

# **A Chronological History of Ibn Taymiyah**

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## A Chronological History of Ibn Taymiyah

Excellent praise and gratitude are due to Allāh<sup>1</sup>, the Lord of the world. May Allāh, the Exalted and Glorified, increase the rank and honor of Prophet Muḥammad ﷺ and protect his nation from what Muḥammad feared for it.

**661<sup>2</sup>** - *Abu-l-ʿAbbās Aḥmad Ibn ʿAbdil-Ḥalīm Ibn ʿAbdis-Salām Ibn ʿAbdillāh Ibn Abi-l-Qāsim Ibn Taymiyah al-Ḥarrāniyy ad-Dimashqiyy* was born. He learned from *Ibn ʿAbdid-Dāʿim, al-Qāsim al-Irbiliyy, Muslim Ibn ʿAllān, Ibn Abī ʿUmar* and *al-Fakhr* but he mostly read on his own<sup>3</sup>.

**667** - *Ibn Taymiyah* accompanied his father who moved from *Harrān* to *ash-Shām*.

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<sup>1</sup> Allāh is the proper name of the Creator.

<sup>2</sup> All dates are after *Hijrah*.

<sup>3</sup> *Ṣalāhu-d-Dīn as-Safadiyy* said: “[*Aḥmad Ibn Taymiyah*] was immensely learned but lacked intelligence that embroiled him into perils and made him fall into hardships.” (*Sharḥ Lāmiyyah al-ʿAjm*, page 189)

**698 Rabīʿu-l-ʿAwwal** - Scholars protested against *Ibn Taymiyah*'s sayings because of what they found in *Ibn Taymiyah*'s book *al-Fatwā al-Ĥamwiyyah*.

### **Details of the events of 698 (Damascus)<sup>4</sup>**

1. A group of scholars [and *Shāfiʿiyyah*] raised objection to *Ibn Taymiyah*'s sayings about the Attributes of Allāh. They brought *al-Fatwa al-Ĥamwiyyah* and rebutted him in a session they held for that.
2. [After the session was over, the public announcers broadcasted in Damascus the invalidity of *al-Ĥamwiyyah* creed.]<sup>5</sup> The scholars issued a decree and banned *Ibn Taymiyah* from discussing the issues of creed.
3. After some days, the judges *Imāmu-d-Dīn* and his brother *Jalālu-d-Dīn al-Qazwīniyy* sat with *Ibn Taymiyah* for a long time. The two judges then prohibited the people from speaking badly about *Ibn Taymiyah*.

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<sup>4</sup> Same account of events was documented by *Śalāhu-d-Dīn as-Śafadiyy* volume 1, page 34.

<sup>5</sup> *Śalāhu-d-Dīn as-Śafadiyy*, volume 1, page 34.

**705 to 707** - *Ibn Taymiyah* was called to Egypt and imprisoned there in *Khazanat al-Bunud*<sup>6</sup>.

## **Details of the events of 705 – 707 periods (Damascus and Egypt)**

1. The *Ṣultān* in Egypt requested the judges to test *Ibn Taymiyah* in his creed, because objectionable matters related to that creed reached the *Ṣultān*.
2. On the 7<sup>th</sup> [or 8<sup>th</sup>] of *Rajab* the scholars and judges held a session and asked *Ibn Taymiyah* about his creed [in the presence of the representative of the *Ṣultān*]<sup>7</sup>. He mentioned some of it. They brought his creed *al-Wasitīyyah* and discussed some of its topics. They delayed other topics to another session. They met on Friday the 12<sup>th</sup> of *Rajab* and decided to forward *al-Kamāl az-Zamalkaniyy* to interrogate *Ibn Taymiyah*. *Kamālu-d-Dīn* refuted *Ibn Taymiyah*. The session then ended on the basis that *Ibn Taymiyah* had made a pledge to follow the creed of *ash-Shāfiʿiyy* [and his *Madhhab* is that of *ash-Shāfiʿiyy*]<sup>8</sup>. They accepted this standing of his then adjourned the meeting.<sup>9</sup>
3. Tribulations took place after that, *Ibn Taymiyah* and his follower's stirred troubles [and the followers of *Ibn Taymiyah* claimed that their shaykh is correct. They were brought with *Ibn Taymiyah* before the court of the judge *Jalālu-d-Dīn al-Qazwiniyy*.]<sup>10</sup> *Ibn Taymiyah* fought with the *Shāfiʿiyy* judge, [and then he was slapped and the ruling was to punish him, but someone interceded for him. The same thing happened to two of his followers.]<sup>11</sup> Consequently, the representative of the *Ṣultān* refrained people from discussing the issues of creed hoping by that to control the tribulation<sup>12</sup>. The scholars and judges held another session around the end of *Rajab*. [In the presence of the representative of the *Ṣultān*, they discussed with *Ibn Taymiyah* the issue of creed. *Ibn Taymiyah* followed the same route he had followed in the earlier session.]<sup>13</sup>
4. The officials in Damascus corresponded with the *Ṣultān* about *Ibn Taymiyah's* affair around the end of *Shaʿbān*. On the 5<sup>th</sup> of *Ramadān*, the

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<sup>6</sup> Ibid.

<sup>7</sup> *Al-Ḥiṣniyy*.

<sup>8</sup> Ibid.

<sup>9</sup> This section is consistent with *al-Ḥiṣniyy*.

<sup>10</sup> *Al-Ḥiṣniyy*.

<sup>11</sup> *Al-Ḥiṣniyy*.

<sup>12</sup> This did not stop the judges to discuss other issues among themselves and some of them resigned.

