60. Geburtsstag (Wiesbaden: Harrassowitz, 2008), 15-56 (contains the edition of a taṣrīḥ by Ibn Nubātah);


IBN QAYYIM al-JAWZIYYAH

(1292 – 1350)

LIVNAT HOLTZMAN

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WORKS

Early Works
al-Futūḥāt al-qudūsiyyah (The Jerusalem Triumphs, not extant);
al-Tuḥfah al-makkiyyah (The Precious Gift from Mecca, not extant);
al-Mawrid al-ṣāfi (The Clear Spring, not extant);
Ma‘rīfat al-rūh (Knowledge of the Soul, not extant);
Tahdhib Sunan Abī Dā‘ūd (The Neat Arrangement of the Hadith Collection of Abū Dā‘ūd);
al-Manār al-munīf fī ‘l-salāh wa‘l-dā‘if (The Løfty Lighttower, on Authentic and Weak Hadiths), also entitled Naqād al-maṣāqī wa‘l-miḥākk al-mumayyiz bayna ‘l-mardid wa‘l-maqbūl (Criticism of Hadiths, and the Touchstone which Separates Unacceptable from Acceptable Hadiths);
al-Furū‘ūsiyyah (Horsemanship);
I‘lām al-muwaqqī‘īn ‘an rabb al-‘alāmīn (Informing the Drafters of Legal Documents about the Lord of All Being);
Khāīb al-rūh (The Book of the Soul);
Jalā‘ al-ṣifām fī ‘l-salāh wa‘l-salām ‘alā khayr al-anām (Enlightening Minds concerning the Prayer and Invoking Blessings on the Prophet Muhammad, Who Is the Best of Humankind);

Middle Works
Abkām aḥl al-dhimmah (Laws regarding the Dhimmīs);
al-Turūq al-ḥukmīyyah fī ‘l-siyāsah al-shar‘iyah (The Ways of Governance, on Islamic Law regarding Rule);
al-Kāfiyyah al-shāfi‘īyyah fī ‘l-intiṣār li‘l-fiqh al-nājīyyah (The Sufficient and Healing [Poem] on the Vindication of the Saved Sect); also entitled al-Qasīdah al-nāṣīyyah (The Ode Rhyming in -n);
Ijtima‘ al-juyāsh al-islāmiyyah ‘alā ghazw al-mu‘āṭfīlāh wa‘l-jahmiyyah (Mustering the Islamic Armies to Attack the Mu‘āṭfīlah and the Jahmiyyah);
al-Dā' wa l-dawā' (The Malady and the Remedy), also known as al-Jawāb al-kāfī li-man sa'ala 'an al-dawā' al-shāfi‘ī (The Sufficient Answer to the One Who Seeks a Cure);
Hādī al-arwāḥ il-ād bil-āfādī (The Leader of Souls to the Land of Joys);
Bada'ī‘ al-fawa'id (Amazing Benefits);
Ravadat al-muhābbīn wa-nizhat al-mushtāqīn (The Garden of Lovers and the Promenade of Those Who Yearn);
Miṭřāh dār al-sa'ādah wa-manshūr wilāyāt al-ilim wa l-i'raḍah (The Key to the Abode of Happiness and the Decree of the Sovereignty of Knowledge and Will).

Later Works
Shīţā al-ālī fī masā’il al-qaḍā’ wa l-qaḍar wa l-hikmah wa l-ta’līl (Healing the Person Afflicted with Wrong Concepts about Predetermination, Wisdom and Causality);
al-Savā’iq al-mursalah ‘alā ‘l-jahmiyyah wa l-mu’āţţilah (Thunderbolts Directed against the Jahmiyyah and the Mu’āţţilah);
al-Fawā’id (The Benefits);
Ighāthat al-lahfīn min masā’yīd al-shaytān (Rescuing the Distressed from Satan’s Snares);
‘Uddat al-sā’hirīn wa-dhakhīrāt al-shākirīn ( Implements for the Patient and Provisions for the Grateful);
Tāriq al-ḥijratayn wa-bāb al-sa’ādatayn (The Road of the Two Migrations and the Gate Leading to Two Joys);
Madārij al-sālīkīn bayna manāzil iyyāka na’bu-du wa-iyāyāka nasta’īn (Stages of the Travelers Between the Stations of “They only we serve; to They alone we pray for Succor” [Qur'an 1:5]);
Tuhfah al-mawālīd bi-ahkām al-mawlīd (The Gift of the Beloved regarding Laws Dealing with the Newborn);
Zād al-ma’ād fī bādi khyar al-ib’ād (Provisions for the Afterlife, on the Teachings of the Best of All People);
al-Tibb al-nabāwī (The Medicine of the Prophet).

Editions
The majority of Ibn Qayyim al-Jawziyyah’s works is available in a CD-ROM version:


Ibn Qayyim al-Jawziyyah’s works are also available at the following URLs (last visited 28 February 2009):
http://www.alwaraaq.net
http://www.sahab.net/
http://www.al-eman.com/Islamlib/
http://arabic.islamicweb.com/Books/

Miṭřāh dār al-sa’ādah wa-manshūr wilāyāt al-ilim wa l-i’raḍah (Cairo: Maṭba‘at al-Sa‘dādah, 1905), ed. Sa‘d ibn Abū Haytham and ‘All Muḥammad (Cairo: Dār al-Hadīth, 1997);
Kiṭāb al-rūḥ (Hyderabad: Maṭba‘at al-Majlis Dā‘irat al-Ma‘ārif al-Nizāmīyyah, 1906);
Shīţā al-ālī fī masā’il il-qaḍā’ wa l-qaḍar wa l-hikmah wa l-ta’līl, ed. Muḥammad Badr al-Dīn Abū Fīrās al-Nu‘mān al-Ḥalabī (Cairo: Maṭba‘at al-Husayniyyah, 1906); ed. al-Sayyid Muḥammad al-Sayyid and Sa‘d Muḥammad (Cairo: Dār al-Hadīth, 1994);
Madārij al-sālīkīn bayna manāzil iyyāka na’bu-du wa-iyāyāka nasta’īn, ed. Muḥammad Ṣalih Rīdā (Cairo: Maṭba‘at al-Manār 1912); ed. ‘Imād al-‘Āṣ (Cairo: Dār al-Hadīth, 1996);
al-Fawā’id (Cairo: Idārat al-Tibā‘āh al-Munīriyyah, 1925); ed. Sayyid ibn Rajab
Ibn Qayyim al-Jawziyyah

(Mansura and Farskour-Damietta: Dār Ibn Rajab, 2001);


Hādī al-arwāḥ ilā bilād al-afrā‘ī, ed. Muḥammad Ḥasan Rā‘ī (Cairo: Maktābat al-Azhar, 1938); ed. Ḥāmid Ahmad al-Tāhir (Cairo: Dār al-Fajar li‘l-‘Arūf, 2003);


Akhām ahl al-dhīnmaḥ, ed. ‘Alī Ṣa‘īd al-Dā‘ūdī (Damas: Maṭbā‘at Jāmī‘at Dimashq, 1961); ed. Tāhā ‘Abd al-Ra‘ūf Sa‘d (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995);

Iḥyā‘at al-ḥāfiẓ min masā‘īd al-ḥāfiẓ, ed. Muḥammad Sayyid Ǧalālī (Cairo: Maṭbā‘at Muṣṭafā al-Bā‘ī al-Halābī wa-‘Alā‘īdīh, 1961); ed. Muḥammad Ǧamī‘ al-Fiqī (Beirut: Dār al-Ma‘rīfah, 1975);


Badā‘i‘ al-fawā‘i‘d (Beirut: Dār al-Kitāb al-‘Arabī, 1970);

al-Manār al-munīf fi ‘l-ṣaḥīḥ wa‘l-‘ɑfî‘ (Cairo: Quṣayy Muḥīb al-Dīn, 1974);


Kitāb al-dhīlak wa-līwāk tārikhā, ed. Quṣayy Muḥīb al-Dīn al-Khaṭībī (Cairo: Quṣayy Muḥīb al-Dīn al-Khaṭībī, 1974);


Naqṣ al-maṣāqāl wa’l-muḥāk al-mumuṣayyib bayn ‘l-ma‘ālād wa’l-muṣāqāl, ed. Ḥasan al-Su‘ālī Suwaydān (Beirut: Dār al-Qūṭirī, 1990);

Kashf al-ghūthā ‘an ḫuṭam sa‘ād al-ghinā‘ (Beirut: Dār ‘Alī al-Kalāf (Beirut: Dār al-‘Alī, 1992);

Translations

Natural Healing with the Medicine of the Prophet: From the Book of the Provisions of the Hereafter by Imam Ibn Qayyim al-Jawziyyah (1292-1350 C.E.), tr. and emended by Muhammad al-Akili (Philadelphia: Pearl Publishing House, 1993);


Ibn Qayyim al-Jawziyya: Medicine of the Prophet, tr. Penelope Johnstone (Cambridge: The Islamic Texts Society, 1998);


The Legal Methods in Islamic Administration, translated with commentary by Alà’eddin Kharofa (Kuala Lumpur: International Law Book Services, 2000).

Ibn Qayyim al-Jawziyyah is the iqaţ (agnomen) of Shams al-Dīn Abū Bakr Muhammad ibn Abī Bakr al-Ŝūrī, a prolific fourteenth-century Damascene scholar who is chiefly known as the most devoted disciple and exegete of the Hanball theologian and jurisconsult Ibn Taymiyyah (d. 1328). In his writings Ibn Qayyim al-Jawziyyah, of the Hanball school of law and theology, strove to implement his master’s doctrine, especially the principle of al-wasat (the golden mean), the attempt to synthesize different and sometimes contradictory theological trends into a complete and unshakable doctrine. The basis of both Ibn Taymiyyah’s and Ibn Qayyim al-Jawziyyah’s endeavors is a devout adherence to the precepts and exact wording of the Qur’an and Hadith (the traditions related from the Prophet and his Companions), as well as to ijma’ (consensus on matters of doctrine) and the teachings of the salaf (ancestors, i.e. the followers of the Prophet in the first three centuries of Islam), along with a laborious effort to integrate them with some of the doctrines of kalām (speculative theology).

