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# Encyclopædia of Religion and Ethics

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318 ff. For his work on the sects: I. Friedländer, in the *Volke-Festschrift*, Giessen, 1906, pp. 267-277; the same writer has edited and translated the chapter on the Shi'ite sects in *JAOS* xxviii.-xxix. (1908-09). On his criticism of Judaism and Christianity: M. Steinschneider, *Polem. und apologet. Lit. zwischen Muslimen, Christen, und Juden*, Leipzig, 1877, pp. 22, 99; I. Goldziher, 'Muham. Polemik gegen Ahl al-Kitāb', in *ZDMG* xxxii. [1878] 365; M. Schreiner, *ib.* xlii. [1888] 612, xlvi. [1894] 39; his polemic against the Talmud was published by Goldziher, in Kobak, *Zeitschr. für Gesch. des Judentums*, viii. [1872] 76-104; his dogmatic system with references to his works is set forth in Goldziher, *Die Zāhiriten, ihr Lehrsystem und ihre Gesch.*, Leipzig, 1884, pp. 116-170.

#### I. GOLDZIHER.

**IBN TAIMIYA.**—Ibn Taimiya (Taqi al-dīn Abū-l-'Abbās Ahmad b. 'Abdallāh), the most eminent Muslim theologian of the 13th-14th centuries, was the scion of a Syrian family of scholars, and was born A.H. 661 (A.D. 1263) in Harrān, near Damascus, a locality where a rigidly puritanical conception of religion had prevailed from early times (Dhahabi, *Tadhkirat al-huffāz*, Haidarābad, n.d., ii. 48, line 3 from foot), and where the Hanbalite school was strongly represented. The family of Ibn Taimiya belonged to that school. As a public exponent of its tenets in Damascus he succeeded his father in A.H. 681 (A.D. 1282), and in a short time his lectures and writings, in which he assumed a position of decided antagonism to the dominant tendencies of Muslim orthodoxy, made a great stir and aroused vehement opposition. He rejected the unthinking and slavish adherence to a particular school of religious law (*taqlid*), and in the discussion of that subject he called upon his fellow-Muslims to fall back upon the old traditional sources. It is true that he went further than the Zāhirites (see art. DĀWŪD B. 'ALĪ), with whose principles he closely agrees, in the range which he assigned to arguments from analogy (*qiyās*). Alike in the sphere of theology and in that of religious usage, he relentlessly assailed the innovations (*bidd'*) which had found their way into the religious life, and, above all, he fought strenuously against the spiritualistic interpretation of the anthropomorphic passages in the Qur'an and the *hadith*, against the Ash'arite method of dogmatics, and against the mysticism of the Sūfīs (*q.v.*). In the cultus, again, he declared war upon the worship of saints and tombs which had crept into Islām, and he even objected to the practices of invoking the Prophet and making pilgrimages to his tomb. He differed from the acknowledged schools of jurisprudence with reference to the law of divorce. It is of special importance to note his opposition to the abuses which brought in their train the practice of *tahtil*, viz. that a man should not re-marry a woman from whom he had been definitely divorced, unless she had meanwhile consummated a valid marriage with another and been divorced from him. In his writings he is a zealous adversary of Greek philosophy, Judaism, and Christianity. By way of inciting the Muslims against them, he pointed to the Mongol invasion which had just swept over Syria, asserting that the visitation was in part due to the laxity of his co-religionists. He issued a *fatwā* demanding that the Jewish synagogues in Cairo should be destroyed, and urging his people not to allow the chapels of other faiths to exist in their midst (ed. M. Schreiner, in *REJ* xxxi. [1895] 214 ff.). In his criticisms he did not spare the most widely accepted authorities of Islām, not even the first Khalifs. But the special object of his antagonism was al-Ghazālī, whom he disliked both as an Ash'arite and as a mystic, and whose knowledge of the sources of theological science he greatly disparaged. His opposition to the Muslim *consensus* (*ijmā'*)—a theological growth of centuries—brought upon him a series of persecutions, and from A.H. 705 (A.D. 1305) till his death he was repeatedly imprisoned both in Damascus and in Cairo. He died

in prison on 22nd Dhulq'ada 728 (29th September 1328).