The ruling officials intervened and reassigned the judges, but the issue was not resolved and the *Ṣultān's* representative asked the *Ṣultān* to make a decision.

<sup>13</sup> *Al-Ḥiṣniyy*.

proclamation of the *Šultān* reached Damascus asking the head judge *Najmu-d-Dīn Ibn Šašrā*<sup>14</sup> to accompany *Ibn Taymiyah* who was summoned to Egypt<sup>15</sup>. It also asked the officials to inform the *Šultān* about the events of 698 concerning the creed of *Ibn Taymiyah*. Subsequently, they started asking the people, and gathering the information about the events, and what *Ibn Taymiyah* did during that period. They brought [to the judge *Jalālu-d-Dīn al-Qazwīniyy*]<sup>16</sup> the creed that was investigated during the time of the head judge *Imāmu-d-Dīn al-Qazwīniyy*.<sup>17</sup>

5. News reached *ash-Shām* that the *Mālikiyy* judge in Egypt is greatly involved in pursuing *Ibn Taymiyah*'s matter. The *Hanābilah* are causing tribulations in Egypt and some of them were slapped as a punishment. On the 12<sup>th</sup> of *Ramadān* *Ibn Taymiyah* was sent to Egypt<sup>18</sup>. He reached Egypt in the last third of *Ramadān*.<sup>19</sup>
6. The scholars held a hearing in *Ramadān* [and the judges, *fuqahā'*, scholars and princes attended the meeting. *Shamsu-d-Dīn Ibn ʿAdnān ash-Shāfiʿiyy* spoke, showed some sections of the creed of *Ibn Taymiyah*, filed a suit against *Ibn Taymiyah*'s creed at the *Mālikiyy* court, and brought before the court some sections of the creed.]<sup>20</sup>. They asked *Ibn Taymiyah* to defend himself. *Ibn Taymiyah* did not answer the questions and stopped. Several times the scholars asked him, but he did not respond; instead of that, he tried to lecture them, but they stopped him. They spent a long time trying to resolve the issue. Eventually, the *Mālikiyy* judge decided to imprison *Ibn Taymiyah*<sup>21</sup> and his two brothers. He was taken from the meeting and at first was held in the tower of the castle then they transferred him to the basement in the castle of the mountain to humiliate him and prevent people from mixing with him. *Al-Mālikiyy* said: "*Ibn Taymiyah* has to suffer restraint if he is not killed because his blasphemy became confirmed."<sup>22</sup>
7. The *Shāfiʿiyy* judge *Ibn Šašrā* went back to *ash-Shām* [carrying the *Šultān*'s decree, and reached it on the 16<sup>th</sup> of *Dhi-l-Qaʿdah*].

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<sup>14</sup> This name can also be pronounced as *Šašurrā*.

<sup>15</sup> Consistent with *Salāhu-d-Dīn as-Safadiyy*, volume 1, page 34.

<sup>16</sup> *Al-Ĥišniyy*.

<sup>17</sup> This section is consistent with *al-Ĥišniyy*.

<sup>18</sup> *Ibid*.

<sup>19</sup> This section is consistent with *al-Ĥišniyy*.

<sup>20</sup> *Al-Ĥišniyy*.

<sup>21</sup> *Ibid*.

<sup>22</sup> This section is consistent with *al-Ĥišniyy*.

- a. The Muslims were gathered in the grand mosque and warned about the creed of *Ibn Taymiyah*.
  - b. It was then announced in Damascus that whoever believes in *Ibn Taymiyah's* creed, his blood and belongings become lawful, especially the *Ĥanābilah*.
  - c. The decree of the *Šultān* was then read<sup>23</sup> [and in front of the judge *Jamālu-d-Dīn al-Mālikiyy* and other judges] the *Ĥanābilah* were humiliated and they testified that they follow the creed of *ash-Shāfi'iyy*.<sup>24</sup>
8. *Ibn Taymiyah* stayed imprisoned in the basement until the 23<sup>rd</sup> of *Rabi' al-Awwal*.
- a. During this period, his case stirred difference in opinions among the Muslims in Damascus and Cairo concerning *Ibn Taymiyah* and other issues. The head judges had to interfere to rectify the situation. *Ibn Ĥajar* quoted that all those who were in Egypt from among the judges, *shuyūkh, fuqahā'*, scholars and laymen condemn *Ibn Taymiyah* except the *Ĥanafīyy* maybe because the *Ĥanafīyy* in Damascus praised the knowledge and understanding of *Ibn Taymiyah*<sup>25</sup>.
  - b. Then the *Shāfi'iyy, Ĥanafīyy* and *Mālikiyy* head judges held a meeting to discuss the case.
  - c. They accepted to release *Ibn Taymiyah*, but stipulated that he has to retract some of his belief. Different times they asked him to attend, but he refused. One ruler interceded and he was then brought to the castle.
  - d. Some *fuqahā'* discussed with him the issues and by the end of the deliberation, *Ibn Taymiyah* said: "I am an *Ash'ariyy*." They

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<sup>23</sup> The proclamation denounced *Ibn Taymiyah's* creed, ordered the people especially the *Ĥanābilah* to avoid it and threatened those who do not do that with dismissal from the posts, imprisonment, confiscation their money, and to be put them to death. See *al-Ĥiṣniyy*.

<sup>24</sup> This section is consistent with *al-Ĥiṣniyy*.