Although Ibn Qayyim al-Jawziyyah suffered his share of persecution by Ibn Taymiyyah’s ideological rivals, namely scholars who belonged to the religious establishment of the Mamluk state (r. 1250-1517, Egypt and Syria), he was nevertheless much appreciated by his contemporaries, regardless of their theological and jurisprudential affiliation, being the author of several key works on Hadith and Islamic law. All the medieval biographers of Ibn Qayyim al-Jawziyyah describe him as a scholar who achieved his prestigious status as the prominent disciple and heir of his master through hard work and dedication to scholarship. They are unanimous that Ibn Qayyim al-Jawziyyah became one of the greatest scholars in tafsīr (Qur’anic exegesis), Hadith, fiqh (Islamic law) and usūl al-dīn (theology). He mastered both traditionalist theology, which draws its authority solely from divine revelation and tradition (naqīl) and the teachings of the ancestors (salaf) of the Muslim community, along with speculative theology (kalām), which gives precedence to human reason (‘aql) in the process of perceiving God and the world.

Ibn Qayyim al-Jawziyyah’s writings are wide-ranging and cover almost every field in the Islamic sciences. Most of his theological writings represent an elaborate attempt to simplify and clarify his master’s doctrines and views. Thus, in order to have the fullest comprehension of his works, one must first be acquainted with Ibn Taymiyyah’s works and precepts. The most conspicuous feature of Ibn Qayyim al-Jawziyyah’s writing is his insertion of whole paragraphs and even chapters of his master’s works into his own writings, though always clearly identifying his sources. This mimetic writing is probably the source of the tendency in contemporary research to perceive Ibn Qayyim al-Jawziyyah as a mere epigone, however competent he might be, of Ibn Taymiyyah, thus leading to an unjustified neglect of his works. Ibn Qayyim al-Jawziyyah’s contemporaries, however, probably understood his mimetic writing in accordance with the conventions of their times, as a distinct mark of his thoroughgoing erudition. It is noteworthy that Ibn Qayyim al-Jawziyyah succeeds in developing independent views that are sometimes remote from his master’s ideas and even inconsistent with them. Such ideas are often disguised by heavily ornamented sentences,
typical of Ibn Qayyim al-Jawziyyah’s style. The very few studies that have been conducted on themes in the works of Ibn Qayyim al-Jawziyyah’s reveal the distinctive lines of his thought, mainly in the field of theology.

The biographical sources do not disclose any details about the circumstances in which Ibn Qayyim al-Jawziyyah’s works were written. The author himself does not refer to any chronology of writing in any of his works, and only a few of them allude to milestones in his life. Nevertheless, in many cases the author refers to earlier works, thus establishing a partial basis for an approximate chronology. Ibn Qayyim al-Jawziyyah did not have a benefactor to whom he dedicated his works, so they do not include introductions in saj’ (rhymed prose) praising Mamluk officials or other patrons. Since the state of research on Ibn Qayyim al-Jawziyyah’s literary corpus is still embryonic, and since there have been only very few attempts to periodize and categorize Ibn Qayyim al-Jawziyyah’s works, the chronology suggested in this entry is necessarily provisional.

In most of his works, Ibn Qayyim al-Jawziyyah refers to Ibn Taymiyyah as being already deceased, a fact which indicates that these works were composed after 1328. Even so, it is possible that the formula rahimahu ‘llah (May God have mercy upon him) and other equivalents after Ibn Taymiyyah’s name were inserted by a copyist after the completion of a specific work. Thus, the appearance of this formula does not necessarily mean that the work in which it occurs was actually composed after 1328. Furthermore, it is highly likely that some of Ibn Qayyim al-Jawziyyah’s key works were conceived while imprisoned between 1326 and 1328 in the Citadel of Damascus; thus, the possibility that he was engaged not only in studying but also in writing during that period cannot be entirely excluded. In spite of these reservations, the basic assumption in this entry follows the guidelines that Joseph N. Bell has developed in his pioneering monograph Love Theory in Early Hanbalite Islam (1979). According to Bell, almost all of the works of Ibn Qayyim al-Jawziyyah were written after the death of Ibn Taymiyyah, thus covering a period of twenty-three years of Ibn Qayyim al-Jawziyyah’s intellectual development. Birgit Krawietz (2006) has also attempted to catalog the complete literary output of Ibn Qayyim al-Jawziyyah and thereby helped to provide a clearer view of his works. Another pivotal study which helped establish the chronology proposed in this entry is Bakr ibn ‘Abd Allâh Abû Zayd’s Ibn Qayyim al-Jawziyyah: Hayâtuhu, athâruhu, mawâriduhu (Ibn Qayyim al-Jawziyyah: His Life, Works and Sources [1995; rev. ed. 2002]), by far the most comprehensive biography to date on Ibn Qayyim al-Jawziyyah.

 Aside from the problem of dating Ibn Qayyim al-Jawziyyah’s works, a simple enumeration of them has yet to be done, and thus it has not yet been determined how many works he actually composed. At least four works mentioned in the biographical sources or in his own works are not extant; they are considered in this entry to be early works: al-Mawrid al-sâﬁ (The Clear Spring), al-Tuhfâ al-makkîyyah (The Precious Gift from Mecca), Ma’rifat al-rîh (Knowledge of the Soul) and al-Futûhât al-qudsîyyah (The Jerusalem Triumphs). The last title probably alludes to Ibn al-arâbî’s (d. 1240) al-Futûhât al-makkîyyah (The Meccan Triumphs). Conversely, a number of works have been wrongly attributed to Ibn Qayyim al-Jawziyyah. The most conspicuous example is that of Akhbâr al-nisâ’ (Reports about Women), a monograph on the attributes of eminent Muslim women. The monograph, which is not mentioned at all in Ibn Qayyim al-Jawziyyah’s list of works as it appears in biographies written about him, was probably composed by the famous Hanbali scholar ’Abd al-Rahmân Ibn al-Jawzî (d. 1201), the author of important works on theology and jurisprudence, such as Talbis Ihlîs (The Deception of Satan). Ibn al-Jawzî composed a work entitled Aḥkâm al-nisâ’ (Laws regarding Women), whose content is different from Akhbâr al-nisâ’’. Nevertheless, Akhbâr al-nisâ’ appears in a list of Ibn al-Jawzî’s works in several biographies, which leads to the conclusion that it is indeed his work.

Another tendency in the Arabic publishing world regarding Ibn Qayyim al-Jawziyyah’s works is to publish one work under different titles, or to publish portions of large works as short independent works. This tendency often
leads to misconceptions, as in the case of the booklet published under the title Fatāwā rasīl Allāh (The legal responser of the Prophet, Cairo: al-Maktabah al-Tawfīqīyah, 2000; it has been republished since 1980 by different presses, under the names of different editors). In the short introduction to this work, the editor, Khayrī Sa‘īd presents it as an original work by Ibn Qayyim al-Jawziyyah, containing responser (fatāwā, sg. fatwā) of the Prophet, collected from Hadith literature. Nevertheless, Fatāwā rasīl Allāh is merely taken from the last volume of Ibn Qayyim al-Jawziyyah’s Iʿlām al-muwaqqiʿīn (to be discussed below). The case of Ba-dā‘i ʿt-tafsīr (The Amazing Items of Qur‘anic Exegesis, Dammām: Dīr Ibn al-Jawzī, 1993), reflects an attempt of the editor, Yusrā al-Sayyid Muhammad, to construct a comprehensive tafsīr (Qur‘anic exegesis), which Ibn Qayyim al-Jawziyyah never composed, by collecting his commentary on various Qur‘anic verses from extant works. The publication of this inauthentic tafsīr merely underscores the need to determine the actual number of authentic works by Ibn Qayyim al-Jawziyyah. Several attempts to compile Ibn Qayyim al-Jawziyyah’s tafsīr are described in detail by Krawietz. Although it is impossible at present to offer a complete chronology of Ibn Qayyim al-Jawziyyah’s works, a provisional periodization of his theological works is possible. Through textual analysis and scrutiny of style and themes, it is possible to divide his works into early, middle and later periods. After Ibn Taymiyyah’s death, Ibn Qayyim al-Jawziyyah wrote several monographs that displayed his broad education and deep grasp of various topics in the Islamic sciences. The main feature of these early works is a less-developed prose style and heavy reliance on Hadith and other relevant sources. The earlier works tend to focus on one genre (e.g., Hadith, polemics, Qur‘an) or one theme and are thus relatively easy to recognize.

Ibn Qayyim al-Jawziyyah’s middle works, classifiable as works on jurisprudence, theology, rhetoric and polemics, allude to Sufi terminology and themes. The later works combine a mature understanding of Sufi doctrines with Ibn Taymiyyah’s principle of al-wasat (the golden mean). As a competent writer, Ibn Qayyim al-Jawziyyah strictly adheres to the conventions of the four genres of jurisprudence, theology, rhetoric and polemics, not immediately disclosing his Sufi tendencies. His middle works and more so his later works, regardless of their main topic or title, include substantial quotations from Ibn Taymiyyah’s theological, jurisprudential and exegetical thought interwoven with Ibn Qayyim al-Jawziyyah’s independent approach, mainly in the fields of theology and mysticism. These works transgress generic boundaries by their subtle deployment of Sufi terminology and do not always follow a single theme or a single line of thought. It should be noted that in his later works Ibn Qayyim al-Jawziyyah frequently cites his middle works, hence the division in this entry between these two groups.

It is not possible at present to date Ibn Qayyim al-Jawziyyah’s legal works. Some of his fatāwā survive as monographs, but most of them are either no longer extant or have found their way into his longer works and become assimilated there. However, since not all of these fatāwā have been identified (as noted by Krawietz), it is not yet possible to give a full list of Ibn Qayyim al-Jawziyyah’s legal works, let alone to periodize them. As a consequence, this entry discusses only those legal works that are significantly related to milestones in Ibn Qayyim al-Jawziyyah’s life. Their chronology is only partial and requires further investigation.

