

Index of Arabic Passages

The following index provides the original Arabic of selected passages in the *Dar' ta'āruḍ* that appear in this work in English translation. Passages from authors other than Ibn Taymiyya are reproduced as cited by Ibn Taymiyya in the *Dar'*. In most cases, Ibn Taymiyya's citation of these passages is identical to how they appear in the authors' own original works (as attested in either published or manuscript¹ form). Any discrepancies (invariably minor and of little or no consequence for the meaning) are indicated below in footnotes. Passages are listed by page number in the order of their appearance in this book.

Passages from Ibn Taymiyya in the *Dar' ta'āruḍ*

- p. 107 فأراد هؤلاء أن يجمعوا بين نصر ما اشتهر عند أهل السنة والحديث وبين موافقة الجهمية في تلك الأصول العقلية التي ظنها صحيحة، ولم يكن لهم من الخيرة المفصلة بالقرآن ومعانيه والحديث وأقوال الصحابة ما لأئمة السنة والحديث فذهب مذهبا مربجا من هذا وهذا وكلا الطائفتين ينسبه إلى التناقض.
- p. 107, n. 114 ولما كان الأشعري ونحوه أقرب إلى السنة من طوائف من أهل الكلام كان انتسابه إلى أحمد أكثر من غيره كما هو معروف في كتبه.
- p. 108 [الشهرستاني ... والقاضي أبو بكر وأبو المعالي والقاضي أبو يعلى وابن الزاغوني وأبو الحسين البصري ومحمد بن الهيثم² ونحو هؤلاء من أعيان الفضلاء المصنفين] تجد أحدهم يذكر في مسألة القرآن أو نحوها عدة أقوال للأئمة ويختار واحدا منها والقول الثابت عن السلف والأئمة كالإمام أحمد ونحوه من الأئمة لا يذكره الواحد منهم، مع أن عامة المنتسبين إلى السنة من جميع الطوائف يقولون إنهم متبعون للأئمة كالك والشافعي وأحمد وابن المبارك وحماد بن زيد وغيرهم.
- p. 109 ثم إنه ما من هؤلاء إلا من له في الإسلام مساع مشكورة وحسنات مبرورة وله في الرد على كثير من أهل الإلحاد والبدع والانتصار لكثير من أهل السنة والدين ما لا يخفى على من عرف أحوالهم وتكلم فيهم بعلم وصدق وعدل وإنصاف.
- p. 109 لكن لما التبس عليهم هذا الأصل المأخوذ ابتداء عن المعتزلة وهم فضلاء عقلاء احتاجوا إلى طرده والتزامه فلزمهم بسبب ذلك من الأقوال ما أنكروه المسلمون من أهل العلم والدين، وصار الناس بسبب ذلك منهم من يعظّمهم لما لهم من المحاسن والفضائل ومنهم من يذمهم لما وقع في كلامهم من البدع والباطل، وخيار الأمور أوساها.

1 As catalogued by Muḥammad Rashād Sālim (ed. of the *Dar'*) in the critical notes he provides for the passages in question.

2 Ibn Taymiyya has 'al-Haytham,' but Sālim corrects this to 'al-Hayṣam.' See *Dar'*, 2:307, n. 1.

- p. 124 يميل [ابن رشد] إلى باطنية الفلاسفة الذين يوجبون إقرار الجمهور على الظاهر كما يفعل ذلك من يقول بقولهم من أهل الكلام والفقه والحديث. ليس هو من باطنية الشيعة كالإسماعيلية ونحوهم الذين يظهرون الإلحاد ويتظاهرون بخلاف شرائع الإسلام، وهو في نفي الصفات أسوأ حالا من المعتزلة وأمثالهم، بمنزلة إخوانه الفلاسفة الباطنية.
- p. 129, n. 200 وإنما يحصل النور والهدى بأن يقابل الفاسد بالصالح والباطل بالحق والبدعة بالسنة والضلال بالهدى والكذب بالصدق، وبذلك يتبين أن الأدلة الصحيحة لا تعارض بحال وأن المعقول الصريح مطابق للمعقول الصحيح.
- pp. 132-133 قول القائل: إذا تعارضت الأدلة السمعية والعقلية أو السمع والعقل أو النقل والعقل أو الظواهر النقلية والقواطع العقلية أو نحو ذلك من العبارات فيما أن يجمع بينهما وهو محال لأنه جمع بين التقيضين وإنما أن يردّا جميعا وإنما أن يقدم السمع وهو محال لأن العقل أصل للسمع، فلو قدمناه عليه كان ذلك قدحا في العقل الذي هو أصل النقل والقدح في أصل الشيء قدح فيه، فكان تقديم النقل قدحا في النقل والعقل جميعا فوجب تقديم العقل ثم النقل إما أن يتأول وإما أن يفوض.
- p. 153 أن يقال: إذا تعارض الشرع والعقل وجب تقديم الشرع لأن العقل مصدق للشرع في كل ما أخبر به والشرع لم يصدق العقل في كل ما أخبر به ولا العلم بصدقه موقوف على كل ما يخبر به العقل.
- pp. 154-155 هذا القرآن أو الحكمة الذي بلغته إلينا قد تضمن أشياء كثيرة تناقض ما علمنا بعقولنا، ونحن إنما علمنا صدقك بعقولنا فلو قبلنا جميع ما تقوله مع أن عقولنا تناقض ذلك لكان ذلك قدحا فيما علمنا به صدقك، فنحن نعتقد موجب الأقوال المناقضة لما ظهر من كلامك وكلامك نعرض عنه لا نتلقى منه هدى ولا علما.
- p. 169 يعلم أهل العقل المتصفون بصريح العقل أن في المنطق من الخطأ البين ما لا ريب فيه، كما ذكر في غير هذا الموضوع. وأما كلامه [أرسطو] وكلام أتباعه كالإسكندر الأفروديسي وبرقلس وثامسطيوس والفارابي وابن سينا والسهوردي المقتول وابن رشد الحفيد وأمثالهم في الإلهيات فما فيه من الخطأ الكثير والتقصير العظيم ظاهر لجمهور عقلاء بني آدم بل في كلامهم من التناقض ما لا يكاد يستقصى.
- p. 192, n. 45 فالعلم بالاستواء من باب التفسير وهو التأويل الذي نعلمه، وأما كيف فهو التأويل الذي لا يعلمه إلا الله وهو المجهول لنا.

- p. 211, n. 103 فالأدلة الدالة على العلم لا يجوز أن تكون متناقضة متعارضة، وهذا مما لا ينازع فيه أحد من العقلاء. ومن صار من أهل الكلام إلى القول بتكافؤ الأدلة والحيرة فإنما ذلك لفساد استدلاله، إما لتقصيره وإما لفساد دليله؛ ومن أعظم أسباب ذلك الألفاظ الجملة التي تشبهه معانيها.
- p. 245 [وإنما يثبت العقلية المجردة في الخارج الغالطون من المتفلسفة] كالفيثاغورية الذين يثبتون العدد المجرد والأفلاطونية الذين يثبتون المثل الأفلاطونية، وهي الماهيات المجردة والهيولى المجردة والمدة المجردة والخلاء المجرد. وأما أرسطو وأصحابه كالفارابي وابن سينا فأبطلوا قول سلفهم في إثباتها مجردة عن الأعيان ولكن أثبتوها مقارنة للأعيان، ففعلوا مع الأجسام المحسوسة جواهر معقولة كالمادة والصورة، وإذا حقق الأمر عليهم لم يوجد في الخارج إلا الجسم وأعراضه. وأثبتوا في الخارج أيضا الكليات مقارنة للأعيان، وإذا حقق الأمر عليهم لم يوجد في الخارج إلا الأعيان بصفاتهما القائمة بها.
- pp. 245-246 فهذا الإنسان لم يوافق هذا في نفس إنسانيته وإنما وافقه في إنسانية مطلقة، وتلك المطلقة تمتنع أن تقوم بالمعين؛ فالتى وافقه فيها يمتنع أن تكون بعينها موجودة في الخارج فضلا عن أن تكون مقومة لشيء من الأشياء، والأشياء المعينة لا تقوم بها ولا يقومها إلا ما هو مختص بها لا يشتركها فيه غيره.
- pp. 251-252 لكن الروح معينة والبدن معين ومقارنة أحدهما الآخر ممكن، وهؤلاء يشبهه عليهم مقارنة الروح للبدن وتجريدها عنه بمقارنة الكليات المعقولة لجزيئاتها وتجريدها عنها، والفرق بين هذا وهذا أبين من أن يحتاج إلى بسط. وهم يلتبس عليهم أحدهما بالآخر فيأخذون لفظ «التجريد» و«المقارنة» بالاشتراك ويقولون: العقول المفارقة للمادة، ولا يميزون بين كون الروح قد تكون مقارنة للبدن وبين المعقولات الكلية التي لا تتوقف على وجود معين، فإن الروح - التي هي النفس الناطقة - موجودة في الخارج قائم بنفسه [sic] إذا فارقت البدن. وأما العقلية الكلية المنتزعة من المعينات فإنما هي في الأذهان لا في الأعيان، فيجب الفرق بين تجريد الروح عن البدن وتجريد الكليات عن المعينات.
- pp. 253-254 فما أفاده الحس معينا يفيد العقل والقياس كلياً مطلقاً فهو لا يفيد بنفسه علم شيء معين لكن يجعل الخاص عاماً والمعين مطلقاً، فإن الكليات إنما تعلم بالعقل كما أن المعينات إنما تعلم بالإحساس.
- p. 275, n. 161 العلم بحدوث ما يحدث والاستدلال به على ثبوت الصانع ليس مفتقراً إلى أن يعلم هل في النطفة جواهر منفردة أو مادة وهل ذلك قديم أو حادث، بل مجرد حدوث ما شهد حدوثه يدل على أن له محدثاً كما يدل حدوث سائر الحوادث على أن لها محدثاً.

Passages from authors other than Ibn Taymiyya (as cited in the *Dar'*)al-Juwaynī, *al-'Aqīda al-Niẓāmiyya*

- p. 111 ذهب أئمة السلف إلى الانكفاف عن التأويل وإجراء الظواهر على مواردها وتفويض معانيها إلى الرب تعالى، والذي نرضيه رأياً وندين الله به عقلاً اتباع سلف الأمة فالأولى اتباع وترك الابتداع.

Aḥmad b. Ḥanbal, *al-Radd 'alā al-jahmiyya wa-l-zanādiqa*

- pp. 115-116 إلى الحمد لله الذي جعل في كل زمان فترة من الرسل بقايا من أهل العلم يدعون من ضل إلى الهدى ويصبرون منهم على الأذى، يحيون بكتاب الله الموتى ويصرون بنور الله أهل العمى، فكم من قتيل لإبليس قد أحياه وكم من ضال تائه قد هدوه، فما أحسن أثرهم على الناس وأقبح أثر الناس عليهم، ينفون عن كتاب الله تحريف الغالين وانتحال المبطلين وتأويل الجاهلين الذين عقدوا ألوية البدعة وأطلقوا عنان الفتنة، فهم مختلفون في الكتاب، مختلفون للكتاب، متفقون على مفارقة الكتاب، يقولون على الله وفي الله وفي كتاب الله بغير علم، يتكلمون بالمتشابه من الكلام ويخدعون جهال الناس بما يلبسون عليهم، فنعوذ بالله من فتن المضلين.

Ibn Sīnā, *al-Adḥawīyya fī al-ma'ād*

- p. 120 الإقرار بالصانع موحدًا مقدسًا عن الكم والكيف والأين ومتى والوضع والتغير، حتى يصير الاعتقاد به أنه ذات واحدة لا يمكن أن يكون لها شريك في النوع أو يكون لها جزء وجودي كمي أو معنوي، ولا يمكن أن تكون خارجة عن العالم ولا داخلة فيه ولا حيث تصح الإشارة إليه أنه هنا أو هناك.³
- pp. 120-121 ولو ألقى هذا على هذه الصورة إلى العرب العاربة أو العبرانيين الأجلاف لتسارعوا إلى العناد واتفقوا على أن الإيمان المدعو إليه إيمان بمعوم أصلاً.⁴
- p. 121 هب أن هذه كلها موجودة على الاستعارة فأين التوحيد والعبارة المشيرة بالتصريح إلى التوحيد المحض الذي تدعو إليه حقيقة هذا الدين القيم المعترف بجلالته على لسان حكماء العالم قاطبة؟⁵
- p. 121 فظاهر من هذا كله أن الشرائع واردة بخطاب الجمهور بما يفهمون، مقرباً ما لا يفهمون إلى أفهامهم بالتمثيل والتشبيه، ولو كان غير ذلك لما أغنت الشرائع البتة.⁶

3 Ibn Sīnā: "*bi-ḥaythu taṣīḥḥu*" (in addition to "*ḥaythu taṣīḥḥu*"); "*annahu hunāka*"

4 Ibn Sīnā: "*wa-l-ajlāf*" and "*min al-ajlāf*"; "*īmān ma'dūm*" (in addition to "*īmān bi-ma'dūm*")

5 Ibn Sīnā: "*ma'khūdhā 'alā al-isti'āra*"; "*fa-ayna al-nuṣūṣ* [also: *al-nuṣūṣ al-tawḥīdiyya*] *al-mu-shīra ilā al-taṣrīḥ bi-l-tawḥīd al-maḥd'*"

6 Ibn Sīnā: "*li-khiṭāb*"

Ibn Rushd, *al-Kashf 'an manāhij al-adilla*

p. 122 [فقد ظهر لك من هذا أن] إثبات الجهة واجب بالشرع والعقل وأنه الذي جاء به الشرع وابن
عليه فإن إبطال هذه القاعدة إبطال للشرع.⁷

p. 123 فإن المقصود الأول في العلم في حق الجمهور إنما هو العمل فما كان أنفع في العمل فهو أجدر،
فأما المقصود بالعلم في حق العلماء فهو الأمران جميعاً: أعني العلم والعمل.⁸

al-Ghazālī, *Ihyā' 'ulūm al-dīn*

p. 126 وحد الاقتصاد بين هذا الانحلال كله وبين جمود الحنابلة دقيق غامض لا يطلع عليه إلا
الموفقون الذين يدركون الأمور بنور الهي لا بالسمع، ثم إذا انكشفت لهم أسرار الأمور على ما
هي عليه نظروا إلى السمع والألفاظ الواردة فما وافق ما شاهدوه بنور اليقين قرروه وما خالف
أولوه.

al-Khūnājī (as reported by al-Tilimsānī in *Sharḥ Mawāqif al-Niffarī*)⁹

p. 146 ابن تيمية: أموت ولم أعرف شيئاً إلا أن الممكن مفتقر إلى الممتنع [ثم قال] الافتقار وصف
سلي: أموت ولم أعرف شيئاً.