<sup>25</sup> The famous *Ĥāfiḏh, Abū Zur'ah al-'Irāqīyy* said: "The knowledge of *Ibn Taymiyah* is wide, but his comprehension is weak" (*al-Ajwibah al-Mardiyyah*). *Imām as-Subkiyy* said: "*Ibn Taymiyah* was covering himself with following the Book and Sunnah, pretending that he is a caller to the truth and guide to *Jannah*, but he deviated from following to innovating and diverted from the *Jamā'ah* of the Muslims when he discarded consensus" (*ad-Durrah al-Mud'iyyah*).

witnessed that he had declared his repentance voluntarily and cleared himself of what is contrary to his attestation.

- e. They wrote a pronouncement for the record and a great number of the scholars and non-scholars witnessed the event which occurred on the 25<sup>th</sup> *Rabi' al-'Awwal* 707. The tribulation calmed down, *Ibn Taymiyah* left the prison and lived in Cairo.

**709 Period** - *Ibn Taymiyah* was still incarcerated in 709. He was sent to Alexandria, then released, then sent back to Cairo, and then sent back to prison<sup>26</sup> in Alexandria.

### Details of this period (Egypt)

1. On the middle of *Shawwal*, *Tāju-d-Dīn Ibn 'Atā'* met with a group of *Sufīs* from the faithful and went to the castle to complain about *Ibn Taymiyah*. They said that *Ibn Taymiyah* denies making *Tawassul* by the Prophet ﷺ, and slanders the *Mashāykh* of the *Tarīqah*<sup>27</sup>.
2. The judge *Zaynu-d-Dīn Ibn Makhlūf* spoke to the head judge *Ibn Jamā'ah* about *Ibn Taymiyah* and *Sharafu-d-Dīn aṣ-Ṣābūniyy* and *'Alā'u-d-Dīn al-Qawnawiyy* witnessed the case. Consequently, *Ibn Jamā'ah* ordered the imprisonment of *Ibn Taymiyah* who was led to the prison of *ad-Daylam* on the 18<sup>th</sup> of *Shawwal* and stayed there until *Ṣafar* 709. He was then moved to Alexandria to the jail in the eastern tower.
3. The *Ṣultān an-Nāṣir* assembled the judges, interceded for *Ibn Taymiyah* to the *Mālikiyy* judge and reconciled them. The Judge stipulated that *Ibn Taymiyah* vows not to repeat his bad doings. The *Ṣultān* gave his word that *Ibn Taymiyah* had repented.
4. *Ibn Taymiyah* then left the prison [on the 8<sup>th</sup> of *Shawwal* 709]<sup>28</sup>, stayed in Cairo, and people started visiting him. He went with *an-Nāṣir* to *ash-Shām*<sup>29</sup> in *Shawwal*, 712 and reached there in *Dhi-l-Qa'dah*. By that, out of the 7 years he stayed away from *ash-Shām*, *Ibn Taymiyah* spent 4 years in jail.

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<sup>26</sup> Ibid.

<sup>27</sup> “*Mashāykh* of the *Tarīqah*” refers to the pious Muslim mentors who guide their students to the best way of one’s humbling oneself to worship Allāh.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.



**718 Jumāda-l-Ākhirah** - The people of *ash-Shām* became aware of the decree of the *Ṣultān* which banned *Ibn Taymiyah* from delivering edicts about the issue of “swearing to divorce”. The scholars [of *Fiqh* and judges] held a session for that and discarded *Ibn Taymiyah*’s sayings completely and ignored it. The ruling was announced in public.<sup>30</sup>

**719 Ramad’ān** - The scholars [of *Fiqh* and Judges]<sup>31</sup> stood up against *Ibn Taymiyah* because of his judgment concerning the issue of divorce. They conducted a session for this purpose<sup>32</sup> [and the decree of the *Ṣultān* was read before them. It contained a section that deals with *Ibn Taymiyah* because of his judgment in the case of divorce. The decree of the *Ṣultān* reprimanded *Ibn Taymiyah* after it had banned him from issuing judgments.]<sup>33</sup> The session ascertained that *Ibn Taymiyah* is prohibited from giving Islamic edicts.<sup>34</sup>

**720**<sup>35</sup> - The scholars held another session in *Rajab* at *as-Sa’adah* court, re-corrected *Ibn Taymiyah* in the edict of divorce and reprimanded him. They ordered him to be put in jail at the castle of Damascus. He was released by the *Ṣultān*’s proclamation on Monday in *’Āshūrā*’, 721, and left the jail to his home. The time he spent in prison was 5 months and 18 days.<sup>36</sup>

## Details<sup>37</sup>

1. *Ibn Taymiyah* was present in this session. The scholars asked him about his edicts in the matter of divorce and reminded him that they, the *Ṣultān* and the ruling officials, had banned him from issuing judgments but he did abide by that.
2. *Ibn Taymiyah* denied issuing the judgment. Five men witnessed that he had answered their inquiries according to what the judges stated. He denied and insisted on denying. Another person came and more witnesses

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<sup>30</sup> All this section is from *Ibn al-Wardiyy*, volume 2, page 381. This section is consistent with *al-Ĥiṣniyy*. It is not found in *ad-Durar* in detail. *Ad-Durar* mentioned two events for the issue of divorce one in *Ramad’ān* 719 and the other in *Rajab* 720. *Ibn Taymiyah* was release from the castle was in *’Āshūrā*’ 721.

<sup>31</sup> *Ṣalāhu-d-Dīn as-Ṣafadiyy*.

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*

<sup>35</sup> All this section from *as-Ṣafadiyy* and is consistent with *al-Ĥiṣniyy*. However, *al-Ĥiṣniyy*’s account took place in *Ṣafar* 718 at *as-Sa’adah* court and he provided more details.

