashī), with this righteous believer (who is non-Arab)?”

Salmān al-Fārsī is mentioned in some weak ḥadīths, to be from the Household of the Prophet. We say they are weak so that you know that they are weak, but this is a virtue in any case, especially since they say that they are lenient in narrating ḥadīths about virtues and merits and so on.

Therefore, my brother, there is no contradiction in Ibn Taymiyyah's words. He is talking about the Arab people, and this matter, we must address from the legal (Sharī'ah) perspective, because Allāh (عَزَّوَجَلَّ) chose to send Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from the Arab nation and with a clear Arabic tongue. This choice was not made in vain.

He did not choose the Jewish people, he did not choose, as we said, the Blacks. He did not choose the Arabs, if the expression is correct, except because Allāh (عَزَّوَجَلَّ), as it has come in the Qur'an: **'Does He not know who created, while He is the Subtle, the Acquainted?'** (67:14)

Hence, He knows what He created, so He—glorified be He—knows that the Arabs, despite their misguidance in their (pre-Islāmic) ignorance, are more suitable to bear the call, understand it, and convey it to other peoples.

Those (peoples) who previously (with respect to each other) were like Europe and the Blacks (are to each other in the

modern era). So the Arabs, in relation to Chosroes and Caesar (Persians and Romans), they were Blacks.<sup>13</sup>

However, these Blacks (of that time, the Arabs) became leaders, because of (what)? (Because of) this Islām which Allāh (عَزَّوَجَلَّ) revealed upon the heart of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in the clear Arabic tongue.

Therefore, in brief, we say the matter has become clear, if Allāh wills, that he is speaking about the Arabs from the perspective of innate nature, temper (character) and disposition.

Whereas you are speaking from the legal (Sharī<sup>h</sup>) perspective. Hence, there is no contradiction between the two matters. As we said earlier, that Abū Lahab is an Arab, but it did not benefit him in anything. Remember two verses of poetry:

*Islām raised Salmān the Knight,  
And [Shirk lowered the Chief, Abū Lahab]*

What (is this)? (They are) two verses of poetry that I memorized thirty or forty years ago, in which he (the poet) gave the example of this Muslim, that he saw Abū Lahab as

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<sup>13</sup> Meaning, that they were to the Persians and Romans in their time, as the Blacks have been to the Europeans in recent history.

an Arab, but Salmān, the Persian, Allāh raised him up because he believed in Allāh and His Messenger.

So in brief, Ibn Taymiyyah, may Allāh forbid that the āyah and the ḥadīth would be hidden from him, because the ḥadīth and the āyah deal with a legal ruling (in the Sharī'ah). It is not the case that an Arab who prays two rak'ahs, for example, is unlike a non-Arab who prays two rak'ahs exactly (the same), there is no difference between them. That this one (the Arab) will be closer to Allāh than the other (the non-Arab).

Why, just because he is an Arab?

No, Ibn Taymiyyah does not intend this meaning at all, but rather treats the (matter) of the reality of the Arabs. So long as Allāh (ﷺ) chose them for this call to be sent down in their language and among this same people, then he (Ibn Taymiyyah), without a doubt, means that they, in their qualities and innate nature, in reality, if a person was to study Europe now (to see how they live in affluence) and studied the conditions of those (Arabs) who survived life on some mouthfuls of dates and travelled, and we today, we travel by car and plane, we say, how those people travelled from Madīnah to Tabūk on their feet, without their being any water ready for them. Then there is no doubt that these people are truly, what

we call “Allāh’s Chosen People” but from a natural (worldly) perspective,<sup>14</sup> not a moral and religious perspective.<sup>15</sup>

So whoever is better than them in their religion, in his morals, then he is closest to Allāh (عَزَّوَجَلَّ), and his lineage will not benefit him at all. This is what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated explicitly in the ḥadīth related by Ṣaḥīḥ Muslim wherein he said at the end of it: “*And whoever is slowed down by his action, will not be hastened by his lineage.*”

—End of translation.

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<sup>14</sup> Meaning, for the traits and characteristics they possessed, being closest to fiṭrah (due to isolation from civilisation), and due to ruggedness, living and surviving in harsh conditions, and the particular temperament, psyche and character all of this produces.

<sup>15</sup> Unlike what the Jews claim that religiously, they are “Gods Chosen People”, over all others, and thus, have inherent religious superiority, by virtue of blood and lineage.