التلمساني: وقد نقل إلي من حضر وفاة الأفضل الخوننجي رحمه الله وسمع منه عند الموت قوله:
«نهاية ما وصلت إليه أي علمت أي لا أعلم شيئاً غير مسألة واحدة وهو كون هذا المصنوع
مفتقر [sic] إلى صانع» والفقر يرجع عندي أنا إلى أمر سلمي فما علم شيئاً أصلاً.

al-Ghazālī, *Tahāfut al-falāsifa*

p. 146 فألزمهم تارة مذهب المعتزلة وأخرى مذهب الكرامية وطورا مذهب الواقفية ولا أنتهض ذابا
عن مذهب مخصوص.

al-Rāzī, *Nihāyat al-'uqūl fī dirāyat al-uṣūl*

p. 152 فثبت أن العلم بالأصول التي يتوقف على صحتها نبوة محمد عليه السلام علم جلي ظاهر وإنما طال
الكلام في هذه الأصول لرفع هذه الشكوك التي يثبتها المبتلون ... فثبت أن أصول الإسلام
جلية ظاهرة، ثم إن أدلتها على الاستقصاء المذكورة في كتاب الله تعالى خالية عما يتوهم معارضا
لها.¹⁰

7 Ibn Rushd: "wa-anna ibtāl"

8 Ibn Rushd: "bi-l-'ilm"; "wa-ammā"

9 I include the original quotation from al-Tilimsānī's *Sharḥ* here after Ibn Taymiyya's para-
phrase of it in the *Dar*, as it is clear that he reproduces the passage only loosely.

10 Al-Rāzī: "li-daf' hādhihi al-shukūk allatī laffaqaḥā"

al-Ḥillī, *Nihāyat al-wuṣūl ilā ‘ilm al-uṣūl*

p. 194, n. 52 [وفيه نظر ل]عدم اختصاص الظاهر بما دل بالأصل أو العرف، بل كل لفظ ترجح معنى فيه
فهو ظاهر بالنسبة إليه.

Index of *Ḥadīth*

Page ref.	Text of <i>ḥadīth</i>
199	“The Black Stone is the right hand of God on earth; whoever shakes it and kisses it, it is as if he had shaken and kissed the right hand of God.”
175	“Disputation (<i>mirāʾ</i>) with respect to the Qurʾān is disbelief.”
261, 261 n.117, 296 n.27	<p>“Every child is born on [i.e., in a state of] the <i>fiṭra</i>, then his parents turn him into a Jew or a Christian—just as camels are reproduced from a whole [and sound] animal: do you find any among them that are maimed?”</p> <p>variant: “turn him into a Jew or a Christian or a Magian”</p> <p>variant: “born on the creed/religion (<i>ʿalā al-milla</i>)”</p> <p>variant: “born on this creed/religion, until his tongue [is able to] express it (<i>yubayyina ʿanhu</i>)”</p> <p>variant: “born on this <i>fiṭra</i>, until his tongue [is able to] express it (<i>yuʿabbira ʿanhu</i>)”</p> <p>variant: “do you find any among them that are maimed until you go and maim them?”</p>
29 n.29	“For whomever God desires good, He grants him understanding in religion.”
282 n.9	“God, blessed and exalted is He, has said, ‘I have prepared for my righteous servants that which no eye has seen, nor ear has heard, nor has occurred to the heart of any man.’”
232	<p>The <i>ḥadīth</i> of Gabriel:</p> <p>In the words of ʿUmar b. al-Khaṭṭāb (as narrated by his son): “One day when we were with the Messenger of God,¹ a man came upon us with bright white clothes and pitch black hair. No signs of travel could be seen upon him, yet none of us knew him. He sat before the Prophet, pressed his knees against [the Prophet’s] knees, and placed his hands upon his thighs. He then said, ‘O Muḥammad! Tell me about <i>islām</i> (submission).’ The Messenger of God replied, ‘<i>Islām</i> is to testify that there is no god but God and that Muḥammad is the Messenger of God, to perform the prayer, to give alms, to fast the month of Ramaḍān, and to perform pilgrimage to the House [i.e., the Kaʿba] if you are able to.’ The man replied, ‘You are correct.’”</p> <p>ʿUmar said, “We found it strange that he should ask him [the Prophet] then confirm his response. Then the man said, ‘Tell me about <i>īmān</i> (faith).’ The Prophet replied, ‘<i>īmān</i> is to believe in God, His angels, His books, His messengers, and the last day, and to believe in the divine decree (<i>qadar</i>), the good of it and the bad.’ He said, ‘You are correct.’ Then he said, ‘Tell me about <i>iḥsān</i> (excellence).’ The Prophet replied, ‘<i>iḥsān</i> is to worship God as if you saw Him, for if you see Him not, [know that] surely He sees you.’ Then the man said, ‘Tell me about the Hour.’ The Prophet replied, ‘The one being inquired has no more knowledge of it than the one inquiring.’ So he said, ‘Then tell me about its signs.’ The Prophet replied,</p>

1 The original version of the *ḥadīth* includes the standard phrase “May the peace and blessings of God be upon him” (*ṣallā Llāhu ʿalayhi wa-sallam*) each time the name of the Prophet is mentioned.

- [Among its signs are] that a slave girl will give birth to her mistress and that you will see barefoot, naked, destitute shepherds vying with one another in the construction of tall buildings.” ‘Umar said, “Then he left, and I stayed back awhile. Then the Prophet said to me, ‘Umar, do you know who the inquirer was?’ I replied, ‘God and His Messenger know best.’ He said, ‘It was Gabriel, who came to teach you your religion.’”
- 282 n.10 It was related that the Prophet saw a group of people and asked them, “What are you doing?” They replied, “We are pondering on the Creator.” He said to them, “Ponder over His creation but ponder not on the Creator, [for] you cannot encompass His immensity.”
- 26 “Satan shall come to you and say, ‘Who created this?’ and ‘Who created that?’ until he says, ‘Who created your Lord?’ So if anyone of you should reach this point, let him seek refuge in God and desist.”
 variant: “... let him say, ‘I have believed in God and His messengers.’”
 variant: “People will continue to pose questions until they ask, ‘Who created God?’”
- 174 n.107 “The scholars are the heirs of the prophets. The prophets bequeathed neither *dīnār* nor *dirham*; rather, they bequeathed knowledge. So whoever takes it [prophetic knowledge] has taken a generous share.”

Index of People and Places

- ‘Abd Allāh b. ‘Umar 43 n.77
 ‘Abd al-Jabbār, al-Qāḍī Abū al-Ḥasan
 110 n.133, 199 n.62
 ‘Abd al-Qādir al-Jilānī 88
 Abrahamov, Binyamin 45
 Abū Ḥanīfa 43 n.77, 89 n.36
 Abū al-Hudhayl al-‘Allāf 41
 Abū Mu‘adh al-Tūmanī 105
 Abū Ṭalīb al-Makkī 87
 Abū ‘Ubayda, Ma‘mar b. al-Muthannā
 185 n.14
 Abū Ya‘lā b. al-Farrā’ (al-Qāḍī Abū Ya‘lā)
 107
 Abū Zahra, Muḥammad 13
 Adamson, Peter 57
 Ahmed, Asad Q. 12
 Ahmed, Shahab 12
 ‘Ā’isha bt. Abī Bakr 190–191
 Alexander of Aphrodisias 54, 169
 Alexandria 92
 Ibn Taymiyya’s exile to 83–84, 86
 ‘Alī b. Abī Ṭalīb 31, 43 n.77
 al-Āmidī, Sayf al-Dīn 110, 194 n.52
 on divine attributes 112, 118
 al-Ihkām fi usūl al-ahkām 90 n.42
 pseudo-philosophical, quasi-Mu‘tazilī
 approach of 114
 suspension of judgement of 146–147
 ‘Amr b. ‘Ubayd 39, 41
 al-Āmulī, Karīm al-Dīn 83
 Aristotle 10, 54, 56, 57–58, 60, 126, 128, 169,
 216
 al-Ash‘arī, Abū al-Ḥasan 40, 45, 48–52, 63,
 65, 186 n.17
 on divine attributes 50, 106, 117
 doctrine of 51–52
 on existence of God 275 n.161
 and Mu‘tazila 49, 92, 111
 works of
 al-Ibāna ‘an usūl al-diyāna 51
 Istihsān al-khawḍ fi ‘ilm al-kalām
 51 n.126
 al-Luma’ 51 n.126
 Maqālāt ghayr al-Islāmiyyīn 143 n.29
 Maqālāt al-Islāmiyyīn 51, 104
 Risāla ilā ahl al-thaghr 108
 al-Ash‘arī, Abū Mūsā 48
 ‘Assāf al-Naṣrānī 81, 86
 Averroes. *See* Ibn Rushd
 Avicenna. *See* Ibn Sīnā
 Baghdad 38–39, 46, 48–49
 al-Baghdādī, ‘Abd al-Qāhir 43, 65 n.198
 al-Baghdādī, Abū al-Barakāt 75
 al-Bāhili, Abū al-Ḥasan 51 n.128
 al-Bāqillānī, Abū Bakr 40, 52–53, 63–66,
 107, 109–110, 117
 and *bi-lā kayf* doctrine 65
 on universal rule 135
 works of
 Daqā’iq al-ḥaqā’iq 143 n.29
 al-Taqrīb wa-l-irshād 189
 al-Barbahārī, al-Ḥasan b. ‘Alī 40, 45
 al-Baṣrī, Abū al-Ḥusayn 64 n.195, 107, 110 n.133
 al-Baṣrī, al-Ḥasan 34, 41, 43 n.77, 192
 Baybars. *See* al-Jāshnikir
 al-Bayḍāwī, ‘Abd Allāh b. ‘Umar 51
 al-Bayhaqī, Abū Bakr; *Fi faḍā’il al-Ash‘arī*
 106
 Bukhara 60
 Burghūth, Muḥammad b. ‘Īsā 170 n.96
 al-Buwayṭī, Abū Ya‘qūb 43 n.77
 Cairo 84, 96
 Ibn Taymiyya’s banishment to/imprison-
 ment in 82–83, 86
 Calder, Norman 12
 Cordoba 67
 Damascus 31, 38–39, 78–79, 84–85, 87
 and trials of Ibn Taymiyya 96
 al-Dawānī, Jalāl al-Dīn 71 n.236
 al-Dhahabī, Shams al-Dīn 93–95
 on Ibn Taymiyya 95 n.59, 95 n.60
 Ḍirār b. ‘Amr 170 n.96
 Egypt 79, 87
 Eichner, Heidrun 76
 El-Rouayheb, Khaled 12, 73 n.242
 Fakhry, Majid 12
 Farab 57