<sup>36</sup> The same jail period was quoted by *al-Ĥiṣniyy*.

<sup>37</sup> Taken from *al-Ĥiṣniyy*.

attested that he gave the judgment to a butcher named *Qamar Muslimāniyy*, and they recollected the incident.

3. They ordered *Ibn Taymiyah* to write by his own hand that he will not give a judgment like that or judge at all. He wrote that he will not issue such a judgment and did not judge by something else.
4. The judges decided to imprison him in the castle of Damascus.

**726 Shaʿbān** - The scholars [during the time of the head judge *Jalālu-d-Dīn al-Qazwīniyy*]<sup>38</sup> stood up against *Ibn Taymiyah* again, but this time because *Ibn Taymiyah* denied the legitimacy of visiting<sup>39</sup> the grave of the Prophet ﷺ. [They found an edict in *Ibn Taymiyah*'s hand-writing in which he prohibits the travel and riding the animals to visit the graves of the Prophets and the righteous.]<sup>40</sup> [They wrote to Egypt about this matter]<sup>41</sup>. [The *Šultān* ordered the imprisonment of *Ibn Taymiyah*]<sup>42</sup> [in the castle]<sup>43</sup> [of Damascus and prohibited *Ibn Taymiyah* from issuing judgments]<sup>44</sup>. He was then imprisoned in the castle<sup>45</sup>. *Ibn Taymiyah* stayed there until he died on Monday [20<sup>th</sup> or]<sup>46</sup> 22<sup>nd</sup> of *Dhi-l-Qaʿdah* 728<sup>47</sup>.

## Details<sup>48</sup>

1. This time *Ibn Taymiyah* issued an edict in which he stated, it is prohibited to initiate a travel except to the three *Masājid* - refer to the *mashhūr ḥadīth*. He said it is not permissible to initiate a travel to visit the graves of the Prophets like the grave of *Ibrāhīm* ؑ and the grave of Muḥammad ﷺ.
2. *Ibn al-Qayyim al-Jawziyyah* traveled to Jerusalem and gave a speech. In his speech he mentioned this judgment and said: “Here I am going back without visiting the *Khalīl (Ibrāhīm)*.” He went to *Nablis* and in his

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<sup>38</sup> *Šalāḥu-d-Dīn aš-Šafadiyy*.

<sup>39</sup> *Ibid*.

<sup>40</sup> *Ibn al-Wardiyy*, volume 2, page 398.

<sup>41</sup> *Šalāḥu-d-Dīn aš-Šafadiyy*.

<sup>42</sup> *Šalāḥu-d-Dīn aš-Šafadiyy* and *al-Ĥišniyy* quoting *Ibn Shākir al-Kutubiyy*.

<sup>43</sup> *Šalāḥu-d-Dīn aš-Šafadiyy*.

<sup>44</sup> *Ibn al-Wardiyy*, volume 2, page 398.

<sup>45</sup> *Al-Ĥišniyy* quoting *Ibn Shākir al-Kutubiyy*.

<sup>46</sup> *Šalāḥu-d-Dīn aš-Šafadiyy*.

<sup>47</sup> *Ibid*.

<sup>48</sup> *Ibn Shākir al-Kutubiyy*.

speech he mentioned the same case until he said: “It is not permissible to visit the grave of the Prophet except his *Masjid*.” The people jumped at him, but the ruler of the city protected him.

3. The people of Jerusalem and *Nablis* wrote to Damascus describing the events that occurred and what *Ibn al-Jawziyyah* had done.
4. The *Mālikiyy* judge summoned *Ibn al-Jawziyyah*. The latter went instead to the head judge *Shamsu-d-Dīn Ibn Muslim*, showed repentance and embraced Islām in his presence. The judge accepted his embracing of Islām, judged him as a Muslim and deemed his blood unlawful. He did not punish him because of his relationship to *Ibn Taymiyah*.
5. At this point, the scholars from the *Shāfiʿiyyah* and *Mālikiyyah* schools became extremely upset. They wrote an edict against *Ibn Taymiyah*, since he was the first person to speak about this matter. *Shaykh Burhānu-d-Dīn* the son of shaykh *Tāju-d-Dīn* wrote on it about 40 lines counting many cases *Ibn Taymiyah* said and judged. At the end, he judged him as a *kāfir*. *Shihābu-d-Dīn Ibn Jahbal ash-Shāfiʿiyy* agreed with him. Under his handwriting, *aṣ-Ṣadr al-Mālikiyy* said a similar thing and others joined in that.
6. They carried the edict to the *Ṣultān*’s representative who at first wanted to call a meeting to assemble them with the *fuqahāʾ* and the scholars. He then found that the matter bears a great deal of discussion and the *Ṣultān* has to be informed. Consequently, he included the edict in the issues’ proceedings which were sent periodically to Egypt.
7. The *Ṣultān* gathered the judges, but the *Mālikiyy* was sick and could not attend. When they read the edict, the head judge *Badru-d-Dīn Ibn Jamāʿah* said, “The one who says this statement is a deviant, strays others and is an innovator. The *Ḥanafīyy* and *Ḥambaliyy* agreed with him. The *Ṣultān* then asked, “What do you judge about this person.” He said, “Be imprisoned.” The *Ṣultān* said, “This is what I thought privately I should do to him.”
8. The four head Judges, the *Mālikiyy*, *Shāfiʿiyy*, *Ḥanafīyy* and *Ḥambaliyy* wrote the verdict to Damascus and instructed the representative to act upon the decree of the *Ṣultān*. The announcers broadcasted the declaration of the *Ṣultān*. The date of the correspondence from the *Ṣultān* was the 27<sup>th</sup> *Rajab* 726.