Like his teacher before him, Ibn Qayyim al-Jawziyyah had a wide circle of disciples, some of whom did not belong to the Hanballah school of law and theology. Two of his closest students, Ibn Kathīr (d. 1373), of the Shāfī‘i school of law, and Ibn Rajab (d. 1397), of the Hanballah school of law, became well-known scholars and biographers. Their works are among the few biographical sources on Ibn Qayyim al-Jawziyyah. Ibn Kathīr describes Ibn Qayyim al-Jawziyyah in several places in the fourteenth volume of his annals al-Bidāyāh wa‘l-nihāyāh (The Beginning and the End). Ibn Rajab inserts the biography of Ibn Qayyim al-Jawziyyah in his biographical dictionary Dhayl Ṭabaqāt al-hanābilah (Supplement to the Biographical Dictionary of the Hanballah School). Although Ibn Rajab’s is the most detailed biography of Ibn Qayyim al-Jawziyyah, it is still markedly suc-
Thus, his laqab Ibn Qayyim al-Jawziyyah (the son of the superintendent of al-Jawziyyah Law College), and the son’s laqab, Ibn Qayyim al-Jawziyyah (the Founder of al-Jawziyyah Law College), are simply an indication of the father’s occupation and social status. Another indication of the father’s status is to be found in a verse that Ibn Qayyim al-Jawziyyah used to recite, according to one of his biographers: “I am a beggar, and so were my father and grandfather.” Ibn Qayyim al-Jawziyyah’s father is described by the biographers as a pious and reticent man who was so dedicated to his work that he was found dead one night in the year 1323, having died while at work in al-Jawziyyah College. Ibn Qayyim al-Jawziyyah had a younger brother, ‘Abd al-Rahmān ibn Abī Bakr Zayn al-Dīn al-Zur‘ī, who, though also a scholar and a teacher, did not reach his older brother’s stature.

The Jawziyyah Madrasah was named after its founder, Māhi al-Dīn ibn ‘Abd al-Rahmān ibn al-Jawzī (d. 1258), the son of ‘Abd al-Rahmān ibn al-Jawzī. The resemblance in the names al-Jawzī and al-Jawziyyah has often caused the two scholars to be confused with each other. Most of Ibn Qayyim al-Jawziyyah’s contemporaries do not shorten his laqab to Ibn al-Qayyim, as do modern writers, although there are some references to him as Ibn al-Qayyim in medieval biographical literature. The reason for the consistent refusal of medieval biographers to refer to Ibn Qayyim al-Jawziyyah as Ibn al-Qayyim is probably the existence of several known figures who have the same laqab, each for different reasons.

Although belonging to the Hanbali school of law and theology, Ibn Qayyim al-Jawziyyah acquired a wide and solid knowledge in all the branches of the Islamic sciences such as philology, law, jurisprudence and theology, learning from various teachers, some of whom belonged to other schools of law. Since Damascus was considered to be, at that time, an important center of study in the Arabic-speaking Islamic lands, Ibn Qayyim al-Jawziyyah did not need to travel far in order to pursue knowledge. Ibn Qayyim al-Jawziyyah spent most of his days in Damascus, although al-Sa‘afādī claims that he did in fact travel in order to learn. At any rate, most of Ibn Qayyim al-Jawziyyah’s teachers were Damascene. Among them one finds prominent figures...
of the Hanbali school of law and theology, such as Sulaymān Taqf al-Dīn ibn Hamzah ibn Ahmad ibn Qudāmah al-Maqdisī (d. 1315), who was qāḍī al-qudūb (chief judge) of this school in Damascus. Another famous teacher was the Shāfi‘ī qāḍī of Damascus, Ṣaḥīf al-Dīn al-Ḥindī (d. 1333), also known as one of Ibn Taymiyyah’s interrogators in the famous 1306 trial in Damascus. Among the names of his teachers that of the female traditionist Fātimah bint Jawhar al-Balabkīyyah (d. 1311) is also conspicuous.

In the voluminous Zād al-ma‘ād ft hady khayr al-ibād (Provisions for the Afterlife, on the Teachings of the Best of All People), probably the last work Ibn Qayyim al-Jawziyyah wrote, he provides a colorful description of one of his most famous teachers, the Hanbali Ahmad ibn ’Abd al-Rahmān Shihāb al-Dīn al-Nābulusī (d. 1298), whose nickname was al-ʿĀbir (the Dream Interpreter). In the account in Zād al-Ma‘ād, al-ʿĀbir taught the six year old Ibn Qayyim al-Jawziyyah that wearing jewelry was bound to wreak havoc on a man. “One day a man comes to me,” says the old teacher, “and he tells me that he had a dream of himself wearing a khalkhala (anklet) around his ankle. So I told him that the dream was an indication that his leg would be shaken with pain. And so it was.” The basis for the dream-interpretation here is a linguistic argument since the verb to shake is khalkhal. Al-ʿĀbir demonstrated his skills in taˈbīr (dream interpretation) to the astonished boy, and the latter, who was deeply impressed, asked him to teach him this craft. The teacher refused, however, because Ibn Qayyim al-Jawziyyah was too young, in his opinion.

All the biographers seem to ignore an important teacher of Ibn Qayyim al-Jawziyyah’s, who may well be the most influential, namely ʿImād al-Dīn Abū ʿl-Abbas Ahmad ibn Ḳhirām al-Wāṣīfī (d. 1311), a well-known Hanbali and Sufi teacher, who undertook a commentary on al-Ansārī al-Harawi’s (d. 1089) spiritual manual Manāzīl al-sāʿirīn (The Stations of Those who Walk along the [Mystical] Way). Al-Wāṣīfī preached a total devotion to the teachings of the Prophet and the salaf while conducting the ascetic life of a Sufi. Surprisingly enough, one of his former students was Ibn Taymiyyah, who held him in the highest regard. Al-Wāṣīfī’s unfinished attempt to provide a gloss on Manāzīl al-sāʿirīn probably inspired Ibn Qayyim al-Jawziyyah’s most esteemed work on mysticism, Madārij al-sālīkīn (discussed below).

The biographers also specify the books that the hard-working and eager student read with his teachers, thus portraying the breadth of his formal education. From this list of books, the most conspicuous ones are Fakhr al-Dīn al-Rāzī’s (d. 1210) al-Muḥāṣṣal (The Yield), a major Ashʿarī manual of kalām, and Sayf al-Dīn al-Ḥāmidī’s (d. 1233) Kitāb al-Īḥkām (The Book of Precision), an important treatise on ʿilm al-fiqh (legal theory). Ibn Qayyim al-Jawziyyah learnt these Ashʿarī works by heart and recited them to at least two of his teachers, Ṣaḥīf al-Dīn al-Ḥindī and Ibn Taymiyyah. His knowledge of Ashʿarī kalām was, therefore, wide and thorough. According to Ibn Qayyim al-Jawziyyah’s own avowal, in the poem al-Kāfīyah al-shāfīyah (discussed below), he was enchanted by the subtleties of Ashʿarī kalām until he met Ibn Taymiyyah. In verses 2271-4 he describes the typical Ashʿarī theologian as a bird locked in a cage of destruction. The other birds sitting on a nearby tree feel sorry for that bird, which was caged because of its refusal to eat the sweet fruit from the highest branches of the tree. Apparently it prefers to seek for food in a dunghill. The sweet fruit symbolize the Qur’an and Sunnah, while the dunghill represents the books of the Ashʿarī theologians. In verses 2274-80 the narrator gives his audience helpful advice:

By God, people! Listen to the advice of a compassionate brother who wishes to help you. I have experienced this once, as I, too, was a bird, trapped in a snare. I am forever in debt to this man, whom the Lord with his grace ordained that I would meet. He was a learned man from the Land of Harrân. Welcome is the one who comes from Harrân! The Lord shall grant him what he deserves: he shall reside in His garden, and enjoy the Lord’s favor. That man grabbed me with both his hands, and he led me, without deserting me, to the place from which Faith rises.

The learned man from the “Land of Harrân”
IBN QAYYIM AL-JAWZIYYAH

(today located in Turkey near the Syrian border) is Ibn Taymiyyah who in 1313 returned to Damascus after a three-year stay in Cairo and became the most influential figure in the life of the twenty-one-year-old Ibn Qayyim al-Jawziyyah. It is quite clear that Ibn Qayyim al-Jawziyyah dedicated the next fifteen years of his life to study only with Ibn Taymiyyah, and he soon succeeded in establishing himself as the latter’s senior disciple. Clearly the above verses describe the first encounter between the two, an encounter about which the biographical sources are silent. In verses 2281-4 of al-Kāfīyah al-shāfi‘iyah, Ibn Qayyim al-Jawziyyah describes enthusiastically his acquaintance with Ibn Taymiyyah’s doctrines, as a tourist making a journey and admiring what he sees:

I have seen the flags of the city, in whose surroundings are the camps of the right guidance, in which the troops of the Qur’ān reside.

I have seen huge monuments hidden from the sight of the gang of the blind.

I went down to a water spring, so pure and clear; its pebbles like pearls fixed in crowns. There I have seen goblets, as many as the stars, just waiting for the thirsty passer-by.

Since their first encounter, the two men shared the same views and almost the same fate, although their family background, personalities and even circumstances of life were quite different. Ibn Taymiyyah belonged to a well-known family that had already given the Hanbali school two highly esteemed scholars. Ibn Taymiyyah was described by his contemporaries as an activist in politics, religious polemics and even military affairs. His atypical lifestyle is described by Ibn Rajāh. It appears that Ibn Taymiyyah never married and did not associate with women. In comparison, Ibn Qayyim al-Jawziyyah conducted a calmer and more conventional life, since he had no involvement in political matters. He had to work for his living as a teacher, as he had a wife and children to support. Although there is no indication of the year in which he started his teaching career, Ibn Kathīr states that he gave lectures and sermons in various mosques and madrasahs in Damascus, including the Ṣadriyyah and Jawziyyah Madrasah, both of Hanbali affiliation. Amongst his students one can find, beside the biographers mentioned above, the Hanbali scholar and biographer Muḥammad Shams al-Dīn ibn Ahmad ibn Ḥāfiẓ al-Maqdīṣī (d. 1343). A careless reading of al-Šafādī led a modern biographer to conclude that the Shāfī‘ī qādī al-qadā‘ī (chief judge) Taqī al-Dīn ‘All ibn ‘Abd al-Kāfī al-Subkī (d. 1355) was his student as well, but he never was. One of al-Subkī’s teachers was a Cairene scholar by the name of ʿAll ibn ʿIsā ibn al-Qayyim, and not the Damascene Ibn Qayyim al-Jawziyyah. A lone and dubious source reports that the celebrated philologist and composer of al-Qāmūs al-muhīṭ (The Comprehensive Dictionary), Muḥammad ibn Ya‘qūb al-Fīrūzabādī (d. 1414) was a student of Ibn Qayyim al-Jawziyyah, but that is highly unlikely.