- al-Fārābī 40, 54, 61, 67, 169, 245
 on allegorical interpretation of scripture
 60
 on apodictic demonstration 59 n.173
 on equivalence of syllogism and analogy
 278 n.3
Kitāb al-Jadal 59 n.174
 as “materialist (pseudo-)philosopher”
 113, 117
 on reason and revelation 119–120
 on relationship between philosophy and
 religion 58–59
 Frank, Richard 275 n.161
 Fūda, Saʿīd 100 n.84
- Galston, Miriam 59 n.173
 Genghis Khan 20
- al-Ghazālī, Abū Ḥāmid 5, 16, 25 n.18, 40, 51,
 55, 61–62, 63, 68–70, 87, 108, 118–119,
 194 n.52, 278 n.3
 on attributes 112
 on existence of God 151–152
 on *kalām* 62, 65–66, 70, 75
 on knowledge 66, 126
 on philosophy/philosophers 66–68, 92,
 124 n.186, 125, 129, 146
 on Qurʾān 161 n.74
 on reason and rationality 127–128
 on spiritual unveiling (*kashf*) 71, 125,
 146
 studies on 118 n.153
 and Sunna 70, 112
 works of
Iḥyāʾ ʿulūm al-dīn 67, 70, 125
al-Iqtisād fī al-ʿitiqād 67
Jawāhir al-Qurʾān 125 n.192
al-Maḍnūn bihi ʿalā ghayr ahlihi
 125 n.192
Mishkāṭ al-anwār 69
Miʿyār al-ʿilm fī fann al-mantiq 67
al-Munqidh min al-ḍalāl 70
al-Mustaṣfā min ʿilm al-uṣūl 90 n.42
Qānūn al-taʿwīl 134
al-Qisṭās al-mustaqīm 161 n.74
al-Risāla al-Ladunīyya 70
Tahāfut al-falāsifa 62, 67–68, 124,
 125 n.192, 129, 146
 Gleave, Robert 189 n.27
 Griffel, Frank 150
- Gutas, Dimitri 10, 12
 Gwynne, Rosalind Ward 25 n.17
- Ḥafṣ al-Fard 170 n.96
 Hallaq, Wael 11 n.21, 11 n.23, 83, 256 n.103
 al-Ḥamawī, Ibn Waṣīl 147
 Ḥanbaliyya madrasa (Damascus) 79, 86
 al-Harawī, ʿAbd Allāh al-Anṣārī 71, 88
 al-Harawī, Abū Dharr al-Anṣārī 109
 al-Ḥārith al-Muḥāsibī. *See* al-Muḥāsibī
 Ḥarmala b. Yaḥyā 43 n.77
 Harran 78, 86
 Hārūn al-Rashīd 38, 46 n.93
 Ḥātim al-Ṭāʾī 239
 Heer, Nicholas 150
 Hijaz 38, 89
 al-Ḥillī, Jamāl al-Dīn 194 n.52
 Hoover, Jon 106 n.108, 115 n.151, 119 n.157,
 122 n.172
- Ibn ʿAbbās, ʿAbd Allāh 189–190, 281
 Ibn ʿAbd al-Barr 192 n.44, 204
 Ibn ʿAbd al-Ḥādī 94, 97–98
 Ibn Abī al-Ḥadīd, ʿIzz al-Dīn 146
 Ibn ʿAqīl 71, 97, 106
 Ibn al-ʿArabī, Abū Bakr 107–109, 117
 and articulation of universal rule 134
 Ibn ʿArabī, Muḥyī al-Dīn 40, 118
 mystical monism of 82, 86, 88
 and unity of being (*waḥdat al-wujūd*)
 113
 Ibn ʿAsākir 47 n.101, 71
 Ibn ʿAṭāʾ Allāh al-Iskandarī 83
 Ibn al-Fāriḍ, ʿUmar 88
 Ibn Fūrak 51 n.129, 65 n.198
 Ibn Ḥajar al-ʿAsqalānī 93
 Ibn Ḥanbal, Aḥmad 40, 44, 52, 88–89, 91,
 114, 117, 192–193
 as champion of orthodoxy 115
 on divine attributes, *taʿwīl* of 202–
 203
 and *miḥna* 46
al-Radd ʿalā al-jahmiyya wa-l-zanādiqa
 115–116, 202
 on rational arguments 114–115
 and Salaf 96
 Ibn Ḥazm 12, 90 n.40, 106
 Ibn Ishāq 190
Sīra of 32 n.43

- Ibn al-Jawzī 97, 106
 Ibn Karrām 105, 117
 Ibn Kathīr, Ismā'il b. 'Umar 94
 Ibn Khaldūn 29 n.31, 66, 69
 Ibn Khuzayma 40, 45
 Ibn Kullāb 39–40, 105–107
 on doctrine of divine attributes 48, 105,
 117
 as one of the “*mutakallimat ahl-ḥadīth*”
 107
 Ibn Maḍā' al-Qurṭubī; *Kitāb al-Radd 'alā al-*
nūḥāh 215 n.111
 Ibn al-Mājjishūn, 'Abd al-'Azīz b. Abī Salama
 192
 Ibn al-Mājjishūn, 'Abd al-Malik b. 'Abd al-
 'Azīz 192 n.44
 Ibn Makhlūf, Zayn al-Dīn 94
 Ibn Mas'ūd, 'Abd Allāh 190, 208
 Ibn Mujaḥid (al-Ṭā'ī), Abū 'Abd Allāh
 52 n.128
 Ibn al-Nafīs 268 n.144
 Ibn Nāṣir al-Dīn al-Dimashqī 98
 Ibn Qalāwūn, al-Nāṣir Muḥammad 81,
 83 n.20, 86
 Ibn Qayyim al-Jawziyya 84, 97 n.67, 144 n.31,
 181 n.5, 194 n.51, 201
 Ibn Qudāma; *Rawḍat al-nāẓir wa-junnat al-*
munāẓir 90 n.42
 Ibn Qutayba 40, 45, 47, 189
 Ibn Rajab al-Ḥanbalī 93–94
 Ibn Rushayyiq; *Asmā' mu'allafāt Ibn*
Taymiyya 97, 99
 Ibn Rushd 5, 16, 25 n.18, 58–60, 67, 72, 119,
 169
 critique of Ash'arīs 92
 critique of al-Ghazālī 123–124
 on knowledge 126
 studies on 119 n.156
 works of
 Faṣl al-maqāl 40, 119 n.157, 122 n.171
 al-Kaṣh' an manāḥij al-adilla
 119 n.157, 122
 Ibn Sab'īn 88
 Ibn Ṣaṣrā 82
 Ibn Sīnā 5, 16, 40, 58–59, 63–64, 68, 75–76,
 113, 117, 119–121, 169, 245, 268 n.144
 al-Adḥawiyya fī al-ma'ād 101, 119 n.157,
 120, 136
 Avicennian turn 92
 on eternal contingent (*al-mumkin al-*
 qadīm) 255 n.102
 on God 61, 66, 120–121, 250 n.81
 and *kalām* 54, 60–62, 63, 73
 on knowledge and reason 126–127
 metaphysics of 67, 76
 on reason and revelation 119–120
 studies on 119 n.155
 on terms 221
 on *wahmiyyāt* 231 n.15, 273 n.159
 Ibn Taymiyya, Fakhr al-Dīn 79
 Ibn Taymiyya, Majd al-Dīn 79
 Ibn Taymiyya, Taqī al-Dīn Aḥmad 12, 16
 on al-Āmidī 112, 114
 on al-Ash'arī 106–107, 109–111, 114
 on atheists (*malāḥida*) 140
 belief/creed of 86, 91, 159
 biography of 78–85
 sources of 78 n.2
 tabular summary of 86–87
 character of 80, 93–95
 on context 18, 182, 193–197, 201, 206–
 207, 225
 Dar' ta'arūd al-'aql wa-l-naql 84, 99
 arguments (*wujūh*) of 8 n.8, 77
 studies/scholarship on 11, 13, 15
 text of 9–12
 on doubt 268
 as empiricist 236
 epistemology of 17–19, 227–228, 272,
 292–294
 erudition of 9–10, 80, 87, 94
 on essence 218, 221–222, 236 n.33, 248–
 250, 286–287
 and al-Fārābī 60
 fatwās of 84–85, 87, 91
 on *fiṭra* 260–264, 294–296, 298
 on al-Ghazālī 112, 124–125, 127, 146
 on God's attributes 210, 285, 287, 288,
 290
 and God's oneness 217–220
 and Ḥanbalīs 91, 95
 on *ḥaqīqa* 99, 185 n.14, 188–189, 191–192,
 246–247, 248–250, 286–287
 hermeneutics of 17, 182–183, 206, 224–
 225
 on Ibn Ḥanbal 44, 106, 114–115
 on Ibn Rushd 122–124
 on Ibn Sīnā 62, 120–121, 251

- imprisonment of 81, 83–85, 86
- on inference, types of 278–279, 284, 292
- on intertextuality, principle of 202, 204
- on al-Juwaynī 118
- on *kalām* theologians/*mutakallimūn*
105–107, 113, 122, 147, 166, 213, 228, 259
- on knowledge 126, 257–259, 265, 273,
275–276, 286, 289–294
a priori 255–260
certitude in 296–297
necessary 255, 264, 270
and reason 253–254
- on language 8, 13, 17–19, 182–183, 193–
195, 215, 289
- legal views of 95–96
- as literalist or textualist 201–202
- memory (*ḥifẓ*) of 98
- moderate realism of 243–244, 256 n.103
- on Muʿtazila 109, 209 n.91, 288, 295
- on names 281
- on negationism/negationists 114–115,
128 n.198, 138–139, 141, 170, 176, 209, 263,
289–290
- as nominalist 243
- ontology of 17, 19, 227–228, 254, 277, 286,
289
- opponents/opposition of/to 80–82, 85,
94–97
- on perceptible/empirical vs. men-
tal/notional 229, 241
- on perceptibles 237–238
- on philosophers (critique of) 18, 127–
129, 143, 294, 297
on divine attributes 243
on essence/quiddity and existence
76, 250–252
on language 211
logic of 61, 92
ontology of 228, 235, 277
on revelation 127–128
on universals 229 n.9, 241, 243, 277
- philosophy of 13, 15, 17
- on proofs 147, 292
- on Qurʾān 128 n.199, 158, 165–166, 170,
198, 200, 247 n.74, 266, 284
and argument for existence of God
from mere fact of origination
275 n.161
and linguistic convention 206–207
- and prohibition of disputation with
respect to 175
- and prohibition of the use of false
arguments 174
recurrent (*mutawātir*) transmission of
the meanings of 171–172
- on al-Rāzī 76, 112, 114, 132–133, 134 n.7,
144, 145, 274
- on reason 104, 128–129, 209, 212, 253,
273–274, 289
pure/sound (*aql ṣarīḥ*) 6, 18,
76 n.259, 104, 114, 147, 169, 175–176,
207, 226, 241, 259, 274, 292, 298
and role of 180 n.3
- on reason and revelation, agreement
between 8, 17, 129–130, 141–142, 167–
168, 173, 227–228, 288–289
- and refutation of Shīʿism 100
- on revelation 128–129, 150–151, 199 n.62
meaning of 181–182, 197–198
- on Salaf 91, 96, 227
authority and normative understand-
ing of 114–115, 180, 182, 208–210,
226, 240
linguistic convention of 201, 206,
225
on meaning of Q. *Āl ʿImrān* 3:7 190–
193
taʿwīl of 204–205
universal affirmationism of 103–105,
113–114, 185, 288
- on scripture and rational arguments
150–151, 154, 181
- on seen and unseen realms 231, 233, 275,
280, 283–284
- on *tawātur* 18, 228, 239–240, 266–268,
270–272, 276, 291
- on *taʿwīl* 184–185, 187, 189–190, 202,
223 n.133, 288
- on terms/words, use of 211–215, 222–
223
- on theologians 175, 211
- trials of 80, 96
- on universal rule (of interpretation),
refutation of 6, 14, 16, 77, 148–149,
150–152, 155, 156, 163, 168–169, 172
- on universal rules of logic 255–258
- on universals and particulars 244,
247

- works of 97–102, 148
al-ʿAqida al-Wasitīyya 82, 86, 96, 100
Bayān talbīs al-Jahmiyya fi taʿsīs bidaʿihim al-kalāmiyya 99
al-Fatwā al-Ḥamawiyya al-kubrā 81, 86, 100
al-Furqān bayna al-ḥaqq wa-l-bāṭil 134 n.7
Iqtidāʾ al-ṣirāṭ al-mustaqīm li-mukhālafat aṣḥāb al-jaḥīm 100
al-Jawāb al-ṣaḥiḥ li-man baddala dīn al-Masīḥ 100
Kitāb al-Īmān 99, 197
Kitāb Minhāj al-sunna 100
Kitāb al-Radd ʿalā al-manṭiqiyyīn 83, 86, 92, 101, 182
Majmūʿat al-rasāʾil al-kubrā 101
Majmūʿat al-rasāʾil wa-l-masāʾil 101
Majmūʿat fatāwā Shaykh al-Islām Aḥmad b. Taymiyya 101, 182
Muqaddima fi uṣūl al-tafsīr 99, 182
al-Qāʿida al-Murrākushīyya 100
al-Radd ʿalā falsafat Ibn Rushd 101
“Risāla fi al-qiyās” 89 n.34, 90 n.42
al-Risāla fi ziyārat al-qubūr wa-l-istinjād bi-l-maqbūr 85
al-Risāla al-Tadmuriyya 100
Sharḥ awwal al-Muḥaṣṣal 158
Tafsīr Shaykh al-Islām Ibn Taymiyya 99 n.73, 101
- Ibn Ṭufayl 125, 268 n.144
Ibn al-Zāghūnī 107
al-Ījī, ʿAḍud al-Dīn 51, 71 n.236
al-ʿIjlī, Muḥammad b. Nūḥ 46 n.95
al-Ikhnāʿī, Taqī al-Dīn 85
al-Isfarāyīnī, Abū Ishāq 51 n.129, 107, 117
al-Iskāfī, Abū Jaʿfar 186 n.17
- al-Jaʿd b. Dirham 35, 103, 116
Jaʿfar al-Šādiq 43 n.77
Jaffer, Tariq 76–77, 148 n.43
Jahm b. Šafwān 32 n.41, 34–35, 103, 116, 209 n.91
al-Jāshnikīr, Rukn al-Dīn Baybars (Baybars II) 83
- Jesus 35
al-Jubbāʿī, Abū ʿAlī 49, 110 n.133
al-Jubbāʿī, Abū Hāshim 110 n.133
al-Junayd al-Baghdādī 87
- al-Jurjānī, al-Sharīf 71 n.236
al-Juwaynī (“Imām al-Ḥaramayn”) 40, 63, 64–66, 67, 92, 107, 109, 117–118
on divine attributes 65
on *taʿwīl* 65, 111
and universal rule 135
works of
al-ʿAqida al-Nizāmīyya 64, 111
Kitāb al-Irshād 111
- Kaḥḥāla, ʿUmar 48 n.110
al-Karābisī, Abū ʿAlī 43 n.77
al-Karkhī, Abū al-Ḥasan 186 n.17
al-Khallāl, Abū Bakr 40, 45
al-Khaṭīb al-Baghdādī 48 n.110
al-Khūnajī, Afḍal al-Dīn 112 n.142
Kashf al-asrār ʿan gḥawāmiḍ al-afkār 146
al-Kindī 39, 54
Fī al-falsafa al-ūlā 56–57
on nature of God 56–57, 58–59, 63
rational methodology of, as applied to revelation 55
on relationship between philosophy and religion 55
- Krawietz, Birgit 13, 99 n.72
- Maʿbad al-Juhanī 34
Mahdi, Muhsin 56 n.153
Maimonides (Mūsā b. Maymūn) 58
Mālik b. Anas 89, 191, 204, 227
al-Maʿmūn, Abū al-ʿAbbās 39, 46 n.93
al-Manbijī, Naṣr 82, 86
Martin, Richard 12
Mattā b. Yūnus, Abū Bishr 57, 58 n.168
al-Māturīdī, Abū Manṣūr 32 n.39
Medina 31
Michot, Yahya 9, 80, 120
Muḥammad (Prophet) 96, 136, 210, 234
and appearance of Gabriel 232
intentions and objectives of 171–172
as intermediary 83
and language/linguistic convention of 198, 206, 217, 225
message of 173, 176
veracity of 150–152, 155
- Muḥammad b. al-Hayṣam 107
Muḥammad b. Jaʿfar b. Abī Ṭālib 190
al-Muḥāsibī, al-Ḥārith 39–40, 43 n.77, 47–48, 108 n.121