### Addendum: The True Advancement

Ibn Ḥajar relates<sup>16</sup> that al-Zubayr bin al-Bakkār said that a man said to ‘Amr bin al-‘Āṣ (رَضِيَ اللَّهُ عَنْهُ): “What delayed you from accepting Islām while you were of right mind?”

He (رَضِيَ اللَّهُ عَنْهُ) said:

We used to be with a people who were ahead of us, and had an age whose wisdoms (intellects, achievements) were as high as the mountains. They did not take any path in which we followed them, except that we found it easy. So when they rejected the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), we too rejected [him], alongside them. We did not really think about our affair, and just imitated them. Then, when they departed and affair came into our hands, we looked into the affair of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and reflected over it. So the affair was clear (to us), and (desire for) Islām entered my heart. The Quraysh knew of my delay in hastening to help them in their matter, so they sent a youth to me, and he said: “O Abū ‘Abd Allāh, your people suspect you of being inclined towards Muḥammad.” I said to him: “O my nephew, if you would like to know what (opinion) I have, then your meeting place is in the shade of Hīra.” So we met there, and I said to him: “I ask you by Allāh, your Lord and the Lord of those before you and after you, are we more guided or the Persians and Romans?” He said: “By Allāh, it is us.” I said: “Are we the ones with the most

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<sup>16</sup> Refer to *al-Iṣābah Fī Tamyiz al-Ṣaḥābah* (7/410).

abundant livelihood and the greatest kingdom, or is it the Persians and Romans?” He said: “Rather, it is Persians and Romans.” I said: “So what does our superiority over them in guidance benefit us if there is nothing but this world, and they are greater than us with respect to it? Thus, it occurred to me that what Muḥammad says about resurrection after death is true, such that the doer of good will be rewarded in the Hereafter for his good and the doer of evil for his evil. This, my nephew, is what occurred to me (in my heart), and there is no good in persisting in falsehood.”

### **We Will Return to the Deserts!**

During the oil crisis in 1973, King Faisal (رَحِمَهُ اللهُ) said to Henry Kissinger, as reported by Kissinger himself, over a meeting and dinner in the dark, cold desert of Arabia:<sup>17</sup>

“You must have noticed, nothing in this dinner tonight carries foreign mark. The meat on the table comes from locally hunted camels. The delicacies all made on Arab land, from Arab resources. The lamps that give us light tonight, burn on fuel extracted from camel fat. If you dare come here, we would set our wells on fire and wander into the deserts. We, as you see, would survive. What would you do?”

And in another version: “We lived, and our ancestors lived on dates and milk, and we will return to them.”

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<sup>17</sup> As mentioned by Kissinger in his book, *Years of Upheaval* (1982).

## Ibn Taymiyyah: The True Superiority

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:<sup>18</sup>

“And al-Tirmidhī relates from Abū Hurayrah, from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), regarding the saying of Allāh, ‘**And if you turn away (from aiding His cause), He will replace you with some other people.**’ (47:38), that ‘They are the sons of Persia.’ And the confirmation of that is what was found among the Tābi‘īn and those after them, of the sons of Persia, the free and the freed-slaves, such as al-Ḥasan, Ibn Sīrīn, ‘Ikrimah, the mawlā of Ibn ‘Abbās and others, (continuing) to those who came after that, among them were those who were prominent in faith, religion and knowledge, until such prominent ones became superior to most of the Arabs.

Likewise, among all groups of non-Arabs, such as the Abyssinians, Romans, and Turks, among them are those foremost in faith and religion, their abundance cannot be counted, (and all of this) upon what is known to the scholars, that the true excellence is following what Allāh sent Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with, of faith and knowledge, inward and outward. So everyone in whom these were firmly rooted, then he is superior. And the true excellence is through the names which are praised in the Book and the Sunnah, such as *al-Islām*, *al-Īmān*, *al-Birr*, *al-Taqwā*, *al-‘Ilm* (knowledge), *al-‘Amal al-Ṣāliḥ* (righteous action), and *al-Iḥsān*, and what is like

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<sup>18</sup> *Iqtidā’ al-Ṣirāt al-Mustaqīm* (1/370).

that. Not merely that a person is Arab, or non-Arab, or black or white, or that he is city-dweller or a bedouin.”

—End of the quote from Ibn Taymiyyah.