Unlike Ibn Taymiyyah, portrayed in the biographical sources as noisy, turbulent and smug, Ibn Qayyim al-Jawziyyah seems to have remained unpretentious even after he established himself as a major scholar. The following qaṣīdah, written in the ʿawlī meter, which al-Šafādī claims to have heard from Ibn Qayyim al-Jawziyyah himself (it is also quoted by Ibn Ḥajar al-Asqalānī), is a self-portrait of a very humble scholar who openly and plainly doubts his own merit. It is noteworthy that verse 8 alludes to Qur’an 70:19, 100:6 and 33:72. The closing statement in verse 11 is an allusion to Qur’an 2:18. Ibn Qayyim al-Jawziyyah refers to himself throughout the qaṣīdah as the little boy (bunayy) of Abū Bakr (his father’s kunyah, agnomen), thus belittling himself.

(1) This is the little boy of Abū Bakr, whose sins are numerous.
   Hence the one who decries him is not to be blamed [for doing so]!

(2) This is the little boy of Abū Bakr, who is ignorant of himself.
   He is also ignorant of the Divine Command, and why should he have knowledge of it at all?

(3) This is the little boy of Abū Bakr, who has taken the front seat for himself, so he disseminates knowledge, while he himself has none.

(4) This is the little boy of Abū Bakr, who as-
pires to a communion with the Sublime.
While sins are his main interest and occupation.

(5) This is the little boy of Abū Bakr, who wishes to ascend to the Heavenly Garden of Retreat.
Although he has no determination to do so.
(6) This is the little boy of Abū Bakr, who sees the benefit in things that are bound to become extinct and perish.
Those [are the] things in whose abandonment is actually the greatest prize of all.

(7) This is the little boy of Abū Bakr, who is bound to fail in his efforts.
Since he has no share in doing good deeds.

(8) This is the little boy of Abū Bakr, who is, as his Creator says,
“Fretful” and “ungrateful.” He is described as sinful and foolish.

(9) The little boy of Abū Bakr and his like became those who lead the creatures
By issuing their fatāwā [formal legal opinions].

(10) However, they have no ability when it comes to real knowledge, piety and asceticism.
Their main concern is worldly things.

(11) I do declare, had the Prophet’s companions seen the most meritorious amongst the little boy of Abū Bakr and his like,
They surely would have said: They are “deaf and dumb.”

The low self-esteem that emerges so plainly in this poem seems more than mere stylized modesty. As a disciple of Ibn Taymiyyah, it is not unlikely that Ibn Qayyim al-Jawziyyah could not appreciate his own abilities and knowledge, all the more so as long as his master was alive. This could also explain why all of his works were written after 1328.

It is clear that the most important event in Ibn Qayyim al-Jawziyyah’s life was his imprisonment in the citadel of Damascus as a result of his association with Ibn Taymiyyah. Ibn Taymiyyah made many enemies within the highest ranks of the religious establishments of Damascus and Cairo after issuing fatāwā on several legal matters, such as a fatwā in which he condemned the popular custom of visiting the tombs of saints (ziyārat qubūr al-awliyā wa’l-ṣāliḥūn), thus arousing the anger of senior religious officials as well as the governor of Damascus, the amīr Tankiz (d. 1340). These officials did not accept Ibn Taymiyyah as an independent mujtahid (a jurist qualified to engage in independent legal interpretation). Ibn Taymiyyah was arrested twice, in August 1320 and July 1326. It is certain that during that second imprisonment, in July 1326, Ibn Qayyim al-Jawziyyah was also imprisoned, along with a group of Ibn Taymiyyah’s followers. As Ibn Kathīr indicates, all his followers were released immediately except for Ibn Qayyim al-Jawziyyah. Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah remained in prison for more than two years. Ibn Qayyim al-Jawziyyah was released only a month after his master’s death in September 1328. It is noteworthy that Ibn Kathīr indicates elsewhere that Ibn Qayyim al-Jawziyyah was imprisoned from August 1320 until September 1328. This assertion does not correspond with Ibn Kathīr’s description of Ibn Taymiyyah’s release from prison in February 1321 and his second arrest in July 1326.

The most detailed account of the circumstances of Ibn Qayyim al-Jawziyyah’s arrest appears in Taqī al-Dīn Ahmad ibn ʿAlī al-Maqrizī’s (d. 1442) annals. According to al-Maqrizī, immediately after Ibn Taymiyyah’s arrest, Ibn Qayyim al-Jawziyyah was subjected to harsh corporal punishment. Afterwards he was put on the back of a donkey and led through the streets of Damascus, while the people who led him severely defamed him. After that he was put in the Citadel of Damascus. According to al-Maqrizī, two reasons led to his arrest: the first was a sermon Ibn Qayyim al-Jawziyyah had delivered in Jerusalem in which he decried the visitation of holy graves, including the Prophet Muhammad’s grave in Medina, and prayers to prophets and holy men; the second was his agreement with Ibn Taymiyyah’s view on the matter of divorce, which contradicted the view of the majority of scholars in Damascus. Those scholars apparently wrote to the Mamluk sultan in Cairo, who immediately ordered that Ibn Taymiyyah be arrested and Ibn Qayyim al-Jawziyyah punished.

The time that Ibn Qayyim al-Jawziyyah spent in prison receives the fullest description by Ibn
Rajab. Ibn Qayyim al-Jawziyyah busied himself with recitation of the Qur’an and reflection on various issues arising from the sacred text. This intensive studying in seclusion only benefited him, says Ibn Rajab. It is possible that Ibn Qayyim al-Jawziyyah, a teacher who needed to provide for his family and educate his offspring, enjoyed the time entirely for himself. Indeed, says his biographer, Ibn Qayyim al-Jawziyyah made the most of his time of imprisonment: the immediate result of his delving into the Qur’an while in prison was a series of mystical experiences (described as adhwaq, sg. dhawq, direct experience of the divine mysteries, and mawṣūd, plural of mawṣūd, ecstasy occasioned by direct encounter with the Divine Reality). These experiences, emphasizes Ibn Rajab, were of a true nature. As a consequence, Ibn Qayyim al-Jawziyyah acquired a great proficiency in the technical vocabulary and argumentations of the Sufis, thus obtaining the ability to decipher their writings.

After Ibn Taymiyyah’s death and Ibn Qayyim al-Jawziyyah’s release from prison in 1328, he reestablished his teaching career. A gradual change had occurred in the life of the persistent and humble scholar. From the status of a disciple, situated under the shadow of a vigorous and eccentric mentor, he moved at the age of thirty-six towards the highly esteemed position of an independent teacher. Time was pressing, and surely he felt the need to convey Ibn Taymiyyah’s doctrines to the next generations of scholars. Bolstered by his reputation as Ibn Taymiyyah’s spiritual heir, and because of the persecution he had suffered from the Ash‘arī religious officials, he was now prepared to continue his master’s work.

On the surface, the years that followed Ibn Qayyim al-Jawziyyah’s release from prison were fruitful and calm. He was engaged in shaping a new image of himself as a prominent scholar and teacher. An indispensable part of this image involved travel in order to meet other scholars. Ibn Qayyim al-Jawziyyah started to take long trips, thus radically changing his old habit of spending most of his days in the familiar surroundings of Damascus. His visits to Cairo are mentioned by al-Maqritī, although their nature is not clear, nor is it specified when he made them. In a work from the later period of his writing, Ighāhat al-lahḥāf min maṣāḥif al-shayān (Rescuing the Distressed from Satan’s Snares), the author refers to one of these visits. It appears that he had discussed medical issues with some senior physicians in Cairo. As he states, he introduced them to a proved method of draining toxins from the body by shaving the head. That way, says Ibn Qayyim al-Jawziyyah, the harmful fumes in the body will evaporate. The Egyptian doctors, according to his own testimony, complimented Ibn Qayyim al-Jawziyyah on his knowledge, saying that a journey to the Maghrib (North Africa) when one had this kind of knowledge was bound to be an easy one.

More significant are Ibn Qayyim al-Jawziyyah’s pilgrimages to Mecca. He was thirty-nine when he made his most famous pilgrimage to Mecca, as his name is mentioned among the participants of the official Damascene pilgrimage caravan to Mecca in the year 1331. This participation is a clear indication that his status as a respected scholar had not been damaged by his stay in prison.

The early works of Ibn Qayyim al-Jawziyyah are roughly divided into two groups: five works written during his several pilgrimages to Mecca, most of which are undated, and nineteen works that were likely written in Damascus. The Meccan works, as with all of Ibn Qayyim al-Jawziyyah’s endeavors, contain innumerable citations from the writings of his predecessors. Since almost all of his biographers, such as Ibn Rajab, Ibn Kathīr and Ibn Hajar, describe Ibn Qayyim al-Jawziyyah as an enthusiastic bibliophile whose book collection was the largest in Damascus, his claim that he wrote some of his works, i.e. the Meccan works, without the assistance of his library is an indication of his extraordinary memory. The Meccan works also contain descriptions of the author’s experiences in Mecca and thus shed further light on his personality, more than his biographers were capable of doing.