Though a stringent interdict was laid upon the acceptance of his doctrines, he was not left without champions. Even after his death, pamphlets were written on the question whether he was to be regarded as a *kāfir* ('unbeliever') or as a genuine representative of orthodoxy. The tradition of his teaching was continued by his faithful pupil Shamsaiddin Ibn Qayyim al-Jauziya († A.H. 751 (A.D. 1350)) in numerous works. At a much later period his views enjoyed a further revival in smaller circles, and the most striking historical result of his teaching is the fact that in the 18th cent. the founder of the powerful Wahhābī (*q.v.*) movement in central Arabia derived his initiative from the writings of Ibn Taimiya (cf. Goldziher, *ZDMG* lii. [1898] 156). His name is the shibboleth of the Wahhābī theologians in their controversy with the orthodox, who in turn take as their watchword the name of Ghazālī.

As regards the influence of Ibn Taimiya at the present day, it should be noted that the party championed by Muhammad Rashid Rida in his periodical *al-Manar* (now in its 16th year)—a party which rejects the *taqlid* of the four orthodox schools, appeals to the *hadith*, and is opposed to the worship of saints and the superstitious practices associated therewith—draws its constant inspiration from the writings of Ibn Taimiya and Ibn Qayyim al-Jauziya. It is perhaps due to this wide-spread acceptance of Ibn Taimiya's views that within little more than a decade so many of the hitherto much neglected works of the great Hanbalite theologian have been issued in printed form in Cairo and Haidarābad.

Ibn Taimiya displayed a vast literary fertility in books, tractates, epistles, and *fatwas*. The list of his works given in Brockelmann's *Gesch. der arab. Litt.* ii. 103-105 is by no means exhaustive, and, in particular, attention should be drawn to a series of treatises (*majmū'at al-rasā'il al-kubrā*), published in 2 vols. at Cairo, A.H. 1322.

LITERATURE.—I. Goldziher, *Die Zāhiriten, ihr Lehrsystem und ihre Gesch.*, Leipzig, 1884, pp. 188-193, and in *ZDMG* lxii. [1908] 25 f.; M. Schreiner, *Beiträge zur Gesch. der theolog. Bewegungen im Islām*, Leipzig, 1899 (= *ZDMG* lii. [1898] 540-563, liii. [1899] 61-61), with a bibliography of the controversial writings for and against Ibn Taimiya; C. Brockelmann, *Gesch. der arab. Litt.*, ii. (Berlin, 1902) 103. I. GOLDZIHER.

**IBN TUFAIL.**—Ibn Tufail (Abū Bakr Muhammad ibn 'Abd-al-malik ibn Muhammad ibn Muhammad ibn Tufail al-Qaisi), referred to by the Christian Scholastics as Abubacer, was born, probably at the beginning of the 12th cent. A.D., in the little Andalusian town of Guadix (Wādī Ash), and died in the royal city of Morocco in 1185. Besides the name Abū Bakr he also bore that of Abū Ja'far (as in the MS of the British Museum tr. by Pococke), from the name of another of his sons. Our information regarding his life is but meagre, and what we are told is by no means always reliable. It is certain, however, that he was possessed of the learning and culture of his day, that he composed verses, and that he was actively engaged in medicine and politics. Thus we read that he was the physician and vizir of Khalif Abū Ya'qūb Yūsuf (1163-84), with whom he lived on terms of friendship. He performed a special service to Muhammadan philosophy by introducing Ibn Rushd (Averroes) to that prince, and encouraging him to write a commentary on Aristotle. This event has been generally assigned to the year 1154, but L. Gauthier brings it down to 1169.

We possess no scientific work from the hand of Ibn Tufail. His claim of being able to improve the Ptolemaic system is probably to be interpreted merely as expressing his conviction that he must adhere as closely as possible to Aristotle rather than to Ptolemy.

His only surviving work—a work that secures for its author a niche in the temple of universal literature—is a philosophical allegory entitled *Hayy ibn Yaqzān*. In the introduction to that book he indicates his position in Muslim philosophy. He professes to be an adherent of the philosophy of enlightenment (*ishrāq*, 'illumination'). This is not the crude pantheism current in India and Persia, but a speculative mysticism of a Neo-Platonic type. Having laid the foundations in the observation of Nature and in rational