- Mujāhid b. Jabr 189
 Muqātil b. Sulaymān 206 n.82
 al-Mutawakkil, Ja'far b. al-Mu'tasim 47
 al-Mutayyam, 'Abd Allāh al-Ḥarīrī 85 n.27
- Nagel, Thomas 50
 al-Najjār, al-Ḥusayn b. Muḥammad 170 n.96
 Naranj, mosque of 82
 al-Nasafi, Ḥāfiẓ al-Dīn 71 n.236
 al-Nazzām, Abū Ishāq 134 n.7
 Nishapur 67
 Niẓāmiyya madrasa (Baghdad) 67
 Niẓām al-Mulk 71
- Ormsby, Eric 24 n.9
 Osman, Amr 202
 Özerverli, Sait 13
- Plato 57
 Proclus 169
- al-Qalānisī, Abū al-'Abbās 40, 47–48, 108
 al-Qazwīnī, Jalāl al-Dīn 81
 al-Qūnawī, 'Alā' al-Dīn 85
 al-Qūnawī, Ṣadr al-Dīn 88
 al-Qushayrī, Abū al-Qāsim 87
- Rabī'a (b. Abī 'Abd al-Rahmān Farrūkh) 191
 al-Rāghib al-Aṣfahānī 151
 Rayy 74
 al-Rāzī, Fakhr al-Dīn 5, 6, 71 n.236, 74–75, 110, 114, 118–119, 134 n.7, 144–145, 148 n.43, 180, 295
 on attributes 112
 on conclusive proofs 157–159
 epistemological skepticism of 144–145, 268
 on universal rule (of interpretation) 40, 77, 104, 119, 132–134, 151, 159
 works of
Aqsām al-ladhdhāt 144
al-Arba'īn fī uṣūl al-dīn 100, 268–269
Asās al-taqdīs 132
al-Mabāḥith al-mashriqiyya 75
Mafātīḥ al-ghayb (al-Tafsīr al-kabīr) 76–77
Muḥaṣṣal afkār al-mutaqaddimīn wa-l-muta'akhhirīn 75, 100
- al-Mulakhkhaṣ fī al-ḥikma wa-l-manṭiq* 76
Nihāyat al-'uqūl fī dirāyat al-uṣūl 133, 152
- Ṣadaqa b. al-Ḥusayn 106
 al-Ṣafadī, Ṣalāḥ al-Dīn Khalīl b. Aybak 148 n.43
 Sālīm, Muḥammad Rashād (ed. of the *Dar*) 4, 144 n.31
 al-Ṣan'ānī, Muḥammad b. Ismā'īl 144 n.30
 al-Santūsī, Muḥammad b. Yūsuf 51, 71 n.236
 al-Sha'bi, Abū 'Amr 'Āmir 43 n.77
 al-Shāfi'ī, Muḥammad b. Idrīs 43 n.77, 89 n.36, 199 n.62
al-Risāla 29–30, 208
 al-Shahrastānī
 al-Shahrastānī, 'Abd al-Karīm 61, 71 n.236, 107, 144, 151
Kitāb al-Milal wa-l-niḥal 104, 174
 al-Sharīf al-Jurjānī. *See* al-Jurjānī
 al-Shāṭibī, Abū Ishāq 89 n.35
 Shihadeh, Ayman 75
 al-Shīrāzī, Ṣadr al-Dīn (Mullā Ṣadrā) 72
 Sibawayhi 240
 al-Ṣibghī, Abū Bakr b. Ishāq 108 n.121
 al-Sijistānī, Abū Ya'qūb; *al-Aqālīd al-malakūtīyya* 137–138
 al-Sijzī, Abū Naṣr 109
 al-Ṣirāfi, Abū Sa'īd 58 n.168
 Spevack, Aaron 12
 Street, Tony 145 n.34
 al-Subkī, Diyā' al-Dīn 76 n.266
 al-Subkī, Tāj al-Dīn; *Ṭabaqāt al-Shāfi'īyya al-kubrā* 145 n.34
 al-Subkī, Taqī al-Dīn, on Ibn Taymiyya 94
 Sufyān b. 'Uyayna 191
 al-Suhrawardī, Abū Ḥafṣ 'Umar 87
 al-Suhrawardī (al-Maqtūl), Shihāb al-Dīn 40, 72, 169, 268 n.144
 and criticism of Peripatetics on essence and existence 249 n.78
 as nominalist 243
 Sukkariyya Ḥanbalī madrasa 79, 86
 al-Ṣu'lūkī, Abū Sahl 51 n.128
 al-Surramarrī, Abū al-Muzaffar 98
 al-Suyūṭī, Jalāl al-Dīn 25 n.18
 Syria [greater] 38, 79, 87

- al-Ṭabarī, Muḥammad b. Jarīr 40, 45,
188
- al-Taftāzānī, Sa'd al-Dīn 71 n.236, 73 n.242
- al-Ṭahāwī, Abū Ja'far 40, 44, 51
- al-Ṭalamankī, Abū 'Umar; *al-Wuṣūl ilā
ma'rifat al-uṣūl* 204
- Tamer, Georges 13
- Taşköprüzade, Ahmet Efendi 48 n.110
- al-Thaqafī, Abū 'Alī 108 n.121
- Themistius 169
- al-Tilimsānī, 'Afif al-Dīn 88
- al-Ṭūfi, Najm al-Dīn 97
- Tus 67
- al-Tustarī, Sahl 87
- Ubayy b. Ka'b 190
- 'Umar b. 'Abd al-'Azīz 43 n.77
- Umayyad Mosque (Damascus) 79,
86
- 'Urwa b. al-Zubayr 190–191
- van Ess, Josef 24 n.9
- on Qur'an's dialectical argumentation
25 n.17
- von Kügelgen, Anke 11 n.21, 236 n.33,
256 n.103
- al-Walīd b. Yazīd (al-Walīd II) 34
- Wāṣil b. 'Aṭā' 39, 41
- al-Wāthiq, Abū Ja'far 40, 47
- Watt, Montgomery 44
- Winter, Tim 73 n.242, 74
- Woodward, Mark 13
- Yaḥyā b. 'Adī 57, 58 n.168
- Yūḥannā b. Ḥaylān 57
- Yunus Ali, Mohamed 194 n.51, 196, 201
- al-Zāhirī, Dāwūd b. Khalaf al-Aṣbahānī
43 n.77
- Zayd b. 'Alī b. al-Ḥusayn 43 n.77
- al-Zinjānī, Abū al-Qāsim 109
- Zuhayr al-Atharī 105
- al-Zuhrī, Ibn Shihāb 43 n.77

Index of Qur'ānic Verses

Verse no.	Page ref.	Translation of verse or relevant verse segment ¹
<i>al-Baqara</i>		
2:3	27 n.24	“those who believe in the unseen (<i>al-ghayb</i>)”
2:29	203 n.74	“then He directed Himself (<i>istawā</i>) towards the heaven”
2:30	24 n.8	“Truly, I [God] know what you know not”
2:105	214 n.110	“And God singles out (<i>yakhtaṣṣu</i>) for His mercy whom He will”
2:163	219,	“And your God is one God (<i>ilāhun wāhid</i>); there is no god but He, the Most
	219 n.120	Merciful, the Compassionate”
2:185	25 n.13	“The month of Ramaḍān is that in which the Qur'ān was sent down as guidance to mankind, as clear proofs of guidance, and as a criterion of judgement (<i>furqān</i>)”
2:210	121	“Do they await anything other than that God and the angels should come to them in the shadows of clouds and that the matter be settled?”
2:216	24 n.8,	“And God knows and you know not”
	25 n.11	
2:232	24 n.8,	“And God knows and you know not”
	25 n.11	
2:247	212 n.107	“Indeed, God has chosen him [Tālūt] over you and increased him abundantly in knowledge and body (<i>jism</i>) [i.e., stature]”
2:266	218 n.113	“Would one of you (<i>aḥadukum</i>) like that he should have a garden of palm trees and grapes”
<i>Āl Imrān</i>		
3:4	25 n.13	“and He sent down the Criterion (<i>al-Furqān</i>)”
3:7	99 n.74,	“He it is who has sent down to you (O Muḥammad) the Book. In it
	99 n.75,	are verses that are <i>muḥkam</i> ; they are the mother of the Book. Others
	123 n.176,	are <i>mutashābih</i> . But those in whose hearts is perversity follow the part
	123 n.177,	thereof that is <i>mutashābih</i> , seeking discord and searching for its <i>ta'wīl</i> ;
	183, 184,	and none knows its <i>ta'wīl</i> save God. And those firmly grounded in knowl-
	185, 186,	edge say, ‘We believe in the Book; the whole of it is from our Lord.’ And
	189–190	none shall grasp the message save men of understanding” (Yusuf Ali, with modifications)
3:44	234 n.27	“That is from the news of the unseen (<i>anbā' al-ghayb</i>) that We reveal unto you”
3:45	35 n.57	“O Mary! God sends you glad tidings of a word (<i>kalima</i>) from Him whose name is the Messiah, Jesus son of Mary”
3:55	203 n.74	“when God said, ‘O Jesus! I will take you back and raise you unto Me’”
3:66	24 n.8,	“Behold! You are those who dispute concerning that whereof you have
	25 n.11, 174	knowledge; so why do you dispute concerning that whereof you have no knowledge? And God knows and you know not”

¹ All translations are mine except where indicated in parentheses. “sq” denotes *The Study Quran*.

- 3:98–99 175 n.118 “(98) Say, ‘O people of the book! Why do you disbelieve in the signs of God, while God is a witness over what you do?’ (99) Say, ‘O people of the book! Why do you divert from the way of God those who believe and seek to make it crooked, while you are witnesses?’”
- 3:99 176 n.119
- 3:108 36 n.58 “And God wills no wrong for the worlds [i.e., His creation]”
- 3:117 36 n.58 “And God wronged them not; rather, it is they who wrong themselves”
- 3:138 25 n.14, 182 n.8 “This [Qur’ān] is an elucidation (*bayān*) for mankind, and guidance, and an admonishment for the God-fearing”
- al-Nisā’*
- 4:11 218 n.113 “and if there be (only) one (*wāḥida*) [female heir], then she receives half”
- 4:17 24 n.8 “God only accepts the repentance of those who do evil in ignorance (*bi-jahāla*) and then turn quickly in repentance” (*sq*)
- 4:46 193 n.49 “Among those who are Jews are those who distort the meaning of the word (*yuharrifūna l-kalima ‘an mawāḍi’ihī*)” (*sq*)
- 4:82 2 n.2, 23 n.2 “Do they not consider (*yatadabbarūn*) the Qur’ān (with care)? Had it been from other than God, they would surely have found therein much discrepancy” (Yusuf Ali)
- 4:158 203 n.74 “Rather, God raised him [Jesus] up to Himself”
- 4:174 25 n.12, 182 n.8 “O mankind! Verily there has come to you an evincive proof (*burhān*) from your Lord, and We have sent down to you a clear light (*nūran mubīnan*)”
- al-Mā’ida*
- 5:13 193 n.49 “they distort the meaning of the word (*yuharrifūna l-kalima ‘an mawā-ḍi’ihī*)” (*sq*)
- 5:15 182 n.8 “There has come to you from God a light and a clear Book (*kitāb mubīn*)”
- 5:50 24 n.8 “Is it the judgement of the Age of Ignorance (al-*Jāhiliyya*) that they seek?”
- 5:109 230 n.12 “Verily, You are the One with full knowledge of unseen matters (*‘allām al-ghuyūb*)”
- 5:116 230 n.12 “Verily, You are the One with full knowledge of unseen matters (*‘allām al-ghuyūb*)”
- al-An‘ām*
- 6:3 202, 203 “And He is God in the heavens and on the earth”
- 6:18 203 n.74 “And He is the dominant one over His servants (*fawqa ‘ibādihī*), and He is the wise, the aware”
- 6:59 3 n.4 “And not a leaf falls but that He knows it”
- 6:73 230 n.11 “Knower of the unseen and the seen” (*‘ālim al-ghayb wa-l-shahāda*)
- 6:130 175 n.113 “‘O company of *jinn* and mankind! Did not messengers come unto you from among yourselves, recounting unto you My signs and warning you of the meeting with this your day?’ They will say, ‘We bear witness against ourselves.’ The life of this world deluded them, and they bear witness against themselves that they were disbelievers.” (*sq*, with modifications)
- al-A‘rāf*
- 7:33 174 “that you say of God that which you know not”
- 7:35–36 175 n.113 “(35) O Children of Adam! Should there come unto you messengers from among yourselves, recounting My signs unto you, then whosoever is reverent and makes amends, no fear shall come upon them, nor shall they grieve. (36) But those who deny Our signs and treat them with disdain, it is they who are the inhabitants of the Fire. They shall abide therein.” (*sq*)