Ibn Qayyim al-Jawziyyah began writing books on Hadith and fiqh, such as Tadhhib al-Sunan Abī Dāwūd (The Neat Arrangement of the Hadith collection of Abū Dāwūd, d. 889), an abridged and critical edition of one of the six canonical Hadith collections. Al-Ṣafādī indicates
that this book actually clarifies the defects in Abū Dāwūd’s compilation, a statement which demonstrates the high esteem in which Ibn Qayyim al-Jawziyyah was held by his contemporaries. Tahdīth Sunan Abī Dāwūd, mentioned by its author in relatively early works such as Miftāḥ Dār al-Sa‘ādah and Badā‘ wa l-fawā’id, was probably the first work written by Ibn Qayyim al-Jawziyyah. It was written in Mecca between April and July 1332. According to his own testimony, the author wrote this book while sitting on bi‘r Ismā‘īl, a paved surface opposite the northwest wall of the Ka‘bah, where the graves of Ishmael and his mother Hagar are said to be located, and listening to the sound of water trickling from al-mizāb, a spout in the north west corner of the roof of the Ka‘bah. Another Hadith work that seems to belong to this early stage of writing, although not written in Mecca, is al-Manār al-munīf fi ‘l-sāliḥ wa ‘l-dā‘īf (The Lofty Lighttower, on Authentic and Weak Hadiths), also entitled Naqād al-maṇqūl wa ‘l-miḥakk al-mumayyiz bayna ‘l-mardūd wa ‘l-maqbūl (Criticism of Hadiths, and the Touchstone which Separates Unacceptable from Acceptable Hadiths). In this short treatise, which was apparently written after Ibn Qayyim al-Jawziyyah was asked by his students about how to identify forged Hadith reports (sg. mawdū‘), the author introduces methods for evaluating the validity of traditions by criticizing, somewhat unusually, the text of the Hadith (matn) and not the chain of transmitters (isnād). Thus, Ibn Qayyim al-Jawziyyah follows in the footsteps of Ibn al-Jawzī, who wrote a similar work entitled al-Mawdū‘at (Forged Hadiths). Al-Manār al-munīf is divided into various topic considered dubious by the author, such as Hadiths which deal with the sanctity of the qubbah al-sakhrāh (the Dome of the Rock), and it actually encourages the reader to doubt the content of a suspicious report rather than relying on the more traditional method of checking the names of its transmitters in order to establish its credibility.

Ibn Qayyim al-Jawziyyah’s earliest work on Islamic law is al-Furū‘isīyyah (Horsemanship). This monograph, written in Mecca, is mentioned in the monumental work on the principles of Islamic jurisprudence, I‘lām al-muwaqqiqīn ‘an rabb al-‘ālamīn (Informing the Drafters of Legal Documents about the Lord of All Being). I‘lām al-muwaqqiqīn or rather an early version of it by the name of al-Mu‘ālīm (Landmarks) is mentioned in several of Ibn Qayyim al-Jawziyyah’s works, one of which, al-Tihāyāt fi aqṣām al-Qur‘ān, is very early. Therefore, I‘lām al-muwaqqiqīn is also considered here as early. Since the content of both works is related to the distressing events that occurred prior to Ibn Qayyim al-Jawziyyah’s death, both shall be discussed below.

The following monograph, Kitāb al-rūḥ (The Book of the Soul), although based on an even earlier work of Ibn Qayyim al-Jawziyyah, Ma‘rīfat al-rūḥ (Knowledge of the Soul), which is unfortunately no longer extant, fits within the early stage of writing, not only because of a fairly guileless writing style and a heavy reliance on Hadith literature, but also because it is mentioned in another early work, Jalā‘ al-‘aḥām. Kitāb al-rūḥ deals with all aspects of the human soul and the afterlife. Divided into twenty-one major issues (sg. mas‘alah), it deals with questions like: What is the difference between rūḥ and nafs (spirit and soul)? Can the souls of the dead meet with the souls of the living? Kitāb al-rūḥ hardly deals with philosophical and kalām arguments, although in some issues, for example the issue of tanāsīkh (the transmigration of the soul from one body to another), the author may have used such arguments in order to fortify his stand. The author relies on Hadiths and the sayings of the salaf only, without developing an original set of arguments of his own. Nevertheless, this is, as Krawietz indicates, an especially thorough investigation of the topic.

The early monograph Jalā‘ al-‘aḥām fi ‘l-salāh wa ‘l-salām ‘alā khayr al-anām (Enlightening Minds concerning the Prayer and Invoking Blessings on [the Prophet Muhammad], Who Is the Best of Humankind) deals with the notion of the effectiveness of prayers, while relying heavily on Hadith material. Pivotal to Ibn Qayyim al-Jawziyyah’s thought, the idea of the benefits of prayers is elaborated in his early theological works, like al-Dā‘ wa ‘l-dāwā‘. The monograph Kitāb al-salāh wa-hukm tārikhā (The Book of Prayer and the Legal Ruling on One Who Fails to Perform It), which deals with the same topic as Jalā‘ al-‘aḥām, is presumably from the same
period. Another monograph typical of his early stage of writing is *al-Tibyan fi aqṣām al-Qur’ān* (Explaining the Oaths in the Qur’an), which opens with the meaning of the word *qasam* (oath, pl. *aqṣām*), and then deals with Qur’anic verses of an exclamatory nature. *Al-Wābl al-qayyib min al-kalim al-tayyib* (The Heavy Shower of Good Utterances), which deals with the invocation of God, gained extraordinary popularity worldwide, as Krawietz has shown.

As a teacher, Ibn Qayyim al-Jawziyyah used to teach the biography of Ibn Taymiyyah from sources that are no longer extant and to read with his students his own works as well as Ibn Taymiyyah’s. Gradually he established his position as an important participant in public debates (sg. *munāṣṣarah*) on theological matters. A description of one of these public debates, which took place in Egypt, appears in *al-Tibyan* as well as in another early monograph entitled *Hidāyat al-hayārā fi ajwibat al-yahūd wa-l-nasārā* (Guiding the Bewildered, on Responses to the Jews and Christians). Apparently, Ibn Qayyim al-Jawziyyah confronted “one of the greatest scholars and leaders of the Jews.” In this case, neither the topic of the debate nor the arguments of the Jewish scholar are disclosed, since Ibn Qayyim al-Jawziyyah prefers to concentrate on his attacks on the Jews, who, by accusing the Prophet Muhammad of being a false prophet, are “abusing the name of God.” The Jewish scholar, probably familiar with the good-natured Ibn Qayyim al-Jawziyyah, was clearly astonished by the latter’s attack on the Jews, and said: “You, of all people, say such things!” Ibn Qayyim al-Jawziyyah explained his stand against the Jews in detail and in a much calmer tone, and after he finished his speech, the Jewish scholar responded: “Indeed he is a true prophet. Whoever follows him, will succeed and be happy.” “So why not convert and join his religion?” suggested Ibn Qayyim al-Jawziyyah enthusiastically. Qur’an 2:78 echoes in the polite response of the Jewish scholar: “He [Muhammad] was sent to those illiterates not having a revealed scripture. However we already have a scripture to follow.” To that Ibn Qayyim al-Jawziyyah responded angrily: the true Prophet was sent with a true message, and those who refused to follow him, Jews and Christians alike, were condemned to burn in Hell. The Jewish scholar refrained from answering.

The years after Ibn Qayyim al-Jawziyyah’s release from prison were also dedicated to establishing his status as a *mufīf* (a jurist qualified to give formal legal opinions). Like Ibn Taymiyyah before him, Ibn Qayyim al-Jawziyyah received requests from individuals seeking his legal opinion. As an independent scholar unattached to the religious establishment in Damascus, the *responsa* he wrote soon caught the attention of the authorities. One such response is *Kashf al-ghaitā ‘an ḥukm samā` al-ghinā* (Lifting the Veil from the Legal Ruling on Listening to Singing), which provides Ibn Qayyim al-Jawziyyah’s opinions on music, dancing and Sufi practices, in accordance with Ibn Taymiyyah’s views on these matters as elaborated in his work entitled *al-Istiqāmah* (The Upright Posture).

As a *mufīf*, Ibn Qayyim al-Jawziyyah did not maintain a low profile, and so gradually provoked the annoyance of religious officials. One of his highly esteemed legal works, the two-volume *Aḥkām ahl al-dhimmah* (Laws Regarding the Dhimmis, members of legally recognized and protected religious minorities), which follows *Hidāyat al-hayārā*, deals with laws governing Jewish, Christian and Sabean subjects of the Muslim state, who, according to Islamic law, enjoy the protection of the state after paying the *jizyah* (a poll tax). According to Krawietz, this work is without doubt the main late-medieval reference regarding religious minorities in the Islamic Lands. It begins with several questions addressed to the author about the *jizyah*, gives a historical survey of the caliphs’ approaches to the *dhimmis* throughout the generations, and then deals with questions that likely arose in everyday life: Is it permissible to eat meat butchered by a *dhimmī*? Is it permissible to trade with a *dhimmī*? What becomes of a *dhimmī* couple if one of its members embraces Islam? All these questions, and many more, contain bits and pieces of Ibn Qayyim al-Jawziyyah’s theological views. That is why this work is often quoted by its author in his other theological works. This is also a clear indication of its early date among Ibn Qayyim al-Jawziyyah’s works.

Another legal work of great importance is *al-Ṭuruq al-hukmiyyah fi l-siyāsah al-shar’iyyah*
(The Ways of Governance, on Islamic Law regarding Rule), which deals with all aspects of governance. The work follows Ibn Taymiyyah’s ideas as reflected in his al-Siyāsah al-shar’iyyah (Islamic Law regarding Rule). Both works convey the conviction that if the ruler follows the divine law, there will be no conflict between the requirements of the state and of Islamic law.

After gaining confidence as a debater, Ibn Qayyim al-Jawziyyah started to delve into more complex issues. This led him to undertake works on dogmatic theology and to refute therein doctrines he considered dubious. His first such theological work, which represents a very early stage in his writing and stands out in particular is al-Kāfīyah al-shafi’iyyah fi ’l-intiṣār li’t-fiqah al-nāfi’iyah (The Sufficient and Healing [Poem] on the Vindication of the Saved Sect). This work is a qaṣīdah (rhythmic ode) of nearly six thousand verses in the kāmil meter. The repeated loose rhyme (qāfiyāt mulṭaqah) throughout is -anī, thus giving the qaṣīdah its other name, al-Qaṣīdah al-Naṣīriyyah (The Ode Rhyming in -anī). This elegant work combines Ibn Qayyim al-Jawziyyah’s illustrious skills in the Arabic language with the theological tenets that he absorbed as a result of his association with Ibn Taymiyyah. It deals with the major theological questions that most concerned Ibn Taymiyyah: the divine attributes, predetermination and eschatological matters. The qaṣīdah is a strong refutation of Mu’tazil and Ash‘arī views. For example, verses 53-5 offer Ibn Qayyim al-Jawziyyah’s interpretation of the Ash‘arī theory of kashf (acquisition), according to which, when God creates man’s acts He also creates in him the ability to “acquire” them. Ibn Qayyim al-Jawziyyah sees the kashf doctrine as a complete negation of man’s responsibility for his actions:

According to them, man is no agent,
And his action is like a movement caused by shivering,
And the blowing of the wind,
Or the walking of a man in his sleep,
Like the trees when they bend down.
God will cause him to burn in Hell,
Because of the actions he did not commit.