9. Soon after that, *Ibn Taymiyah*'s followers, who were already in prison, were put on trial. Some of those were:
- a. *Imādu-d-Dīn Ibn Kathīr*: He was indicted, hit and prosecuted for saying that the Torah and *Injīl* are not perverted. They toured him around the city, degraded him and his punishment was made public.
  - b. *ʿAbdullāh al-Iskandariyy*: He conceded that he had said, “The callers of the *adhān* are blasphemers,” because they say, “O Prophet of Allāh you are my means.” He also admitted that he embraced Islām at the head *Ĥambaliyy* judge *Shamsu-d-Dīn Ibn Muslim* who accepted his repentance, deemed his blood unlawful and did not breach his marriage contract.
  - c. *Ibn Qayyim al-Jawziyyah*: After all, he was the originator of the tribulation altogether. They confronted him with the speeches he said in Jerusalem and *Nablis*, but he denied the case. However, a group of trustworthy *fuqahā'* from Damascus had traveled to *Nablis* and attended the session. They testified that he said it and the judge substantiated it. The head judge *Ibn Muslim* slapped him on his rear and belittled him with two other individuals (one of them had praised *Ibn Taymiyah*), and sent them back to the prison. The head judge *Jalālu-d-Dīn* punished him further after the *Mālikiyyah* arraigned him from the prison and filed a suit at the head *Mālikiyy* judge. The *Ĥambaliyy* judge interceded for him and accepted the ruling of *Jalālu-d-Dīn*. *Ibn al-Jawziyyah* was then smacked, put on a donkey and toured the city disgracefully. By the end of the day, they sent him back to the prison located at the judge *Jalālu-d-Dīn*'s post; afterwards, they gave him to the *Ṣultān*'s representative who imprisoned him in shackles in the castle and let the others go free. By that, the tribulation came to rest.

The Muslim judges, scholars, and rulers made *Ibn Taymiyah* repent several times and each time he renounces his oaths and nullifies his commitments. Eventually, he was incarcerated following an edict issued by the four head judges who are: one *Shāfiʿiyy*, one *Ĥanafīyy*, one *Mālikiyy* and one *Ĥambaliyy*. They judged him as a deviant against whom one must warn against, as stated by *Ibn Shākir al-Kutubiyy*, who was one of *Ibn Taymiyah*'s students. *Ṣultān Muḥammad Ibn Qalawūn* issued a decree to be read in Egypt and *ash-Shām* to warn the Muslims from *Ibn Taymiyah* and his followers.

## Repentance of Ibn Taymiyah (705)<sup>49</sup>

### Invalidity of the Apparent Meaning in Creed

*Ibn Taymiyah* claimed repentance and wrote by his hand:

Praise to Allāh, my belief is that *al-Qur'ān*<sup>50</sup> is one Attribute of the Attributes of the eternal Self of Allāh and is not created. It is not a letter and not a sound. It does not settle in any creation, or paper, or ink, or something else. I believe in the saying of Allāh:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

explained according to the saying of the [Sunni] group attending this hearing. It is not understood according to its ‘*ḥaqīqah*’ and apparent meaning. I don’t know its reality, only Allāh knows the reality of that. The saying about *an-Nuzūl* resembles the saying about *al-Istiwā*. I say about the former what I say about the latter. I don’t know its reality, only Allāh knows the reality of that. It is not understood according to its ‘*ḥaqīqah*’ and apparent meaning, as the group attending this hearing said. Anything that contradicts this belief is false and anything I wrote or said which contradicts that is false. Any part of its content that accuses others with misguidance or attributes to Allāh what is not befitting to Allāh, I hereby clear myself of it and to Allāh repent from what disagrees with it.

Written by *Aḥmad Ibn Taymiyah* on Thursday the six of *Rabi` al-`Ākhir* 705; everything I wrote and documented in this paper, I said it willingly without compulsion. **Written by *Aḥmad Ibn Taymiyah*. *Ḥasbunā Allāh wa Ni`ma-l-Wakīl***<sup>51</sup>.

- On the top of that, the head judge *Badru-d-Dīn Ibn Jamā`ah* wrote: “He testified in my presence; all that he wrote was by his own hand on the specified date.”

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<sup>49</sup> *Najm al-Muhtadiyy* documented this statement with the signatures of the scholars who signed it. *Ibn Ḥajar* conveyed the record in *ad-Durar* also but the date he documented was 15<sup>th</sup> *Rabi` al-Awwal* 707.

<sup>50</sup> *Al-Qur'ān* in this context means the Speech (*Kalām*) of Allāh – His eternal and everlasting attribute confirmed to His Self.

<sup>51</sup> This is a common saying which means: Allāh provides what is sufficient to us and He is the best to rely on.

- At the footnote of the handwriting: “He testified all that which he wrote by his hand. Written by *ʿAbdul-Ghaniyy Ibn Muḥammad al-Ĥambaliyy.*”
- Following the handwriting of *Ibn Taymiyah*, there are some testifications. Here is a copy of it: “The aforementioned wrote by his hand the above material in my presence and testified its content. Written by *Ibn ar-Rufʿah.*”
- A copy of another handwriting: “He admitted that. Written by *ʿAbdul-ʿAziz an-Nimrāwiyy.*”
- A copy of handwriting: “He admitted all of that on the date listed. *ʿAliyy Ibn Muḥammad Ibn Khaṭṭāb al-Bājiyy ash-Shāfiʿiyy.*”
- Another copy of handwriting: “This occurred in my presence on the date listed. Written by *al-Ĥasan Ibn Aḥmad Ibn Muḥammad al-Ĥusayniyy.*”
- In the footnote, it is written: “The aforementioned wrote by his hand and testified. Written by *ʿAbdullāh Ibn Jamāʿah.*”
- Another copy of handwriting: “He admitted that and wrote it in my presence, *Muḥammad Ibn ʿUthmān al-Būrījibiyy.*”

All those individuals are from the great scholars during that era. *Ibn ar-Rufʿah* alone authored *al-Matʿlab al-ʿĀliyy fī Sharḥ Wasitʾ al-Ghazāliyy* in 40 volumes.