- 7:45 176 n.119 “those who divert from the path of God and seek to make it crooked and who disbelieve in the hereafter”
- 7:54 191 “then He settled upon the throne” (*thumma stawā ‘alā l-‘arsh*)
- 7:86 175 n.118, 176 n.119 “And lie not in wait on every path, threatening and diverting from the way of God those who believe in Him and seeking to make it crooked”
- 7:148 212 n.107 “And Moses’s people, after he [had gone], took a calf [made] of their ornaments—a body (*jasadan*) that lowed” (*sq*, with modifications)
- 7:169 174 “Was not the covenant of the Book taken from them that they would ascribe naught to God but the truth?”
- 7:172 238 n.38 “And when thy Lord took from the Children of Adam, from their loins, their progeny and made them bear witness concerning themselves, ‘Am I not your Lord?’ they said, ‘Yea, we bear witness’—lest you should say on the Day of Resurrection, ‘Truly of this we were heedless’” (*sq*)
- 7:176 2 n.3, 24 n.7 “perchance they may reflect” (*la‘allahum yatafakkarūn*)
- 7:180 193 n.50 “And leave those who deviate (*yulhidūn*) with regard to His names” (*sq*)
- al-Anfāl*
- 8:6 174 “They dispute with you (O Muḥammad) concerning the truth after it was made manifest”
- al-Tawba*
- 9:6 218 n.113 “And if anyone (*aḥad*) from among the idolaters seeks your protection, then give him protection, that he might hear the word of God”
- 9:70 36 n.58 “but God was surely not one to wrong them; rather, it was they who wronged themselves”
- 9:78 230 n.12 “the One with full knowledge of unseen matters” (*‘allām al-ghuyūb*)
- 9:94 230 n.11 “Knower of the unseen and the seen” (*‘ālim al-ghayb wa-l-shahāda*)
- 9:105 230 n.11 “Knower of the unseen and the seen” (*‘ālim al-ghayb wa-l-shahāda*)
- Yūnus*
- 10:24 24 n.7 “Thus do We explain the signs in detail for a people who reflect (*yatafakkarūn*)”
- 10:92 212 n.107 “This day shall We save you [Pharaoh] in your body (*bi-badanika*) [i.e., preserve your corpse] so that you might be a sign for those [who come] after you”
- Hūd*
- 11:1 99 n.76 “a Book whose verses have been made firm (*uḥkimat*)”
- 11:18–19 175 n.118 “(18) And who does greater wrong than one who fabricates a lie against God? They will be brought before their Lord, and the witnesses will say, ‘These are the ones who lied against their Lord.’ Behold! The curse of God is upon the wrongdoers, (19) those who divert from the way of God and seek to make it crooked and who disbelieve in the hereafter.” (*sq*, with modifications)
- 11:29 24 n.8 “but I [Noah] see that you are an ignorant people (*qawman tajhalūn*)”
- 11:49 234 “That is from the news of the unseen (*anbā’ al-ghayb*) that We reveal unto you (O Muḥammad)”
- 11:101 36 n.58 “And We wronged them not, but they wronged themselves”

Yūsuf

- 12:1 182 n.8 "These are the verses of the clear Book (*al-kitāb al-mubīn*)"
 12:36 218 n.113 "And two young men entered the prison with him [Joseph]. One of them (*aḥaduhumā*) said, "Truly, I see myself [in a dream] pressing wine"
 12:41 218 n.113 "As for the one of you (*aḥadukumā*), he will give his master wine to drink"
 12:102 234 n.27 "That is from the news of the unseen (*anbā' al-ghayb*) that We reveal unto you (O Muḥammad)"

al-Ra'ūd

- 13:3 24 n.7 "Verily in that are signs for a people who reflect (*yatafakkarūn*)"
 13:5 234 n.28 "Shall we indeed be [raised] in a new creation (*khalqin jadīd*)?" (SQ)
 13:9 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)

Ibrāhīm

- 14:2-3 175 n.118 "(2) God, unto whom belongs whatsoever is in the heavens and whatsoever is on the earth. Woe to the disbelievers for a severe punishment, (3) those who prefer the life of this world over the hereafter and who divert from the way of God and seek to make it crooked; it is they who are far astray." (SQ, with modifications)
 14:4 179, 219, 224 "And never did We send a messenger except [that he spoke] in the language of his people (*bi-lisāni qawmihi*), that he might explain to them clearly"
 14:19 234 n.28 "If He willed, He would do away with you and bring [in your place] a new creation (*ya'ti bi-khalqin jadīd*)"

al-Ḥijr

- 15:1 182 n.8 "These are the verses of the Book and a clear Qur'ān (*Qur'ān mubīn*)"

al-Naḥl

- 16:11 24 n.7 "Verily in that is a sign for a people who reflect (*yatafakkarūn*)"
 16:33 36 n.58 "And God wronged them not; rather, it was they who wronged themselves"
 16:36 219 n.120 "And We indeed sent unto every community a messenger [who said], 'Worship God and shun false deities!' Then among them were those whom God guided; and among them were those who were deserving of error" (SQ with modifications)
 16:44 2 n.3, 24 n.7 "and that perchance they may reflect" (*wa-la'allahum yatafakkarūn*)
 16:50 203 n.74 "They fear their Lord above them (*min fawqihim*), and they do as they are commanded"
 16:51 219 n.120 "And God said, "Take not two gods. Verily, He is but one God (*ilāhun wāḥid*), so fear Me"
 16:69 24 n.7 "Verily in that is a sign for a people who reflect (*yatafakkarūn*)"
 16:74 24 n.8, 25 n.11 "Verily, God knows and you know not"
 16:78 24 n.8 "And God brought you forth from the wombs of your mothers not knowing anything"
 16:89 25 n.15 "And We sent down unto you the Book as a clarification of all things (*tibyānan li-kulli shay'*)"
 16:103 182 n.8 "and this is a clear Arabic tongue (*lisān 'arabī mubīn*)"
 16:118 36 n.58 "And We wronged them not; rather, it was they who wronged themselves"

al-Isrā'

- 17:36 174 "And pursue not that of which you have no knowledge"
 17:46 219 n.120 "And whenever you mention your Lord alone (*waḥdahū*) in the Qur'ān, they turn their backs in aversion" (SQ, with modifications)
 17:49 234 n.28 "Shall we indeed be resurrected as a new creation (*khalqan jadīdan*)?"
 17:85 24 n.5, 24 n.10, 282 "Say, 'The soul (*rūḥ*) is of the affair of my Lord, and you have been given of knowledge but little'
 17:98 234 n.28 "Shall we indeed be resurrected as a new creation (*khalqan jadīdan*)?"

al-Kahf

- 18:1 176 n.119 "Praise be to God who sent down the Book upon His servant and placed therein no crookedness"
 18:22 218 n.113 "and ask not any one (*aḥadan*) among them about them [i.e., their number]"
 18:26 218 n.113 "and He makes no one (*aḥadan*) a partner unto Him in His judgement" (SQ)
 18:32 218 n.113 "And set forth for them the parable of two men: For one of them (*aḥadīhimā*) We made two gardens of grapevines" (SQ)
 18:45 36 n.59 "And God has power over all things"
 18:49 36 n.58, 218 n.113 "And your Lord does wrong unto none" (*wa-lā yazlimu rabbuka aḥadan*)
 18:56 174, 175 n.114 "And those who disbelieve dispute with vain argument in order to confute therewith the truth"
 18:110 218 n.113 "and [let him] make no one (*aḥadan*) a partner unto his Lord in worship" (SQ)

Maryam

- 19:65 145 "Have you knowledge of anything like unto Him?"

Tā Hā

- 20:5 145, 191, 295 "The Most Merciful has settled upon the throne" (*al-Raḥmānu 'alā l-'arsh istawā*)
 20:88 212 n.107 "So he brought forth for them a calf [consisting of] a body (*jasadan*) that lowed"
 20:110 145 "And they encompass Him not in knowledge" (SQ)
 20:123-126 175 n.113 "(123) He [God] said, 'Get down from it, both of you together, each of you an enemy to the other. And if guidance should come unto you from Me, then whosoever follows My guidance shall not go astray, nor be wretched. (124) But whosoever turns away from the remembrance of Me, truly his shall be a miserable life, and We shall raise him blind on the Day of Resurrection.' (125) He will say, 'My Lord! Why have You raised me blind, when I used to see?' (126) He [God] will say, 'Thus it is. Our signs came to you, but you forgot them. Even so, this day shall you be forgotten!'" (SQ, with modifications)

al-Anbiyā'

- 21:8 212 n.107 "And We did not make them [the Messengers] bodies (*jasadan*) that ate not food, nor were they immortal" (SQ, with modifications)

al-Mu'minūn

- 23:92 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)
 23:117 219 n.120 "And whosoever calls upon another god along with God, for which he has no proof, his reckoning is with God" (SQ)

al-Nūr

- 24:19 24 n.8, "And God knows and you know not"
 25 n.11

al-Furqān

- 25:1 25 n.13 "Blessed is He who revealed the Criterion (*al-Furqān*) to His servant, that he might be a warner unto the worlds"
 25:33 187 n.20 "And they come not to you (O Muḥammad) with any parable but that We bring you the truth and a better explanation (*aḥsana taḥṣīran*)"
 25:63 24 n.8 "And the servants of the Most Merciful are those who walk on the earth humbly, and when the ignorant ones address them, they say, 'Peace!'"

al-Shu'arā'

- 26:2 182 n.8 "These are the verses of the clear Book (*al-kitāb al-mubīn*)"
 26:195 182 n.8 "in a clear Arabic tongue (*lisān 'arabī mubīn*)"

al-Naml

- 27:1 182 n.8 "These are the verses of the Qur'ān and a clear Book (*kitāb mubīn*)"
 27:16–44 232 n.17 [Extended account of the story of Solomon and the Queen of Sheba]
 27:55 24 n.8 "Nay, but you are an ignorant people (*qawmun tajhālūn*)!" (SQ)
 27:65 234 n.26 "Say, 'None in the heavens and the earth know the unseen (*al-ghayb*) save God, and they perceive not when they will be resurrected'"

al-Qaṣaṣ

- 28:2 182 n.8 "These are the verses of the clear Book (*al-kitāb al-mubīn*)"
 28:26 218 n.113 "One of them (*f.*) (*iḥdāhumā*) said, 'O father! Hire him [Moses]'"
 28:27 218 n.113 "Indeed, I wish to marry you [Moses] to one of (*iḥdā*) these two daughters of mine"

al-'Ankabūt

- 29:40 36 n.58 "And God was surely not one to wrong them; rather, it was they who wronged themselves"

al-Rūm

- 30:9 36 n.58 "And God was surely not one to wrong them; rather, it was they who wronged themselves"
 30:21 24 n.7 "Verily in that are signs for a people who reflect (*yatafakkarūn*)"
 30:30 260 n.115 "So set thy face to the religion as a *ḥanīf*, [in] the primordial nature from God upon which He originated mankind (*fiṭrat Allāhi llatī faṭara l-nāsa 'alayhā*)—there is no altering the creation of God; that is the upright religion, but most men know not" (SQ, with modifications)

al-Sajda

- 32:6 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)
 32:10 234 n.28 "Shall we indeed be [raised] in a new creation (*khalqin jadīd*)?"

al-Aḥzāb

- 33:27 36 n.59 "And God has power over all things"

Saba'

- 34:7 234 n.28 "that you shall be [raised] in a new creation (*khalqin jadīd*)"
 34:48 230 n.12 "the One with full knowledge of unseen matters" (*allām al-ghuyūb*)

Fāṭir

- 35:10 145, 203 n.74 "To Him ascends the goodly word and He raises up righteous deeds"
 35:16 234 n.28 "If He willed, He would do away with you and bring [in your place] a new creation (*ya'ti bi-khalqin jadīd*)"
 35:44 36 n.59 "Truly, He is all-knowing, all-powerful"

Yā Sīn

- 36:68 2 n.1 "Will they not then understand?" (*a-fa-lā ya'qilūn*)
 36:69 182 n.8 "It is but a reminder and a clear Qur'ān (*Qur'ān mubīn*)"

al-Ṣāffāt

- 37:35-36 219 n.120 "(35) Indeed, whenever it was said to them, 'There is no god but God,' they would wax arrogant (36) and say, 'Shall we abandon our gods on account of a mad poet?'"