Ibn Qayyim al-Jawziyyah’s second theological work is Ījīmā’ al-ju‘aysh al-islāmīyyah ‘alā ghazz al-mu’attilah wa’t-jahmiyyah (Musterings the Islamic Armies to Attack the Mu’attilah and the Jahmiyyah). The Mu’attilah, literally those who practice ta’līl (negation of God’s attributes), is a common pejorative term used by Ibn Qayyim al-Jawziyyah and Ibn Taymiyyah before him to refer to the Mu’tazilah (a theological movement committed to the idea of free will), because of their approach towards the theological question of God’s attributes. They denied the existence of the substantives in God’s essence, as opposed to Sunni theologians, and the Ash‘arī theologians above all, who speak of God’s attributes as real existents. The Jahmiyyah is a sect of dubious historicity named after its alleged founder, Jāhm ibn Sufān (d. 746). In their writings Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah give the name Jahmiyyah to various groups that they despise: especially the Ash‘arīs, who represent the Sunni branch of rationalistic kalām, and the monist Sufis, who followed Ibn al-’Arabī. Since Ash‘arīs kalām impressed senior officials of the Mamluk state, and since the writings of Ibn al-’Arabī were also highly appreciated by those officials, Ījīmā’ al-ju‘aysh al-islāmīyyah is a genuinely representative example of Ibn Qayyim al-Jawziyyah’s technique of expressing disagreement with the authorities through inter-Islamic polemics. A simple and unpretentious work, Ījīmā’ al-ju‘aysh al-islāmīyyah presents the traditionists’ method of refuting the arguments of the Mu’tazilah in the matter of God’s attributes, namely by quoting the Qur’an, Hadith and numerous sayings of the salaf, but without using any rationalistic argumentation. In this respect, Ījīmā’ al-ju‘aysh al-islāmīyyah is a tedious list of quotations. However, it provides the sources of Ibn Taymiyyah’s and Ibn Qayyim al-Jawziyyah’s approach to the issue of divine attributes, which can be summed up by the formula bi-lā tā’līl wa-lā tashbīh wa-lā tamthil, i.e. dealing with those attributes without negating them (ta’līl), as the Mu’tazilah do, without taking an anthropomorphistic approach (tashbīh), as some extreme traditionists tend to do, and most of all, without comparing God and His attributes to creation (tamthil). Although Ījīmā’ al-ju‘aysh does not represent the peak of Ibn Qayyim al-Jawziyyah’s literary output, he considered it important and often quotes from it.
in his later works.

Al-Dāʾ waʿl-dawāʾ (The Malady and the Remedy) is presumably the third theological work written by Ibn Qayyim al-Jawziyyah. Known also as al-Jawāb al-kāfī li-ḥi-man qaʿalaʾ an al-dawāʾ al-shāfīʿ (The Sufficient Answer to Be Given to the One Who Seeks a Cure), al-Dāʾ waʿl-dawāʾ deals with “diseases of the heart,” a favorite theme of Ibn Qayyim al-Jawziyyah, and the ways to cure them. Hypocrisy, vanity, envy and homosexuality are dealt with in this book as diseases that can be cured by intensive prayer, doing good deeds and conducting a devout life.

A monograph written after ḥtimāʿ al-juyās, which it quotes, is Ḥādīt al-arwāḥ ilā bilād al-afrāḥ (The Leader of Souls to the Land of Joys). It is a sixty-nine chapter compilation of Hadīths describing Heaven, with Ibn Qayyim al-Jawziyyah’s comments on every one of them. The work opens with an impressive qaṣīdah by the author (the closing verses of this qaṣīdah are quoted at the end of this entry).

In addition to the Tahdīh Sunan Abī Dāwūd, mentioned above, Ibn Qayyim al-Jawziyyah wrote several other important works in Mecca. According to his biographers, during his stays in Mecca he made a tremendous impression on the people of the city because of his great devotion in performing the rituals of the pilgrimage. He was particularly fond of performing additional tawāf (circumambulation of the Kaʿbah), as part of the pilgrimage rites. Although they were used to the pious behavior of pilgrims, this insistence greatly impressed the Meccans.

The spiritual atmosphere of Mecca and the tranquility he felt away from the vigorous Damašcenc life stimulated him to compose his first mature work (Bell, 1979), which combines theology with natural sciences and pseudo-sciences. This work, Miftāḥ dār al-saʿādah wa-manshūr wilāyat al-ʿilm waʿl-irādah (The Key to the Abode of Happiness and the Decree of the Sovereignty of Knowledge and Will), is often quoted in Ibn Qayyim al-Jawziyyah’s works on spiritualism. The enigmatic phrase manshūr al-wilāyāt (the decree of sovereignty) which appears in the title of this piece alludes to the Sufi concept of dhikr (a constant remembrance of God, often accompanied by the ritual, rhythmic chanting of the word Allāh as an ecstatic tech-

ique). “The dhikr,” says Ibn Qayyim al-Jawziyyah in his greatest work, Maṣāʾir al-sālikūn, “is like a decree of sovereignty. He who is given it reaches [the spiritual experience]. He who is denied it is cut off [from spiritual experience].” At the end of the sixty-page introduction to the book, he explains that he had written the work after experiencing several mystic stages in Mecca. Even so, Miftāḥ dār al-saʿādah cannot be considered a manual of spirituality. It is meant to demonstrate “a theodicy of optimism or a best-of-all-possible-worlds theodicy” (Hoo\-
ver, 2002), a view which the author shares with Ibn Taṣiyyāyyah. This view sees a wise purpose (ḥikmah) in every aspect of creation. Hence, Miftāḥ dār al-saʿādah contains a thorough discussion of the world of animals and the wise purpose behind their being created the way they are, drawing on zoology, botany, astrology and human anatomy. Unlike earlier works, Miftāḥ dār al-saʿādah invites the believer to seek the remedies for his body and soul in Islamic law.

“People are in more need of the shariʿ ah than of anything else,” says the author in the introduction to the second part of the work. “There is no comparison between their need of the shariʿ ah and their need of medical science. It is common knowledge that most of the world’s population leads healthy lives without the assistance of a doctor. A doctor is to be found only in several big cities. As for the Bedouins, inhabitants of small villages and, in fact, the majority of human-kind, they do not need doctors, as they are actually healthier and stronger and have a better temperament than those who constantly consult their doctors.” The answer to this paradox, according to Ibn Qayyim al-Jawziyyah, is that these people live according to their inherent nature (fitrah) or the way that God has created them. Regaining the fitrah is possible for Muslims, since the shariʿ ah guides them to a healthier way of life, one that is in accordance with the fitrah.

Ibn Qayyim al-Jawziyyah refers to his stay in Mecca in Miftāḥ dār al-saʿādah. “Once I at-tended a meeting in which all the prominent figures in the city participated. The question on the agenda was which of the two plants, grape or date palm, is more beneficial to people?” After a very heated debate, Ibn Qayyim al-Jawziyyah
finally stood up, and gave the astonished crowd a learned lecture, combining his knowledge in Hadith, Arabic philology and local agriculture, and set the matter straight: although the date palm is more beneficial to the people of this area, they cannot exclude the benefits of grapes, which do not grow in the Hijaz (that part of Western Arabia where Mecca and Medina are located). “On top of everything else,” he lamented, “you were interpreting a Prophetic saying wrongly to make your point.”

In another chapter of *Miftah dār al-sa‘ādah*, which deals with the benefits of honey versus the benefits of sugar, Ibn Qayyim al-Jawziyyah reveals that “During my stay in Mecca I was struck by several illnesses, but there were no doctors and no medicines in Mecca, unlike other cities. Eventually I was cured by [eating] honey and [drinking] the water of *sanzan* [a holy well in Mecca]. My recovery seemed like a miracle to me.”

As noted, *Miftah dār al-sa‘ādah* was presumably composed in Mecca, away from the author’s rich library. The absence of his books is mentioned also in Ibn Qayyim al-Jawziyyah’s other Meccan works. In *Badā‘i l-fawā‘id* (Amazing Benefits), which deals with grammar, rhetoric, poetics, Qur’an and Hadith, he apologizes: “I wish the reader to forgive me for writing this book away from my books and unable to refer to them.” A similar statement appears in *Rawdat al-muhībbin wa-nuzhat al-mushtāqin* (The Garden of Lovers and the Promenade of Those Who Yeam), which deals with love from a theological point of view: “Whoever takes this book in his hands should forgive its author for writing this book away from his home and without his books.”

After completing *Miftah dār al-sa‘ādah*, Ibn Qayyim al-Jawziyyah was ready to confront the complexities of major theological problems. All of his later works, except one, were apparently written in Damascus. The later works are interwoven in a network of citations and allusions. The mention of *Miftah dār al-sa‘ādah* in five of these later works indicates that it is a relatively early work. *Madārij al-sāliḥin* specifically mentions eight of Ibn Qayyim al-Jawziyyah’s early and later works, but also contains numerous citations from unnamed books. *Zād al-ma‘ād* (Provisions for the Afterlife), which is the only work of Ibn Qayyim al-Jawziyyah to quote from *Madārij al-sāliḥin*, is probably his last work.

*Shi‘ā al-‘ālī fi masā‘il al-qadā’ wa‘l-qādar wa‘l-hikmah wa‘l-ta‘līl* (Healing the Person Afflicted with Wrong Concepts about Predetermination, Wisdom and Causality) is unique among Ibn Qayyim al-Jawziyyah’s works, offering a profound analysis of the problem of predetermination (*al-qadā’ wa‘l-qādar*), which is one of the key questions in Islamic theology. The work is conveniently organized, beginning with a wide overview of all the Hadith material on the issue of *al-qadā’ wa‘l-qādar*, moving on to an exposition of the intra-Islamic polemic on this issue and then dissecting it into its component parts. Ibn Qayyim al-Jawziyyah’s ideas are deliberately and almost invisibly interwoven in long paragraphs that present his master’s views. In most cases, he uses Ibn ‘Atiyah’s assertions and ideas as a platform to introduce his own ideas, even though these latter are hard to trace between the heavily ornamented phrases he inserts, thus stamping the trademark of his eloquent writing. *Shi‘ā al-‘ālī* reveals Ibn Qayyim al-Jawziyyah’s Sufi inclinations, mostly in its third chapter. It applies the principle of *al-wasat* in full: while accepting some aspects of the *Ash’arī* dogma regarding predetermination and accepting some aspects of the *Mu‘tazilī* doctrine of free will, Ibn Qayyim al-Jawziyyah molds a formula of “soft determinism,” which enables the believer to accept the precept of predetermination alongside a profound notion of responsibility for his own actions.