After *Ibn Taymiyah* wrote the statements by his hand, the head judge *al-Badr Ibn Jamāʿah* stamped his handwriting by the noble mark and a group of the scholars witnessed that. That document was kept in *al-Malkiyyah an-Nāṣiriyyah* Library. However, not long after a short period passed, *Ibn Taymiyah* negated his promises and nullified his words.<sup>52</sup>

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<sup>52</sup> As his biography showed, he went back to his practice of misguiding others, as it is the habit of the heads of misguidance.

# The Decree of Ibn Qalawūn (705)

## Addressing the Issue of Ibn Taymiyah

I start with the name of Allāh, the one who is merciful to the believers and the non-believers in this life and merciful to the believers only in the Hereafter. Praise belongs to Allāh who is clear of the similar and the equal. For this, Allāh said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**“No one or thing resembles Allāh in anyway and He is attributed with Hearing and Sight.”**

I thank Allāh who inspired us to submit to *as-Sunnah* and the *Qur’ān*, and cleared in this era the causes of suspicion and skepticism. I bear witness that no One is God but Allāh the only One who is without any partners. This testament of someone aspires to receive by his sincerity the good ending and fate, and further clears his Creator of occupying a direction, since Allāh cleared Himself of filling a direction per the saying of Allāh<sup>53</sup>:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

The verse informed us that Allāh knows about us wherever we are and sees whatever we do.

I bear witness that our master Muḥammad is Allāh’s faithful worshipper and his Messenger. For reaching safety, the Prophet set the way to whoever strives to obey Allāh. Allāh ordered to ponder about the endowments of Allāh, while banned contemplating about the Self of Allāh. May Allāh raise the rank of Prophet Muḥammad, his family and companions. By them, the banner of faith rose, Allāh established the foundation of the straight Religion whose rules He ordered to follow. Furthermore, by them Allāh extinguished the dogma of whoever had strayed from the truth and endorsed the bad innovations.

Hereafter, the Islāmic creeds, observed Laws of Islām, highly ranked integrals of faith and the certified Islāmic schools are the foundation on which one builds. They are the sanctuary to which each one should resort and the route that whoever abides by it will be greatly successful. Moreover, whoever dissents from it deserves excruciating torment. Accordingly, one has to execute these rules and

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<sup>53</sup> *Sūrat al-Ḥadīd*, verse 4.

emphasize their permanence. Moreover, one has to safeguard the Nation's (Islāmic) beliefs against dispute, look upon the rules of the leading *imāms* as coherent, eradicate the eruptions of the innovations, and break up its congregated factions.

During this time, *Ibn Taymiyah* expanded the realm of his pen and stretched by his ignorance the scope of his speech. He talked about issues pertaining to the Self and the Attributes [of Allāh] and in his wicked speech, he expounded on despicable matters. He discussed issues that the companions and their students did not address and he uttered things from which the famous, God-fearing, and leading *imāms* stayed away. By that, he sponsored [issues] that the *imāms* of Islām had renounced, while the consensus of the scholars and judges settled contrary to what he sponsored. He spread some of his edicts to make them known in the country and to fool the minds of the lay people. By that, he conflicted with the scholars of *Fiqh* of his era and the scholars of *ash-Shām* and Egypt. He sent his letters to various places and gave his edicts ridiculous names that have no support by the revelation Allāh conveyed.

We became aware of this effort, and the conduct of his mentored pupils who practiced this wickedness and the similar state of affairs they uncovered and spread. We learned about the doing of *Ibn Taymiyah* who mocked his cult and swayed them to obey him until it was said that they explicitly attributed to Allāh the Exalted, the letter, sound, *tashbīh*<sup>54</sup> and *tajsīm*<sup>55</sup>. For the sake of Allāh, we stood up fully alarmed from this immense news and renounced this innovation. It hurt us when news spread about some ones in our kingdom for being behind this disgrace. We hated what the falsifiers uttered and we recited the saying of Allāh<sup>56</sup>:

﴿سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾<sup>(91)</sup>

**“Allāh is clear from the non-befitting attributes some ones ascribe to Him.”**

He, the exalted and high in status, is unique in his Self and Attributes without an equal and the alike<sup>57</sup>:

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<sup>54</sup> *Tashbīh* is likening Allāh to the creations and it is *kufr*.

<sup>55</sup> *Tajsīm* is likening Allāh to a body and it is *kufr*.

<sup>56</sup> *Sūrat al-Mu'minūn*, verse 91.

<sup>57</sup> *Tanzīh* is to clear Allāh from the non-befitting attributes such as place and any attribute of the creations.

*Sūrat al-An'ām*, verse 103.



﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣﴾﴾

**“Indeed, no creation knows the reality of Allāh, whereas Allāh knows everything.”**

We forwarded our decrees to arraign the aforementioned *Ibn Taymiyah* to submit to our high Dignities after his false edicts had spanned our country in *ash-Shām* and Egypt. He explicitly declared in these edicts statements which whenever an intellectual hears them, he recites the saying of Allāh<sup>58</sup>:

﴿لَقَدْ جِئْتَ شَيْئًا نُّكَرًا ﴿٧٤﴾﴾

**“What you conveyed is debarred.”**

When he [*Ibn Taymiyah*] was brought to us, we convened the recognized Islāmic-decision-makers<sup>59</sup> and the authorities in authentication and reliable narration; the judges of Islām attended together with the Muslims’ rulers, the religious scholars, and the Muslims’ *fuqahā’*. To appraise his issues, we conducted a formal religious hearing before a sizeable crowd, a group of *imāms* and professionals whose expertise is in the issues of dispute. They consequently refuted him. They established all the alleged charges of which he was accused and their verdict emerged per the trustworthy and reliable testaments [submitted to them] as well as his handwriting that exposed his deplorable belief. They adjourned the meeting and the concluding disposition of the assemblage was to denounce his wicked creed. They held him liable for what his pen had testified while reciting<sup>60</sup>:

﴿سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾﴾

**“Their testimony will be written down and they will be questioned.”**

Furthermore, it was reported to us that he was ordered to repent many times before this event. The honorable Islāmic ruling pulled him back when he collided with such issues and unrightfully charged. However, he re-engaged after they had stopped him, defied the restraining orders, and discarded them.

At the court of the judge *al-ʿAzīz al-Mālikiyy*, the previous matters were certified. The honorable Islāmic Law ruled its judgment that stipulated to imprison the

<sup>58</sup> *Sūrat al-Kahf*, verse 74.

<sup>59</sup> Called *Ahlu-l-Hallī wa-l-ʿAqd*.

<sup>60</sup> *Sūrat az-Zukhruf*, verse 19.

aforementioned [*Ibn Taymiyah*] and prevent him from enactment and presentation. Our decree requests that no one may observe such practices that the aforementioned conducted. [Anyone who does not] abstain from imitating him in believing similar beliefs, or citing him to trail such sayings, or paying attention to such statements, or pursuing his course in *tashbīh*, or talking about the high direction that he voiced, or conversing about word and sound, or uttering [any of] that will quit to death. Also, [it is forbidden] to convey *tajsīm*, or express statements about this inapt matter, or dissent from the saying of the *imāms*, or single oneself out from the Nation's scholars, or place Allāh, the Glorified and Exalted, in a direction, or yield to discussing where and how. Nothing is for the advocate of that but prosecution.

Let everyone watch out this bound. To Allāh is the order from before and after. Let each of the *Ĥanābilah* retract this creed, exit out of these immensely deviated delusions and abide by what Allāh ordered of holding on to the praised *madhāhib* of the people of [Islamic] faith. Verily, whoever deserts the order of Allāh misses the straight course. Such one warrants nothing except affliction, and long imprisonment is his settlement and abode - what a disgraceful abode this is.

Our decree instructs to broadcast publicly in guarded Damascus, the countries of *ash-Shām*, and other close and far corners that we seriously forbid, [intend to] deter and [hereby] threaten whoever follows *Ibn Taymiyah* in the matter we expounded. Whoever had pursued him [but repented] we will leave him in his position, forgive him and assign him a national status similar to what we endow on him. Whereas, whoever insist to rebuff and refuse all but to defend, we order to drop them from their schools and positions, degrade them below their current rank while humiliating them, and deny them from filling in our country any positions of judgeship, ruling, directorship, teaching, testimony, and "imamship"; indeed, no ranking or residency for them. We wiped out the call of this man from the countries and nullified his creed by which he had misguided many people or almost did; indeed, he misguided many individuals and by that creed, they spread corruption on earth.

Let the records of the Islāmic hearings confirm that the *Ĥanābilah* have complied with retracting this standing and present the records after authentication to the *Mālikiyy* judges. We provided pardon and warning, and exercised justice when raised the alarm.

Read our decree on the podia of the mosques and dispense it as a comprehensive admonisher and deterrent as well as [one of] the most just forbidding and bidding, Allāh willing.

Praise to Allāh alone; may Allāh raise the rank of our Prophet Muḥammad, his

family and companions and grant them *Salām*.

The above honorable handwriting is dependable; it was written on the 18<sup>th</sup> of *Ramad'ān*, 705 AH.”

## The Edict of the Four Head Judges in Egypt (726)<sup>61</sup>

### Visiting the grave the Prophets ﷺ

The four judges in Cairo wrote the following on the front side of the answer which *Ibn Taymiyah* gave with regards to visiting the grave of the Prophets ﷺ and the graves of the righteous:

Praise to Allāh; in an answer to a [given] question, the author of the related content [of this edict] states that the visit to the graves of the Prophets and righteous is an innovation.

He also mentions things similar to that and says that it is not permissible to travel to visit the Prophets. [All of that] is false and condemned. [Let it be known that] a group of highly ranked scholars related that the visit to the Prophet ﷺ is virtuous and *sunnah* by consensus.

This aforementioned *mufī*<sup>62</sup> should be restrained from uttering such statements and eccentric answers; and [should be] imprisoned if he does not put an end to that. The standing of his should be exposed publicly to make it well known so that people become vigilant and alert to not follow him.

Written by *Muhammad Ibn Ibrāhīm Ibn Sa'dillāh Ibn Jamā'ah ash-Shāfi'iyy*; the same thing says *Muhammad al-Ĥarīriyy al-Ansāriyy al-Ĥanafiyy* but he [*Ibn Taymiyah*] definitely and categorically has to be imprisoned, written by the latter; the same thing says *Aḥmad Ibn 'Umar al-Maqdisiyy al-Ĥambaliyy*; the same thing says *Muhammad Ibn Abī Bakr al-Mālikiyy*, when it is confirmed that he said it, to be immensely refrained as needed to thrust away this vice and other wickedness.