Ṣād

- 38:5 219 n.120 "Did he make the gods (just) one God (*ilāhan wāḥidan*)? Indeed, that is a thing most strange!"
 38:34 212 n.107 "And We indeed tried Solomon, and We cast a body (*jasadan*) [i.e., a corpse] upon his throne, then he repented"
 38:36 232 n.17 "So We made the wind subject to him [Solomon], blowing gently at his command whersoever he willed"

al-Zumar

- 39:9 24 n.6 "Say, 'Are those who know equal to those who know not?'"
 39:42 24 n.7 "Verily in that are signs for a people who reflect (*yatafakkarūn*)"
 39:45 219 n.120 "And whenever God alone is mentioned, the hearts of those who believe not in the hereafter recoil (in disgust); but whenever those besides Him are mentioned, behold, they rejoice"
 39:46 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)
 39:64 24 n.8 "Say, 'Is it something other than God that you bid me worship, O ignorant ones?'"
 39:71 175 n.113 "And those who disbelieve will be driven unto Hell in throngs, till when they reach it, its gates will be opened and its keepers will say unto them, 'Did not messengers from among you come to you, reciting unto you the signs of your Lord and warning you of the meeting with this your day?' They will say, 'Yea, indeed!' But the word of punishment has come due for the disbelievers" (*sq*)

Ghāfir

- 40:4 175 n.114 "None but those who disbelieve dispute concerning the signs of God, so let it not delude thee that they are free to come and go in the land" (*sq*)
 40:5 175 n.114 "And they disputed with vain argument in order therewith to confute the truth, so I [God] took them to account; [see,] then, how My punishment was"

Fuṣṣilat

- 41:29 203 n.75 "we shall put them under our feet so that they may be among the lowliest (*min al-asfalīn*)"
- 41:40 193 n.50 "Truly those who deviate (*yulḥidūn*) with regard to Our signs [i.e., revealed verses] are not hidden from Us" (SQ)
- 41:46 36 n.58, 210 n.96 "And your Lord is in no wise unjust to [His] slaves"
- 41:53 166 "We shall show them Our signs in the horizons and in themselves until it becomes clear to them that it is the Truth"

al-Shūrā

- 42:11 99 n.77, 145, 210 n.97 "There is none like unto Him (*laysa ka-mithlihi shay'*), and He is the all-hearing, all-seeing"

al-Zukhruf

- 43:2 182 n.8 "By the clear Book (*al-kitāb al-mubīn*)!"
- 43:42 36 n.59 "for truly, We have power over them"
- 43:45 219 n.120 "And ask those of Our messengers whom We sent before you: Did We appoint gods to be worshipped besides the Most Merciful?"
- 43:76 36 n.58 "And We wronged them not; rather, it is they who were the wrongdoers"

al-Dukhān

- 44:2 182 n.8 "By the clear Book (*al-kitāb al-mubīn*)!"

al-Jāthiya

- 45:13 24 n.7 "Verily in that are signs for a people who reflect (*yatafakkarūn*)"

Muḥammad

- 47:24 2 n.2 "Do they not consider (*yatadabbarūn*) the Qur'ān (with care), or are there locks upon [their] hearts?"

al-Faṭḥ

- 48:10 121 "God's hand is over their hands"

al-Ḥujurāt

- 49:6 24 n.8 "lest you harm a people out of ignorance (*bi-jahāla*)"

Qāf

- 50:15 234 n.28 "Nay, but they are in doubt regarding a new creation (*khalqin jadīd*)" (SQ)

al-Qamar

- 54:5 25 n.16 "consummate wisdom (*ḥikma bāligha*), but the warnings were of no avail"

al-Ḥadīd

- 57:4 204 "And He is with you wheresoever you may be"

al-Mujādila

- 58:7 204 "Never is there a secret parley among three but that He is their fourth"

al-Ḥashr

- 59:21 2 n.3, 24 n.7 "perchance they may reflect" (*la'allahum yatafakkarūn*)
- 59:22 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)

al-Mumtaḥana

60:4 219 n.120 "There is indeed a beautiful example for you in Abraham and those with him, when they said to their people, 'Truly we are quit of you and of all that you worship apart from God. We have rejected you, and enmity and hatred have arisen between us and you forever, till you believe in God alone'" (SQ)

al-Jumu'a

62:8 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)

al-Munāfiqūn

63:4 212 n.107 "And when you see them, their bodies (*ajsāmuhum*) impress you"

al-Taghābun

64:18 230 n.11 "Knower of the unseen and the seen" (*'ālim al-ghayb wa-l-shahāda*)

al-Ṭalāq

65:12 203 "that you may know that God has power over all things and that God encompasses all things with His knowledge"

al-Mulk

67:3-4 23 n.3 "(3) ... No want of proportion will you see in the creation of the Most Merciful. So turn your sight again: do you see any flaw? (4) Then turn your sight twice more; (your) sight will come back to you feeble and weary."

67:8-9 175 n.113 "(8) ... Whenever a group is cast therein [i.e., in hell], its keepers ask them, 'Did not a warner come unto you?' (9) They say, 'Indeed, a warner came unto us, but we denied him and said: God did not send anything down; you are in naught but great error.'" (SQ)

67:16-17 203 n.74 "(16) Do you feel secure that He who is in the heavens (*fī al-samā'*) will not cause the earth to engulf you while it churns? (17) Or do you feel secure that He who is in the heavens will not unleash a torrent of stones upon you? Soon shall you know how My warning is." (SQ, with modifications)

al-Ma'ārij

70:4 203 n.74 "The angels and the Spirit ascend unto Him on a day whose measure is fifty thousand years"

al-Jinn

72:18 218 n.113 "and that the mosques belong to God, so call upon no one (*aḥadan*) along with God"

72:22 218 n.113 "Say, 'None will protect me from God' (*lan yujīranī min Allāhi aḥadun*)"

al-Muddaththir

74:11 218 n.113 "Leave Me alone (*waḥīdan*) with the one I created"

al-Qiyāma

75:22-23 234 n.29 "(22) [Some] faces that day will be radiant, (23) gazing upon their Lord (*ilā rabbihā nāzira*)."

al-Tīn

95:4 262 "Verily, We created man in the best of molds"

95:5 203 n.75, 262 "then did We abase him [to be] the lowest of the low (*asfala sāfilīn*)"

95:6 262 “except such as believe and work righteous deeds, for they shall have a reward unstinting”

al-Takāthur

102:5-7 235 n.30 “(5) Nay! If only you knew with the knowledge of certainty (*‘ilm al-yaqīn*)! (6) You will surely see the hellfire; (7) then will you surely see it with the eye of certainty (*‘ayn al-yaqīn*).”

al-Ikhlāṣ

112:1 219 “Say, ‘He is God, [who is] One (*aḥad*)’”
 112:4 210 n.98, 218 n.113 “And there is none comparable unto Him”

Index of Subjects

- Abbasids 38
- absolute/unconditioned (*mutlaq*) 245–246
- being (*wujūd*) 223
- notion (*ma'nā*) 246
- abstract
- concepts 92, 245
- expressions 197
- abstraction(s) 35, 245
- mental/of the mind 198, 249
- speculative 37
- of universals from particulars 252, 253
- accidents 117
- '*araḍ*, pl. *a'rāḍ* 104, 213
- proof of God based on the temporal origination of (*tariq al-*) 108, 110 n.128
- temporal origination of (*hudūth al-*) 106
- acts/actions
- of God/divine 8, 104–106, 169, 220
- negation of 114
- human 34, 75
- adhān* (mental existence). *See* mind(s)
- affirmation(ism) 19, 102–104, 165, 176, 208–210, 288, 295
- of divine attributes 122
- ithbāt* 102, 116, 210, 269
- affirmationists 103, 111, 113, 142, 170
- afterlife 62, 277
- See also* hereafter; resurrection
- agent, external 214–215
- aḥwāl* (sing. *ḥāl*; states) 52 n.135, 244 n.62
- allegorization (“*qarmaṭa*”) 7
- of revelation (*fi al-naqliyyāt*) 7 fig. 1, 143 fig. 2
- allegory 7, 69
- See also* analogy; likeness
- tamthīl* 121
- ambiguity 212–213
- See also* confusion
- ambiguous/indeterminate (*mutashābih*)
- 185–187, 211
- See also* *mutashābih*
- analogy/analogical reasoning 50, 91
- qiyās* 66, 89–90, 92, 215 n.111, 279, 281, 284, 288
- al-tamthīl*, as compared to categorical syllogism (*qiyās al-shumūl*) 278
- from the seen (*shāhid*) to the unseen (*ghā'ib*) 64, 279, 283–284, 288
- angels 231–232, 238, 277, 280–281
- Gabriel 232, 261
- anthropomorphism 17, 42, 81, 83, 86, 97, 137 n.17, 289
- apodictic
- certitude 70
- methods 59
- a posteriori inference 273
- apparent (*zāhir*) 194–198, 295
- vs. non-apparent (*mu'awwal*) 198
- sense/meaning 184–185, 186, 225
- a priori [knowledge] 255–258, 273, 283, 294
- See also* axioms
- awwālī* 18, 258
- badīhī* 256
- principles 268, 290
- '*aql* (reason) 8
- See also* rational; reason
- Arab(s)/Arabic 120
- Islamic philosophical tradition (*falsafa*) 54, 59, 60
- language, understanding of 205
- See also* language/linguistic
- speech of 25 n.18
- '*araḍ* (accident). *See* accidents
- argumentation 25, 59 n.174
- Greek methods of 41–42
- methods/modes of 41, 60, 101
- speculative 296
- argument(s) 73, 174
- See also* rational
- deductive 295
- for the existence of God from motion (*ṭariqat al-ḥarakāt*) 108
- lit., aspects, viewpoints (*wajh*, pl. *wujūh*) 7–8, 148–149
- Aristotelian
- Avicennian philosophical tradition 77
- elements (in Near Eastern intellectual environment) 32
- on essence 236 n.33

- logic 66, 68, 73 n.242, 130
 matter vs. form 251
 prime matter (*hayūlā*; Greek *ύλη/hyle*)
 243
 syllogisms/reasoning 68–69, 92, 128,
 161 n.74
 See also syllogism(s)
 tradition 277
- Aristotelianism 32, 40, 62, 124 n.186
 Aristotelians 233 n.23
 ascetics 114, 117
 ahl al-'ibāda 175
- Ash'arī(s) 6–7, 84, 109–110, 142–143, 170,
 209 n.91
 authorities 111
 creed of 100
 on God 268
 Ibn Rushd's critique of 92
 kalām 65, 112
 vs. Mu'tazilī 132
 negationism of early 138
 new-school orthodoxy 180
 and remnant of *f'tizāl* 114
 ta'wīl of 288
 theological school 30 n.35
 theology 5, 72
- assent (*taṣḍīq*) 253, 275
 assimilationism (*tashbīh*) 103, 138–139,
 140, 180–181, 227, 269, 271, 284, 288–
 289
 See also like(ness); similar (*mutashābih*)/
 similarity; *tashbīh*
- association, and dissociation (of soul and
 body) 252
- assumptions 91, 159–160, 211, 226, 228,
 273 n.159
 false 284
- astronomy 7, 143
āthār (reports) 191
 See also reports
- atheists 56, 289
 See also heresy/heretic(s)
 malāhida 140
- atomism 56, 65
 attributes 171, 214
 essential and/vs. volitional 105, 117
 of God/divine 6, 8, 17, 19, 65, 105–106,
 121, 169, 176, 185, 217–219, 282, 285–286,
 289–290
- affirmation of 100, 103, 112, 122, 138,
 142, 145, 165, 170–171, 176, 181, 216,
 284, 288
 al-Ash'arī on 50, 106, 117
 vs. attributes of created things 211,
 286
 beyond human comprehension
 47 n.102, 51
 denial/negation of 41, 57, 103, 105,
 108, 112–114, 117, 124, 137, 139–140,
 142, 173, 220–221, 243, 255 n.102
 essential (*nafsi*) 65
 face, hands, settling on throne 65,
 69, 111, 117–118, 180
 Mu'tazila on 50 n.120, 105, 108, 111,
 113, 117, 217
 not identical to God or other than 48
 oneness of 219–220
 ontological questions of 37, 290
 predicated in revelation 36 n.60, 110
 quintessential nature of 188
 Salaf on 103, 116–117, 180, 209–210
 symbolic reality of 147
 of knowledge 112, 286–287
 metaphorical interpretation of 216
 of a name 248
 and qualities of humans 50–51, 102, 282,
 290
 Qur'an as 34–35
 ṣifa, pl. *ṣifāt* 104, 213, 221, 251, 265
 '*aqliyya* (rational) 248
 al-kamāl (of perfection) 210 n.96,
 287
 khabariyya (revealed) 65, 69, 111, 161,
 180
 universal 242
- authentic/authenticity 267
 ṣahīh 239
 thubūt 157, 160, 162, 164 n.80
- authority(ies) 113, 208
 early 190–191
 of early community 88, 103, 104 n.98
 a'immat al-salaf / *al-salaf wa-l-a'emma*
 103, 105–106, 111
 of legal schools (*arbāb al-madhābih*)
 43 n.77
 or pious forebears (*al-salaf al-ṣāliḥ*) 240
 prophetic 176
 of Salaf 208, 210