A few years after the completion of *Shi‘ā al-‘ālī*, Ibn Qayyim al-Jawziyyah composed another piece of major importance, *al-Sawā‘iq al-mursalah al-tal‘ā‘ al-tahmiyyah wa‘l-mu‘āttilah* (Thunderbolts Directed against the Jahmiyyah and the Mu‘āttilah). This work elaborates the author’s arguments against the Mu‘tazilī approach to the issue of the divine attributes and may be considered a mature version of *Itimā‘ al-jayyāsh al-islāmiyyah*.

Among his contemporaries Ibn Qayyim al-Jawziyyah gained a reputation as a gifted composer of aphorisms. For example, Ibn Nāṣir al-Dīn al-Dimashqī cites seven aphorisms of Ibn Qayyim al-Jawziyyah, the most famous being *bī‘l-sābr wa‘l-yaqīn tunāl al-imānāh fi‘l-dīn*.
The status of a religious leader is gained only through patience and certain knowledge. The main sources of Ibn Qayyim al-Jawziyyah’s sayings are his monographs on religious ethics.

A fine representative of this kind of monograph is Al-Fawâ’id (The Benefits), which was composed after Shifâ’ al-‘āli‘. Al-Fawâ’id includes a rich collection of maxims and epigrams attributed to Ibn Qayyim al-Jawziyyah, alongside short yet profound analyses of several Qur’anic passages. “Drinking from the [cup] of whom and pleasure is sweet, but it is bound to make you choke,” says Ibn Qayyim al-Jawziyyah. And also: “He who remembers that the trap can make him choke, will easily and light-heartedly abandon the grain [he has found].” Al-Fawâ’id is divided into short chapters entitled fâ’ idah, which literally means a thing to be benefited from, but in this context it refers to a moral lesson. Hence, every fâ’ idah conceals a notion, remark, prayer or textual interpretation that is bound to bestow upon the reader significant benefits. As a single-themed work it surely fits the early stage of Ibn Qayyim al-Jawziyyah’s works, although its opening suggests that it was probably arranged posthumously by one of his students or even sons: “The shaikh and imam, the reviver of the Sunnah, the suppressor of bid’ab [disapproved innovation], Abî ‘Abd Allâh, also known as Ibn Qayyim al-Jawziyyah, may God have mercy upon him and be pleased with him, said…” Some of the fawâ’id reveal Ibn Qayyim al-Jawziyyah’s approach to the interpretation of various Qur’anic verses and even short Suras. A strong influence of Ash’arî kalâm is detectable in the fâ’ idah that deals with “two ways to know God” (tariqân li-ma‘rifat Allâh). The first is “to contemplate the objects of His actions” (al-na‘ar fi maf‘ulâtih), while the second is to think about the signs (ayûrî) that God bestows upon His creation; not only the signs of creation that are perceived by the eyes, but also those which are perceived by the ears, namely the verses (ayûrî) of the Qur’an. These verses demand a process of analysis, which leads to a complete understanding. Thus, Ibn Qayyim al-Jawziyyah follows the Ash’arî rationalistic approach, which demands the use of reason (‘aqlî) in the process of knowing God and His creation, alongside a dedicated delving into the Qur’an and Hadith.

As his work progressed, Ibn Qayyim al-Jawziyyah’s interest in Sufi practices and doctrines gradually intensified. It was not so far from the interest that Ibn Taymiyyah himself had shown in Sufism. Nevertheless, Ibn Qayyim al-Jawziyyah certainly surpassed his master in that field. Ibn Qayyim al-Jawziyyah became more and more absorbed in Sufi thought as the years went by. A great deal of Ibn Qayyim al-Jawziyyah’s biography is dedicated to his everyday life as an extremely devoted Sufi. The following is a description by Ibn Rajab: “He was a very pious man, who spent his nights in prayer. He used to prolong his prayer to the maximum possible extent. He spoke of God constantly. He was burning with the love [of God], with turning repentantly [to God] and asking His forgiveness… He threw himself in front of Him as a sign of his obedience. Never have I seen anyone who behaved like him in these matters.” When taken at face value, these descriptions seem exaggerated, but they seek only to characterize Ibn Qayyim al-Jawziyyah as a mystic using various techniques such as intense meditation and remembrance of God’s name (dhikr) in order to reach the desired mystical state. Ibn Kathîr emphasizes that Ibn Qayyim al-Jawziyyah’s conduct during prayer was unique and aroused many condemnations from other Hanbals. However, he was unwilling to change his ways to conform to public taste. The following description of Ibn Qayyim al-Jawziyyah is found in several sources: “When he prayed the morning prayer, he used to sit in his place and recite the name of God until daybreak. When he was asked about it, he said, ‘This is my [special] time in the morning. If I am not nourished by [performing this action] in the morning, I lose my strength.’”

The fruit of Ibn Qayyim al-Jawziyyah’s laborious efforts in the field of Sufism are his later works Tariq al-hijratayn wa-hâb al-sa‘âdatayn (The Road of the Two Migrations and the Gate Leading to Two Joys), ‘Uddat al-ṣâhirîn wa-dhakhîrat al-shâkirîn (Implement for the Patient and Provisions for the Grateful), Ighâthat al-lahfân min ma‘âiyd al-shaytân (Rescuing the Distressed from Satan’s Snares), but first and foremost Madârij al-sâlihîn bayna manâzîl
iyāka nā’budu wa-iyyāka nasta‘īn (Stages of the Travellers Between the Stations of “Thee only we serve; to Thee alone we pray for Succor” [Qur’an 1:5]). Considered to be Ibn Qayyim al-Jawziyyah’s masterpiece, Madārij al-sāliḥīn is a commentary on al-Anṣārī al-Harawi’s spiritual manual Manāzil al-sā’irīn (The Stations of Those who Walk along the [Mystical] Way). Al-Anṣārī al-Harawi’s text is glossed with theological doctrines developed by Ibn Taymiyyah, while Ibn Qayyim al-Jawziyyah gives intellectual justifications for al-Anṣārī al-Harawi’s instructions for moral and pious behavior. Madārij al-sāliḥīn contains numerous citations from early and later works, such as Mīhāḥ dār al-sā‘ādah, Rawdat al-muhbūbīn, Ṭarīq al-hijratayn, al-Wāḥil al-qayyīb and Ighāthah al-lahfīn, to name a few.

One of the issues dealt with in Madārij al-sāliḥīn is predetermination, since the Sufi, according to the author of the Manāzil al-sā’irīn, is expected to be pleased with what has been predetermined for him. Ibn Qayyim al-Jawziyyah finds a solution that combines his and Ibn Taymiyyah’s activist point of view with the notion of being content with predetermination (al-ridā’ bi-l-qadar): “The man who crosses the ocean on board the ship of [divine] decree (ṣa‘īf at-al-anw) has one mission only: to resist the high waves of predetermination. [He can do that] by using the [power] of the waves, one against the other. If he fails to do so, he will perish. That means that he has to drive predetermination away by using predetermination.”

Apart from demonstrating Ibn Qayyim al-Jawziyyah’s appealing style, which reaches its peak in Madārij al-sāliḥīn, this short passage reflects Ibn Qayyim al-Jawziyyah’s two-fold view of predetermination: although one has to acknowledge its existence, one must also fight evil by using the law, that is, the ship of decree that God has given him. This bold view results directly from Ibn Taymiyyah’s thought, which objects to using predetermination as an excuse for not following God’s decree. Thus, Madārij al-sāliḥīn reflects the theological thought of both Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah.

Zād al-Ma‘ād, probably the last work written by Ibn Qayyim al-Jawziyyah, reflects the author’s interest in practical advice for the conduct of a better life, drawn from Hadiths on the Prophet’s life. Presumably composed in Mecca or during one of the author’s many travels, Zād al-Ma‘ād is a collection of Hadiths and historical accounts of the life of the Prophet Muhammad covering all aspects of everyday life, and thus fit to be a book of guidance for the believer and not merely a Siraḥ (Prophetic biography).

The last part of this work gained great popularity as a separate piece entitled al-Tibb al-nabawī (The Medicine of the Prophet). Here Ibn Qayyim al-Jawziyyah enhances his approach to medicine and combines it with his approach towards spirituality and its influence on human health. This work offers a broad discussion of remedies for mental and physical illnesses mentioned in Hadith literature. Al-Tibb al-nabawī is divided into two sections: the first section, which is dedicated to different maladies or symptoms, provides methods to deal with various medical conditions; the second section, which is arranged in alphabetical order, describes the benefits of herbs and natural medicines. The author strives to back up his medical observations and suggestions with Hadiths, but a great deal of the material is based on the medieval medical literature, and especially Ibn Sīnā’s (d. 1037) al-Qānūn fī ’l-tibb (Avicenna’s Canon of Medicine). In al-Tibb al-nabawī, which conveys the mature insight of its author, Ibn Qayyim al-Jawziyyah reveals his optimistic view that “every malady has its cure,” alongside a realistic perspective that doubts, for example, whether immoral behavior leads to the outbreak of plagues.