As for the ḥadīth mentioned by Ibn Taymiyyah, it occurs in Sunan al-Tirmidhī wherein Abu Hurayrah reports that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this āyah one day: “**And if you turn away (from aiding His cause), He will replace you with some other people, and they will not be of your likes**” (47:38), and they (the Companions) said: “Who will He replace us with?” So Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) struck the shoulder of Salmān [al-Fārisī] and said: “*This one and his people.*”<sup>19</sup>

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<sup>19</sup> Refer to *Ṣaḥīḥ Sunan al-Tirmidhī* of al-Albānī (no. 2598, 2599).

## النص العربي

السائل : في اقتضاء الصراط المستقيم لشيخ الإسلام يذكر إن الذي عليه أهل السنة والجماعة اعتقاد أن الجنس العربي أفضل من جنس العجم وقال ليس فضل العرب ثم قريش ثم هاشم لمجرد كون رسول صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ منهم وإن كان هذا هو الفضل بل هم في أنفسهم فضل فكيف نوفق بين قوله هذا وبين قول الله : ﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴾ ، وقول رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لا فضل لعربي على أعجمي إلا بالتقوى ».

الشيخ : هذا سؤال غريب أنت بتظن أنه ابن تيمية لما قال مقال خالف الآية والحديث ؟

السائل : لا هو ما قال خالف الآية والحديث . هو يذكر الأدلة على أن جنس العرب أفضل من جنس العجم .

**الشيخ** : لا تعيد علي ما قلته لا تعيد علي ، أنا يريد أصحح سؤالك ، سؤالك خطأ لأنه يوحي بأنه ابن تيمية بهذا القول خالف الآية والحديث ، وهذا بالنسبة إليه من رابع المستحيلات كما يقال ، الحقيقة أن القضية هذه تحتاج إلى علم بتاريخ البشر من جهة ، وإلى علم بالشريعة على الوجه الصحيح من جهة أخرى ، الآن خيلنا نبحت في الجانب الأولى ، هل تظن الآن أنت أن الشعب الزنجي الإفريقي في وعيه وفهمه مثل الشعب الأوربي ؟ هاه ما تخاف .

### **السائل** : لأ .

**الشيخ** : قولها صريحة ، هو أنت خايف لأن قائم في ذهنك أن كلام ابن تيمية يفضل العرب عند الله وهنا يكمن الخطأ ، مش هذا هو المقصود ولذلك على التعبير السوري عندنا ، أنا ضربت علاوية جبتها بين زنوج بين أوربيين كفار ، حتى ما تخاف أن تقول دول أفضل من دول ، كل مثل ما قال التركي ، : " كل هبسي باهرير " كلهم يعني وثنيون مشركون إلى آخره ، لكن من حيث الوعي الاجتماعي والعلمي والمدني اللي بسموه اليوم الثقافة البدنية هذه ، ألا تفضل الشعب الأوربي على

الشعب الزنجي الأفريقي خاصة إذا ما تعمقت معي في فكري إلى مجاهيل أفريقيا ما تفضل هؤلاء على هؤلاء من الحيشة هي ، هل يستويان مثلا ؟

السائل : لا يستويان.

**الشيخ :** الآن شعوب الأرض بالعشرات إن لم أقل بالمئات فهل تتصور أنت أن ما في تفاضل فكري خلقي لا يملكونه إن كان ما فيهم يمدح فما يمدحون به ، وإن كان ما فيه يقدر فلا يقدر به ، ألا تشعر معي أن هذه الشعوب يتفاوت تماما في هذه القضايا ، نعم طيب ، إذا عرفت هذا فالآن قول زنجي أسلم ، الأوربي كفر من الذي يتقرب إلى الله ، مش الأوربي طبعاً وإن كان هو الشعب الي يمكن يقال من هذه الحيشة مش على التعبير اليهودي ، شعب الله المختار ، لا لكن من حيث فطرته وطبيعته و تمرسه على الحياة والابتكار والاختراع والى آخره لا شك أن هذا الأوربي المشرك الكافر من الناحية الي تحدثنا عنه أنفا وهي لا تقرب إلى الله زلفى هو خير من هذا الزنجي لكن هذا الزنجي يسوى أوربا كلها ، على شركها وضلالها ، واضح هذا الشيء ، لما ابن