- on *ta'wīl* 184–185, 193
awwalī/*awwalīyya* 256–257
 See also a priori; axioms
 axioms/axiomatic principles 91, 254–255, 267
badhiyyāt 264, 275, 283
a'yān (external existence), realm of 241
 See also existence
'ayn al-yaqīn (certainty itself) 235
 See also certain/certainty
- Bāṭiniyya (esotericists) 113, 285, 289 n.13
 on figurative interpretation (*ta'wīl*) 138
 Bayt al-Ḥikma (“House of Wisdom”) 39
 being (*innīyya*) 249–250
 See also essence; quiddity(ies)
 belief(s) 211, 262, 296
 erroneous 271
 in a non-existent (*al-īmān bi-ma'dūm*) 121
 orthodox 171
 bias, preconceived (*hawā*) 263–264
 See also whim
bid'a ([reprehensible] innovation) 83
 See also innovation
bid'ī-ʿaqlī, *bid'ī-samī* (innovated rational, innovated revelational) 165
bi-lā kayf (doctrine). See modality
 binary(ies) 163
 See also dichotomy(ies)
 certainty vs. probability 168
 more probative vs. less probative (*rājiḥ-marjūḥ*) 168
 reason vs. revelation (*ʿaql-naql*) 168
 scripturally validated vs. innovated (*shar'ī-bid'ī*) 164
 Black Stone 199–200
 body(ies) 232
jism (pl. *ajsām*) 212–213
 as divisible, *munqasim* 216
 perceptible 229 n.9, 251
burhān (pl. *barāhīn*; evincive proof), Qurʾān as 25
 See also demonstration; proof(s)
- capacity (*quwwa*) 296
 certain/certainty 134, 144, 157, 159
 definitively (*yaqīnī*) 268 n.143
 vs. fallacious 163
 or certitude (*yaqīn*) 7, 17, 71, 101, 142–143, 235, 268 n.143
 vs. probability 163
 of reports 239
 chain of transmission (*isnād*, pl. *asānīd*) 161, 239
 authentic (*ṣaḥīḥ*) 205, 266
 Christian(s)/Christianity 32, 143
 and claims of Jesus's divinity 35
 and *fiṭra* 261 n.117
 theological discourse of 53, 100
 clarity 182, 224
 classical period (of Muslim civilization) 12
 clear
 declaration (*balāgh mubīn*) 176
 or determinate (*muḥkam*) 185–186
 or manifest (*mubīn*) 18, 182, 199, 206
 cognitional (*'ilmī*) 259, 275
 collusion, or conscious agreement (*tawāfu'*) 239, 267, 270, 272
 commonality/common factor 247
qadr mushtarak 242, 246, 285–286
 common folk/people 69, 95, 114, 117, 135, 293–294
 See also masses
 general population (*al-ʿamma*) 120–121, 218
 communication 181, 198–199, 219, 224
 linguistic 226
 communicative process 196, 198
 community, early 88, 114–115, 209–210
 See also authority(ies); *umma salaf* 46, 101, 106, 111
 See also Salaf
 Companions (of Muḥammad, *ṣaḥāba*) 43 n.77, 116, 136, 142 n.26, 170, 188–189, 198, 208, 232, 240
 See also Salaf
 interpretations transmitted from (*ma'thūra 'an*) 210
 reported statements (*aqwāl*) of 204
 on *ta'wīl* 190–191
 understanding of/language of 217
 composite (*murakkab*) 139, 215, 216, 220, 223
 composition (*tarkīb*) 18, 138, 184, 213, 215, 220–222, 223
 of bodies, argument for the existence of God from the (*tariqat al-tarkīb*) 108

- conceptions (*taṣawwūrāt*) 218
 conclusive (*qaṭʿī*) 156–158, 162
 concomitant/concomitance (*lāzim, talāzum*)
 242, 248, 250
 See also entailments
 confusion 112 n.142, 144, 147, 212–213, 222
 of philosophers 235, 251–252, 277
 conjecture (*ẓann*) 263–264
 consensus
 degree of 91–92
 ijmāʿ (scholarly and/or communal agree-
 ment) 70, 84, 101, 170, 204–205
 consequences 159–160
 See also assumptions
 consequents (*lawāzīm*) 147
 See also concomitant
 consubstantial, vs. distinct 269, 271–272,
 274
 content (*matn*) [i.e., of a *ḥadīth*] 161
 context 201, 206, 225
 and meaning of language and texts 193–
 197
 siyāq, qarāʿin 18, 182, 198
 contextuality, of linguistic utterances
 225
 contingent/contingency(ies) 35, 180, 258,
 286–287
 imkān/mumkin 64, 139, 214
 vs. necessity 286
 contradictions 162, 169, 227
 See also reason and revelation
 with revelation 211, 213
 contradictory 224, 257, 271
 arguments/statements 156, 171–172
 mutually 216, 269, 283
 convention 201, 206–207, 213, 225
 conviction, firm (*iʿtiqād jāzim*) 266, 291
 corporealism (*tajsīm*) 138, 205 n.80, 269,
 295
 corporeality 65
 correlation (*talāzum*) 224
 See also concomitant/concomitance;
 entailments
 corruption
 fasād 211
 of *fiṭra* 296–297
 counterpart 122, 220
 nazīr 282
 qasīm 219, 247
 covenant, primordial (*mīthāq*) 238
 created/createdness 180
 See also uncreatedness
 makhḷūq 34–35, 46
 order 23
 of Qurʾān 39, 46, 105, 117, 147
 See also Qurʾān)
 universe/world 46, 64
 creation 203 n.73, 282
 of man 238
 new (*khalq jadīd*) 234
 of the world/cosmos 56, 106
 by God, willful 61, 76
 Creator, God as 34, 56, 159, 258 n.110
 creed/creedal stances 9, 26, 81–82, 86, 91,
 159, 240
 of Ashʿarī(s) and Māturīdī(s) 100
 crusaders 81

dalāla (as import of revealed texts) 162,
 164 n.80
 See also indicant(s); proof(s)
ḍarūra, concept of 264
 See also necessary/necessity
ḍarūrī (necessary, immediate) 264
 -*fiṭrī* 255, 256
 death 232
 attribute of 287
 deeds, righteous/good 127, 262
 See also acts/actions
 deficiency (*naqṣ*), or contingency 287
 demonstration (*burhān*) 59, 295
 demonstrative
 faculties 128
 sciences 59 n.174
 dependence (*iftiqār*) 222
 determinacy 224
 determinism 33, 36–37
dhāt (essence). *See* essence
 dialectic (*jadāl*) 59
 See also disputation
 dialectical
 argumentation, in Qurʾān 25 n.17
 thinking 32
 dichotomy(ies). *See also* binary(ies)
 ḥaqīqa–majāz 185 n.14
 reason vs. revelation 163
 sharʿ–ʿaqlī (scriptural vs. rational) 17,
 164–167

- sharʿ–bidʿ* (scripturally validated vs. innovated) 17, 164–167
- difference, and contrariety (*ikhtilāf wa-taḍādd*) 247
- different (*mukhtalif*) 247–248
- differentiation 17
- element of (*qadr mumayyiz*) 242
- between *ḥaqīqa* and notional categories 290
- digressions/tangents (in Ibn Taymiyya's work) 98–99
- dimension (*miqdār*) 269
- See also* space
- disagreement 211
- ikhtilāf*, points of 89–90
- or discord, internal 142–143
- theological and philosophical 183–184
- disbelief 172, 174
- and encouraging/diverting others from God's path 175–176
- and heresy (*ilhād*) 239 n.40
- disbelievers 175
- disclosures, divine (or gifts in the form of insights) (*wāridāt*) 295
- discord (*fitna*) 116, 185
- discourse
- Christian theological 53, 100
- Islamic 54 n.142, 73
- kalām* 47–48, 75, 144
- modes of 59–60
- philosophical 143, 213, 235, 294
- rational 33, 70, 212
- technical 218
- discursive
- inference 142
- reasoning 77, 256, 262–263, 273 n.159, 274, 276
- nazar* 265, 272 n.157, 276
- and rational inference (*al-ʿtibār bi-l-nazar wa-l-qiyās*) 227–228
- disputation
- art of 75
- formal 33
- mīrāʿ*, re. Qurʾān 175
- people of 123
- dissociation (*tajrīd*), of soul from body 252
- distinct (*mubāyin*), vs. co-located (*muḥāyith*) 257
- divisible/divisibility (*munqasim, inqisām*) 220–221
- divorce (*talāq*) 84, 91
- Ibn Taymiyya's *fatwās* on 87
- doctrine (*madhhab*) 107, 111
- See also* school(s)
- doubt 112 n.142, 123, 155, 175, 212, 268, 272, 276
- and confusions (*shubuhāt*) 212, 295
- dreams 232
- elect/elite 69, 180, 293–294
- vs. average man 98
- intellectual 126–127
- philosophical 120–122, 124, 218
- ellipsis (*idmār*) 158
- elucidation (*bayān*) 188
- See also* clarity; clear
- Qurʾān as 25
- emanation, doctrine of 61, 75
- empirical/seen 19, 236, 290
- See also shahāda*; visible
- experience 281, 288
- knowledge 268, 274–275
- necessity or sensory necessity (*darūra ḥissīyya*) 264
- observation 166–167
- or perceptible (*maḥsūs*) 229, 230, 235
- realm/world 27 n.24, 166, 237, 283
- of the *shahāda* 232, 277
- shāhid* 128, 297
- empiricism 217 n.112, 236
- entailments (*lawāzim*) 109–110, 117
- See also* concomitant
- entities 245
- abstract 241
- consubstantial vs. distinct 271
- externally existent/extra-mental (*fi al-ʿyān*) 18, 229–230, 252
- externally existing (*al-mawjūdāt al-khārijīyya*) 248
- independent/discrete/existing (*ʿayn, ʿyān*) 230, 240, 253
- qualified by (*mawṣūf*) 265
- self-standing (*qāʾim bi-nafsīhi/qāʾima bi-anfusihā*) 231, 233, 235
- vs. subsistent in another (*qāʾim bi-ghayrihi*) 257
- enumeration, and division (*al-sabr wa-l-taqsīm*) 64

- epistemology 101, 131, 293
 of Ibn Taymiyya 17–19, 227–228, 272, 292–294
 linguistic 225
 Qur'anic 24
- equivocity of terms (*ishtirāk al-asmā'*) 183, 211
- errors 222, 270
- eschatological events 231
See also resurrection
- esotericism, mystical 118
- esotericist philosophers (*bāṭiniyyat al-falāsifa*) 124
- essence 61, 73
 and/vs. attributes 215, 218, 221–222, 249–250
 and/vs. existence 247 n.74, 249, 290
dhāt 213, 216, 221, 246, 248–249, 252
 as one (*dhāt wāḥida*) 120
 divine (*See* God)
 of language 226
 and oneness of God 219–220
 or quiddity (*māhiyya*) 246, 248–250
 pre-existing 249–250
- essential (*nafsī*) 65
- estimation (*wahm*) 273 n.159, 292
See also *wahm*
- estimative faculty (*wahm/al-quwwa al-wahmiyya*) 231 n.15
- eternal
 contingent (*al-mumkin al-qadīm*) 255 n.102
qadīm 46, 138–139
 Qur'ān as 35
 vs. temporal 233 n.24, 257, 290
- eternality, vs. temporality 286
- eternity (of the universe/world) 62, 68, 101
- evil 34, 174
- exegesis [Qur'anic] (*tafsīr*) 31–32, 36 n.60, 79, 86, 171
See also *tafsīr*
 Ibn Taymiyya's works on 99
- existence 61, 73, 76, 138–139, 249–250
 of Creator 133, 147, 275 n.161
See also Creator
- external 248
- factual (*thubūt*) 139, 162, 279–281, 284
 of God (*See* God)
- of independent, self-standing entities (*a'yān qā'ima bi-anfusihā*) 277
See also entities
- realms of 285
wujūd 242, 248–250, 252
mawjūd vs. *ghayr mawjūd* 113
- existential (*wujūdi*) 259
- existent(s) 241
 external 257
mawjūd 214
 particular 253–254
- experience
 empirical/seen 281, 288
 practical (*khibra*) 218
 spiritual 127
 subjective (*dhawq*) 125
- explication 189
See also exegesis
tafsīr 188, 191–192
 of meaning (*al-ma'nā*) 225, 281
 straightforward 185, 225, 287
- external (*ẓāhir*) 236
See also apparent; obvious
- faith 24, 39, 121, 159
See also belief(s)
- falsafa* 39
See also philosophy
 classical, on Aristotelian lines 72
 mutual influence with respect to *kalām* 73–74
- falsehoods/false 109, 173–174, 211–212
bāṭil 200, 259
- faṭara* (created, fashioned) 262
See also *fiṭra*
- fatwās* 81
 on God's being above (*uluww*) 100
 of Ibn Taymiyya 84–85, 87, 91
- figurative. *See* interpretation(s)
- fiqh* 31
See also jurisprudence; law
- fiṭra* 203, 262–263, 298
 definition of 260–262
 normative 18, 228, 261, 264, 271–273, 290, 293–296
 sound (*salīma*) 262, 291
- fiṭrī* (innate, inborn) 255, 264
- forebears, pious (*al-salaf al-ṣāliḥ*) 136
See also Salaf