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<sup>61</sup> *Ibn Shākir al-Kutubiyy*.

<sup>62</sup> Person who issued the edict.

## The Šult'ān's Directive (Rajab 726)

### Visiting the Grave the Prophet ﷺ

Šult'ān in Egypt wrote a directive to his representative in Damascus concerning the issue of visiting the grave the Prophet ﷺ. *Badru-d-Dīn al-'Aẓẓāziyy* signed it and *Ibn Najībīyy* recited its content, it states after beginning with the name of Allāh:

May Allāh continue his blessings; we put forward for your noble acknowledgement and dignity our review for the subject matter you prepared concerning *Ibn Taymiyah*. We studied the issue and examined the content in reference to the aforementioned and the way he charged into issuing the answer. [He gave the answer] to the Islāmic question after the repeated honorable decrees, which came in response to the verdicts declared by the judges and head scholars had prohibited him from doing so.

We held a hearing in our presence and asked for the reading of [*Ibn Taymiyah's*] answer in front of the judges and the scholars. They all declared that the edict is wrong and condemned *Ibn Taymiyah*. They gave a ruling which entails censuring him [*Ibn Taymiyah*], imprisoning him by a lengthy incarceration, and categorically preventing him from answering Islāmic questions. While in our presence, they marked by their handwriting the aforementioned opinion on the front side of the edict that is equipped by a copy of what *Ibn Taymiyah* wrote.

We have attached to this correspondence to the high Dignity a copy of the ruling to provide him with a perspective of the resulting opinion that the four judges had written. Then he proceeds forward to apprehend the aforementioned at the castle of guarded Damascus, categorically prevent him from answering Islāmic questions, and prevent the people from mixing with him and repeatedly visiting him. Each day, he [*Ibn Taymiyah*] will be provided with his basic needs. To serve him, he will be visited by a selected individual like a relative, son, brother or the like.

Let this matter be known, and follow the ruling according to the judgment issued by the scholars, which possess the diverse knowledge, concerning the aforementioned prison and the lengthy incarceration. This individual very frequently sets out to people forbidden innovations which preoccupy their minds. It is a priority to put off this matter and block his pretext for such an endeavor.

Let his [high Dignity] execute this judgment and progress in fulfilling it.

When the high Dignity apply this directive which we devised concerning *Ibn Taymiyah*, he will proceed to stop those who follow *Ibn Taymiyah*'s ways, or issue answers according to these edict, or apply these [false] judgments in divorce, or follow this newly innovated edict.

If he [the high Dignity] learns about someone who followed this practice or gave an answer according to it, then examine the pertinent cases. If they are known scholars and *mashāykh*<sup>63</sup>, then their punishment is comparable to the status of each, but if they are youths of the enlisted members who seek to show off like *Ibn Taymiyah* sought it, then he punishes and deters them. Let him be strict and decisive in resolving their issues to straighten the conduct of the people and to guard them in following the truth. Subsequently, no one would then dare to answer Islāmic questions contrary to consensus or innovate in the revealed Religion of Allāh unprecedented propositions. The high Dignity will administer these identified matters because these practices eradicate the pretexts [behind the evil doings] and this measure has superiority over permitting these endeavors.

We rushed sending this answer and postponed the other requested items which will be sent after this article, Allāh willing. It was written on the 27<sup>th</sup> of *Rajab*, 726 AH.

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<sup>63</sup> It is the plural of *shaykh*.

## References

1. *Ibn al-Mu'allim al-Qurashiyy, Najm al-Muhtadi wa Rajm al-Mu'tadi* (manuscript), pages. 630-631.
2. *Ibn Shakir al-Kutubiyy, Uyūn at-Tawārīkh* (manuscript), page 179.
3. *Ibn Hajar al-Asqalāniyy, ad-Durar al-Kāminah*, volume 1, pages 144-153.
4. *Ibn al-Wardiyy, Tatimah al-Mukhtaṣar fī Akhbār al-Bashar (Tārīkh Ibn al-Wardiyy)*, volume 2, page 381, page 398.
5. *Ṣalāhu-d-Dīn as-Ṣafadiyy*<sup>64</sup>, *'A'yān al-'Aṣr wa A'wān an-Naṣr* (manuscript), volume 1, page 34.
6. *Taqiyyu-d-Dīn al-Ḥišniyy, Daf' Shubah man Shabbaha wa Tamarrad*, pages. 41-42, 43-45. (He quoted *Ibn Shākir al-Kutubiyy* in his book of *Tārīkh*); *al-Ḥišniyy* said: “*Ibn Shākir* was one of the followers of *Ibn Taymiyah* and was beaten severely because he said to a caller of *Adhān* you committed *kufr* when the caller said ‘O Prophet of Allāh you are my means.’ They wanted to sever off his head, but he renewed his faith in Islām. I only mention what he said because that is more prudent to establish the case against *Ibn Taymiyah*, in spite the fact that he neglected things out of his spitefulness and wickedness, which if mentioned would deeply degrade his role model. The surprising thing is that *Ibn Taymiyah* mentioned them, while he ignored them.”

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

﴿وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

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<sup>64</sup> *Ṣalāhu-d-Dīn as-Ṣafadiyy* was a student of *Ibn Taymiyah* and *Taqiyyu-d-Dīn as-Subkiyy*.