Tuhfat al-mawdūd bi-‘abhām al-mawlu’d (The Gift of the Beloved regarding Laws Dealing with the Newborn) belongs to the category of the medicine of the Prophet. It offers a comprehensive guide to childbirth, caring for babies and raising children in all the stages of their infancy. In the first sixteen chapters of this book the author deals with many practical aspects of caring for infants: naming the newborn on the seventh day of its birth, shaving little children’s heads and slaughtering a lamb to celebrate the occasion, circumcision of male and female newborns, the difference between the urine of male and female babies, what should be done when a baby urinates on one’s clothes, piercing the ears
of a female newborn as a religious obligation and ways to deal with disobedient children. Most of the chapters are collections of anecdotes from the Prophet Muhammad’s life that depict his tender ways of dealing with children (and sometimes even with cats). For example, in the thirteenth chapter the Prophet holds in his arms a baby girl of one of his Companions while performing the prayer, even when making the obligatory prostrations. In the fourteenth chapter the Prophet kisses his grandsons, which leads Ibn Qayyim al-Jawziyyah to the conclusion that it is highly recommended for a person to kiss his children. Ch. 17, which is the last chapter, differs from the other chapters, as it offers a spiritual overview of human life from conception to death, as well as a discussion on human anatomy and some medical cases, such as the reason for the physical resemblance between parent and child, the reason for breech delivery and why the eight-month-old fetus cannot survive after birth. In this chapter the author also deals with some of the arguments of Hippocrates as known to him from Arabic medical literature. Although Ibn Qayyim al-Jawziyyah relies heavily throughout this book on Qur’anic verses and Hadith literature, the attempt to mold the sacred texts into a one-topic manual is nevertheless impressive. The author’s statement in the book’s beginning conveys quite a modern spirit: “This book will entertain its reader and will be admired by him who reflects on its content. The book is fit for life in this world and in the hereafter. Anyone who is blessed with children is in great need of the contents of this book.” Relying on an undisclosed source, Abū Zayd claims that Tuhfat al-mawdūdī was written as a gift for Burhān al-Dīn, one of Ibn Qayyim al-Jawziyyah’s sons, who became a father. It remains unclear to which period this work belongs.

After Ibn Taymiyyah’s death, Ibn Qayyim al-Jawziyyah was arrested at least twice for defending his master’s teachings and fatāwā and refusing to recognize al-Khallī (Hebron) as a site of Muslim pilgrimage. Unfortunately, it is not known when these imprisonments took place. Ibn Rajah claims that Ibn Qayyim al-Jawziyyah was constantly harassed by officials, who used to question him about his convictions. Ibn Rajah uses the verbs ʿumtuhina (was put to test) and ʿudhīya (was ill treated) in order to denote the ordeal to which Ibn Qayyim al-Jawziyyah was subjected, although he does not give specifics. The verb ʿumtuhina is a clear reference by Ibn Rajah to the mīlḥān (severe trial, sometimes referred to as an inquisition) undergone by Ahmad ibn Hanbal (d. 855, eponym of the Hanbal school), a series of interrogations of Ahmad ibn Hanbal and other traditionalist scholars initiated by the Abbasid caliph al-Maʿmūn (r. 813-33), who was sympathetic to Muʿtazill views. Ibn Hanbal stood firm on his principle and refused to admit, in spite of harsh interrogation and torture, that the Qur’an was created by God, as the Muʿtazills believed, but insisted instead that it was ghayr makhluq (un-created).

In 1345 Ibn Qayyim al-Jawziyyah was attacked by Taqi al-Dīn al-Subkī, the influential Shāfiʿī chief judge of Damascus, on account of his view permitting the conduct of horse races without the participation of a third competitor (al-musābahah bi-ghayr mukallīl). According to Ibn Kathir, on Friday the sixteenth of Muharram (June 1345) Ibn Qayyim al-Jawziyyah was the preacher of the Friday prayer in the big mosque in al-Mizzah. After the prayer an argument arose over Ibn Qayyim al-Jawziyyah’s view, expressed in a jāwāḥ he issued which unfortunately no longer exists. Luckily, his views are clearly expressed in his work al-Furūsīyyah (Horsmanship). This monograph most likely belongs to the early period of Ibn Qayyim al-Jawziyyah’s writings, since the author refers to it in his monumental and much later work on the principles of Islamic jurisprudence, Jumūʿat al-muwāqqiʿīn ‘an ʿrāb al-ʿalāmīn (Informing the Drafters of Legal Documents about the Lord of All Being). Al-Furūsīyyah deals with all kinds of riding sports, including camel and horse riding contests, citing many Hadiths on these matters. In the matter of the mukallīl it seems that the general view of the Sunni schools of law was stricter than that of Ibn Qayyim al-Jawziyyah. The majority of Sunni jurists ruled that, when two horsemen compete in a race, and both invest a sum of money, the procedure is considered qīmār (a game of chance, gambling), which is a forbidden act according to Islamic law. However, if a third horseman participates in the
race without investing his money, the whole process is not considered *qimār*. Thus, the race becomes legally permissible, and that is why this third party is called *mubālīl*, i.e. he who makes something legally permissible. Ibn Qayyim al-Jawziyyah’s views on horse racing—that the presence of the *mubālīl* is not necessary—is based on Ibn Taymiyyah’s opinion on the subject. Apparently, Taqī al-Dīn al-Subkī made Ibn Qayyim al-Jawziyyah retract his view after having humiliated him.

In 1349, a year before Ibn Qayyim al-Jawziyyah’s death, a public reconciliation between himself and Taqī al-Dīn al-Subkī was held under the auspices of the amīr Sayf al-Dīn Ibn Faḍl, malik al-*arāb* (a Bedouin amīr). It appears that al-Subkī resented Ibn Qayyim al-Jawziyyah for giving a great number of *fatwās* about *talāq* (divorce) that were in accord with the unusual opinion of Ibn Taymiyyah, but inconsistent with the general ruling of the majority of Sunni scholars in Damascus. Ibn Qayyim al-Jawziyyah argued that *talāq al-ghadībhān* (divorce of the angry, meaning divorcing the wife immediately, without counting three events of domestic quarreling separately from each other) is unacceptable. Ibn Qayyim al-Jawziyyah’s ruling in this case is to be found in *Ilām al-muwāqqīʿīn, Shībū al-ʿālī*, and *Ighāthah al-ḥafīn*.

Shortly before his death, Ibn Qayyim al-Jawziyyah had a vision in a dream (manām), one of many symbolic dreams that he had. This dream is described by Ibn Rajab because of its important message. In his dream Ibn Qayyim al-Jawziyyah saw his master, Ibn Taymiyyah. He was curious to know Ibn Taymiyyah’s *manzilah* (status) in heaven, and the latter indicated that his status was higher than that of some of the senior scholars of Islam throughout the generations, but then added: “You had almost succeeded in joining us [at that prestigious level], but now you have only reached the *tabaqah* (class) of Ibn Khuzaymah” (a traditionist of the tenth century). This episode seems to symbolize Ibn Qayyim al-Jawziyyah’s perception of himself as a lesser scholar than his master, in spite of his literary achievements, or just shows humility towards and admiration for his master.

Ibn Qayyim al-Jawziyyah died on 26 September 1350 (the night of 23 Rajab 751). A prayer for his soul was held in the great mosque in Damascus and he was buried in the cemetery of al-Bāb al-Ṣaghīr (the Lesser Gate). Many Damascenes attended his funeral.

Ibn Qayyim al-Jawziyyah’s sons, Ibrāhīm Burhān al-Dīn (d. 1366) and ʿAbd Allāh Jamāl al-Dīn (d. 1355), are mentioned in various biographies by contemporaries as highly esteemed scholars and teachers, though they did not enjoy their father’s prestige. An anecdote about Ibrāhīm demonstrates his ability to silence opponents with his sharp wit: in a public gathering, Ibn Kathīr, who was the student of Ibrāhīm’s father, accused Ibrāhīm of hating him, since he (Ibn Kathīr) belonged to the Ashʿarī theological school. Ibrāhīm’s response was: “Even if you had been covered with *shaʿr* (hair) from head to toe, people would not have taken you to be Ashʿarī (lit. hairy), since your teacher is Ibn Taymiyyah!”

Ibn Qayyim al-Jawziyyah was perceived by his contemporaries as a pious believer with great spiritual qualities. This combination, which generated a sensitive author able to refine his religious feelings into a powerful literary discourse, is well reflected in a *qasīdah* which concludes the biography of Ibn Qayyim al-Jawziyyah by the admiring Ibn Rajab. The poem, in the *tawil* meter, made a tremendous impression on the young Ibn Rajab, who heard Ibn Qayyim al-Jawziyyah himself reciting it. The poem, which also opens the work *Hādī al-urwāth*, contains a delicate description of Heaven. In its final few verses, the believers who reach Heaven get the greatest reward of all: seeing the Lord with their own eyes. This concept—the *ruʿyāt Allāh* (vision of God)—is a common theme in Islamic Sunni creeds of all theological tendencies, and in this respect, the poem is a confession of faith and devotion. Ibn Qayyim al-Jawziyyah molds the well-known theme into a majestic scene, without neglecting any of the details of this future encounter, as they appear in the eschatological Hadiths. The last verses are a clear approach to whoever dares to doubt the promise to the believers explicit in the notion of *ruʿyāt Allāh*, and also a blunt threat: the skeptic is bound to be punished for not believing. If he does not believe because of his ignorance, he will be punished. If he does not believe in spite
of his familiarity with the eschatological Hadiths, he will be punished more harshly:

No one should ever doubt that suddenly they will see this very bright light,
Which will illuminate every corner of the heavenly gardens.
The Lord of Heaven will be openly revealed to them,
Laughing above his heavenly throne, then shall He speak:

“Peace be upon you!” And this greeting will be clearly heard by each of them,
They shall hear it with their own ears when He greets them. Then He will say:

“You may ask me whatever you like, since I am very compassionate regarding everything you wish from me!”

To that they shall all respond: “What we ask of You is to please You, since You hold all that is beautiful, and You have compassion.”
And that is what He shall give them, and He shall see how they are gathered around Him. Exalted is He! Most generous is He!
And you who wish to sell this [notion] in haste for too low a price,
As if you do not know: Surely you will know.
For if you do not know, then it is a misfortune.
But it is a greater misfortune, if you do know [and choose not to believe].

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WORKS
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Kītāb nuzhat al-nūfūs wa-muðhīk al-‘abās, lithographed edition (Cairo: “printed at the expense of Muhammad Afnāf Rashīd,” 1863);
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The Egyptian author ‘Alī ibn Sūdūn al-Bashbāgāwī, known as Ibn Sūdūn, is an unusual figure on the literary scene of fifteenth-century Cairo. He had an Islamic religious training and joined the ranks of the minor clergy, but abandoned his vocation in order to become a poet. He is best known for his collection of light verse and humorous stories and sketches, written