تيمية يتعرض للعرب كشعب أو كأمة ويفضله على سائر الشعوب الأخرى مش ويفضله عند الله عَزَّوَجَلَّ، وإنما كما فضلت أنا وبلا تشبيه أن الأوربيين على الزوج من هذه الحثية هيك ، لكن لما تسأله ابن تيمية أبو لهب مثلا، هو أفضل باعتباره عربي قرشي وإلا سلمان الفارسي ، يقول له إخص شو جاب هذا يذكر مع هذا ، سلمان الفارسي في بعض الأحاديث الضعيفة من آل البيت ، نقول ضعيف حتى تعلموا أنه ضعيف ، لكن هذه منقبة على كل حال ولا سيما أنهم يقولون أنهم يتساهلون في رواية الأحاديث في المناقب والفضائل إلى آخره ، إذن كلام ابن تيمية أخي لا تناقض فيه أبدا ، هو يتكلم عن الشعب العربي وها المحنة بدنا نعالجها من الناحية الشرعية لما اختار الله عَزَّوَجَلَّ ، أن يبعث محمدا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ من أمة العرب وبلسان عربي مبين هذا الاختيار لم يكن عبثا ما اختار شعب اليهود ما اختار كما قلنا الزوج ما اختار ولا وقع اختياره إذا صح التعبير على العرب إلا لأن الله عَزَّوَجَلَّ كما جاء في القرآن: ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾\* فهو يعلم ماذا خلق فهو يعلم سُبْحَانَهُ وَتَعَالَى أَنْ الْعَرَبِ عَلَى مَا كَانُوا عَلَيْهِ

من ضلال في جاهليتهم فهم أليق لتحمل الدعوة ولفهمها ولنقلها للشعوب الأخرى التي كانت هي بمثابة السابق أوربا والزواج ، فالعرب بالنسبة لكسرى وقيصر هن زوج، لكن الزواج هدول صاروا هم السادة بسبب هذا الإسلام الذي أنزله الله عزَّجَلَّ على قلب محمد صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وبلسان عربي مبین ، إذن بإيجاز الآن نقول وقد وضح الأمر إن شاء الله أن هو يتكلم عن العرب من الناحية الطبيعية الخلقية الخلقية ، أنت بتكلم من الناحية الشرعية فما في تنافي بين الأمرين كما قلنا أنفا أن أبو لهب عربي لكن ما أفاده شيء ، تذكر بيتين شعر:

رفع الإسلام سلمان فارس وخط مدریش ایش ...

إيش ؟ بيتين شعر كنت حفظهم من ثلاثين أربعين سنة ، ضرب فيه مثال هذا المسلم أنه شوف هذا أبو لهب كونه عربي لكن سلمان الفارسي الله رفعه لأنه آمن بالله ورسوله فإذن بإيجاز ابن تيمية حاشاه أن يخفى عليه الآية والحديث لأن الحديث والآية يعالجان حكما شرعيا ، وليس عربي يصلي مثلا ركعتين كالأعجمي الذي يصلي ركعتين تماما

ما في فرق بينهم هذا سيكون مقرب إلى الله أكثر من ذلك لماذا ، لكونه عربي ؟ لا ابن تيمية لا يعني هذا المعنى إطلاقاً ، وإنما هو يعالج كأمر واقع العرب ما دام أن الله عَزَّجَلَّ اختارهم لأن تنزل هذه الدعوة بلغتهم وفي هذا الشعب نفسه فهو بلا شك يعني كانوا في أخلاق وفي طبائع حقيقة ، الإنسان لو درس الآن أوروباً ودرس أوضاع هؤلاء اللي كانوا بيعيشوا على لقييات من التمر وسافروا ، ها نحن اليوم نسافر بالسيارة والطيارة ونقول كيف سافر هؤلاء من المدينة إلى تبوك على أرجلهم وليس هناك مياه مهيئة لهم ما في شك أن هذول القوم حقيقة بنقول شعب الله المختار ، لكن من الناحية الطبيعية ، وليس من الناحية الأخلاقية والدينية فمن أحسن منهم في دينهم في خلقه ، فهو المقرب إلى الله عَزَّجَلَّ ولا ينفعه نسبه إطلاقاً وهذا ما صرح به الرسول صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في الحديث المروي في صحيح مسلم حيث قال في آخره : «ومن بطأ به عمله لم يسرع به نسبه» .