- form(s) 229 n.9, 251
 Aristotelian, vs. matter 251
 Platonic 243, 245
ṣūra (image, form) 213
f-q-h [root] 29 n.29
 free will 33–34, 36–37, 39
f-ṭ-r [root] 260 n.115
fu'ād, as locus of rational reflection 24
 See also heart(s)
fuqahā' (sing. *faqīh*) 114, 117
 See also jurists; scholars
- genera 244
ghayb (adj. *ghā'ib*; unseen, absent) 230,
 234, 240, 266, 278–281
 See also unseen
 vs. *shahāda* 284
gh-y-b [root] 230 n.12
 God
 as above (*uluww*) [creation] 100,
 203 n.73, 205 n.80, 220, 263
 acts/actions of 8, 47 n.102, 117
 attributes of 6, 8, 36 n.60, 37, 48, 100, 117,
 140, 179–180, 188, 238
 See also attributes
 knowledge 61, 105, 117, 203, 286–287
 and creation 61, 76, 145, 205 n.80,
 255 n.102
 dissimilarity to/distinct/separate from
 101, 102, 180, 202–203, 220, 263, 269,
 271
 descending (*nuzūl*) 100
 divinity of, as exclusive (*ilāhiyya*) and
 singular (*ulūhiyya*) 219–220
 essence of 37, 47 n.102, 105, 120, 139, 188,
 202, 204, 282–283, 287
 existence of 64–66, 113, 137, 150–152, 166,
 231, 236, 250 n.81, 275 n.161, 285–286
 argument for, from accidents 108
 and footstool (*kursī*) 169
 and *ghayb* 234
 and hands, face 65, 111, 121, 180, 200
 in heavens and on earth 202–203, 205
 knowledge of 203, 204–205
 names of 19, 100, 169, 170
 nature of 36–37, 102, 137, 220, 268–269
 as all-powerful/just 36–37
 as Creator 34, 56, 159, 258 n.110
 as living 138–139
 as Maker (al-*Ṣāni'*) 120
 as Necessarily and Beginninglessly
 Existent 27
 as the Omniscient (al-*ʿAlīm*) 138
 as One (*wāḥid/aḥad*) 216, 220
 as perceptible 238, 241
 quintessential nature (*kunh*) of 282,
 288
 as *ṣamad* (Lord of perfect sovereignty)
 220
 as self-necessary/necessarily exist-
 ent by virtue of Himself (*wājib
 al-wujūd bi-dhātihi*) 61, 139
 as the True One (al-*Ḥaqq*) 55, 57
 necessary existence of 258 n.110
 ontological reality (*ḥaqīqa*) of 221, 286–
 288
 perfection of 221, 286–288
 power of 41, 104–105, 203, 286–287
 in relation to places/above, etc. 202–
 203, 205 n.80
 as settling (*istiwā'*) [on the throne] 100–
 101, 104, 117, 180, 192
 and spatial location (*jīha*) 121–122, 268–
 269
 speech of 117
 submission to 262
 transcendence of 205
 uniqueness of 180, 282
 in unseen realm (*ghayb*) 19
 and use of terms 213
 word of (*kalimat Allāh*) 35
 and world/universe 61, 138
 god (*ilāh*) 219
 grammar (Arabic) 28, 31–32, 37, 39, 41, 58,
 171, 214, 215 n.111, 240
 graves, visiting of 85
 Greek
 methods 33 n.44, 39, 41–42
 philosophy/thought 31–33, 37, 53
 reasoning 41–42
- habit (*ʿāda*) 263–264
ḥadīth 26 n.19, 30, 41, 49, 183, 238–239, 266,
 282 n.10, 284, 288
aḥl al- (people of) 29, 39, 44–45, 89,
 106–107, 146
 authenticity of 160, 238, 267
 classical sources of 26

- content (*matn*) of 161
 criticism 171
 discipline of 28, 31–32, 37, 39
 falsified/fabricated (*makdhūb*) 171, 173
 Ibn Taymiyya's grounding in 80
 revelation in form of/as proof texts 160,
 166, 283
 scholars of 45, 114, 117
 strict adherence to 29
 transmission of *mutawātir* 291
 and use of reason 29 n.31
 Ḥanafī(s) 44, 100
 Ḥanbalī(s) 5, 50 n.126, 84, 91, 95, 181 n.5, 269
 on amodal (*bi-lā kayf*) approach 50
 doctrine and practice 95, 106
 ikhtilāf (difference) among 91
 jurisprudence 88
 polemics against *kalām* 71
 rational argumentation of 115 n.151
 rigidity (*jumūd*) of 126
 school 43, 79, 80, 84, 87, 88, 90–91, 106
 traditionalism 53
ḥaqīqa. *See also* ontological; reality
 of attributes 286–288
 definition of 188, 197, 286–287
 –*majāz* distinction 191, 194 n.51
 –*ma'nā* (existential/ontological vs.
 semantic/notional) 191
hawā (pl. *ahwā'*)
 biased whim 175
 preconceived bias 263–264
 whim/obstinate personal opinion (cling-
 ing to) 264
 Ḥayy b. Yaqzān 268
 hearing (*sam'*) 238
 See also sensation/sense perception
 heart(s) (*qalb*, pl. *qulūb*) 263, 271, 296
 heaven(s) 231, 238
 See also paradise
 and God, as in/above 202–203, 205
 Hebrew (tribes) 120
 hell 231, 238, 277
 Hellenism 31–32, 73 n.242
 Hellenistic
 Christian theologians 37
 commentators 54
 Neoplatonism 32
 hereafter 127–128, 170–171, 277
 See also afterlife
 heresiographical literature 80
 heresy/heretic(s) 124–125, 140 n.23
 ilhād/malāḥida 172
 philosophers as 289 n.13
 hermeneutic(s)
 language-based 225–226
 principles, of Ibn Taymiyya 17, 182–183,
 206, 224–225
 Qur'ānic 90, 182
 heterodox, philosophers as 289 n.13
 heterodoxy 162
 Hishāmiyya 105
 homonymy or polysemy (*ishṭirāk*) 158
 “horseness” (as example of universal concept)
 242, 244
 humanity. *See also* man
 as absolute, unconditioned 245
 and relationship to God 128 n.198
iftiqār (dependence) 213
 ignorance 24, 287
 presumption of (*tajhīl*) 135–137, 176
ijmā' (scholarly and/or communal agree-
 ment) 84, 101, 170, 204–205
 See also consensus
ijtihād 89 n.34, 90
ilāhiyyāt (metaphysics). *See* metaphysics
'illa
 cause 213
 relevant attribute, or *ratio legis* 278 n.2,
 278 n.3
'ilm (knowledge) 23 n.1
 See also knowledge
 al-tawḥīd (of the oneness of God) 70
 al-yaqīn (certain) 235
 images 127
 imaginalization/imaginative evocation
 (*takhyīl*) 60, 117
 imagination (*khayāl, takhyīl*) 273 n.159,
 292
 imitation (*taqlīd*) 264, 272, 297
 imperceptible (*ghayr maḥsūs*) 277
 impossibility (*imtinā'*) 248 n.76
 inconclusive (*ẓannī*) 156–158, 161
 indestructibility, vs. destructibility (of divine
 vs. creaturely attributes) 286
 indeterminate (*mutashābih*) 123, 185
 See also ambiguous
 indicant(s) 164–167

- See also proof(s); scriptural
 definitive (scriptural) (*adilla qaṭʿiyya*)
 101
 transmitted textual (*adilla naqliyya*)
 134 n.7
 individuated (*mushakkkhaṣ*) 245
 inference(s) 253, 273, 292
 See also indicant(s); proof(s)
 faulty 274
 involving transfer of judgement 278–
 279
 istidlāl 211 n.103
 reasoned/rational 273–274
 naẓar 262–263
 from seen to unseen 277–285
 sound 298
 rational (*naẓar ḥasan/ḥusn al-naẓar*)
 180 n.3, 275 n.161, 291
 infinite regress (*tasalsul*)
 of agents, impossibility of 256
 of causes, argument for the existence of
 God from 26–27, 258 n.110, 275 n.161
 innate 260
 fiṭrī 256, 258–259, 263, 270, 275, 292 n.18
 inner (*bāṭin*) 227, 231
 innovation/innovator(s) (*bidʿa*, pl. *bidaʿ*)
 70, 109, 116, 164, 211
 ahl al-bidaʿ 107
 mubtadiʿ 101
 vs. scripture/religion (*shirʿa*) 164
 instinct (*bi-l-fiṭra*) 152
 See also *fiṭra*
 intellect(s) 24–25
 of Aristotelian and Neoplatonic traditions
 277
 human/of mankind 262, 271–272
 people of 169
 ten Avicennian 229 n.9
 intellectual
 capacities 155
 context 20, 102
 faculties, uncorrupted 271–272
 habits 226
 intelligence, pure natural (*ʿaql ṣarīḥ*) 8
 See also rational; reason
 intelligible (*maʿqūl*) 298
 vs. *shahāda* (empirical world) 235–236
 substances (*jawāhir*) 229 n.9, 251
 inter-confessional (debate) 33
 internal (*bāṭin*) 236
 See also inner
 interpretation(s) 182
 See also *taʿwīl*
 allegorical 60
 figurative
 majāz 8, 18, 99, 136, 158, 181, 183, 185,
 191, 195
 taʿwīl 17–18, 42, 103, 116, 122–124,
 130, 133, 135–137, 138, 161, 185, 187,
 200
 literal 122–123
 of meanings, metaphorical 69, 141, 170,
 193–195, 206, 216, 288
 non-apparent (*muʿawwal*) 198
 transmitted from (*maʿthūra ʿan*) the
 Prophet 210
 intertextuality 199, 201
 principle of 202–204
 intuition(s)/intuitive 293
 faculty 262–263
 matters known by (*ḥadsīyyāt*) 236 n.34
 invalid/false 165
 See also falsehoods/false
 fāsid and *bāṭil* 259
 invisible. See unseen
 inward (*bāṭin*) 230
 See also inner
 Ishrāqī (Illuminationist school) 40, 72
 Islam(ic) 171, 173
 defense of 33, 125
 order, as multiethnic 38
 religious sciences 28, 240
 scholarship, post-classical 12
 Islamism 10
 Ismāʿīlīs 113, 124, 172
istiḥsān (juristic preference) 44, 89 n.34,
 90 n.42
istiwāʿ (Ibn Taymiyya's treatise on) 101
 See also God
iʿtizāl, remnants of 108, 117
 See also Muʿtazila
jabrī (determinist/denying free will) 34
 Jabris (proponents of determinism) 36
 Jahmiyya 111, 114, 202
jawhar (substance) 213
 Jews 143
 and *fiṭra* 261 n.117

- jīha* (directionality or spatial location) 213
and God 121–122, 268–269
- jinn* 231–232, 238
- jism* (pl. *ajsām*). See body(ies)
- judge (*qāḍī*) 52, 80
- judgement, day of 161, 166, 190, 231
- judgement(s)
ḥukm, pl. *aḥkām* 231, 247, 253, 259,
273 n.159, 274, 276
qaḍā' 257
rational 155
relational 231, 258
sound 263
suspension of (*waqf*) 112
those who suspend (*al-wāqifa*) 146
transferring
from seen to unseen realm 279–285
from universal to particular 278
- jumhūr*, pl. *jamāhīr* (*masses*) 120, 122–123
See also common folk/people
- Jundishapur, school of 31
- jurisprudence 29, 31 n.36, 80, 88
- jurists 29 n.31, 31, 43 n.77, 124
See also scholars
- juz'* (part) 120, 139, 213, 219
- kalām* 33, 38, 40, 42, 61, 72, 75, 118–119, 125,
141
arguments 32 n.43, 68, 275 n.161
al-Ash'arī and/Ash'aris 51, 53, 71–72, 75,
97
later Ash'arī 92, 209 n.91
development of 43, 113
discourse 47–48, 144
early 48, 62
vs. later 62, 65
al-Ghazālī on 62, 65–66, 70, 75
and Ibn Sīnā 54, 61–62
influence on *falsafa* 73–74
and *mutakallimūn*, Ibn Taymiyya on
105–107, 113, 122, 147, 166, 213, 228, 259
new 53, 63, 92
permissibility (*istiḥsān*) of 50 n.126
and philosophy 55–56, 60, 63
sunnī vs. *bid'ī* 91
theologians 60, 141, 166
- Karrāmiyya 146, 170, 269
- khalaf* (later scholars) 208
vs. *salaf* 101
- Khawārij 43 n.77
- knowable (*ma'lūm*) 290
- knowledge 66, 155, 164, 259, 286–287, 291–
294, 296–297
acquired (*muktasab*) 265
and/vs. action 123, 128
a priori 255, 257–258, 273
attribute of 112, 286–287
authenticity of 239
certain 76, 112, 126, 147, 160, 172, 186, 265,
272, 296
yaqīn 186, 235, 267, 295
vs. conjecture 156 n.60, 162–163
definitive 134
and disputation 174
empirical 268, 274–275
given but little 24, 27
God's 41, 61, 104, 190, 254
'ilm 101, 268 n.143
patent and evident (*jalī zāhir*) 152
people of (*ahl al-*) 115–116
and Qur'ān 23–24
those firmly grounded in (*al-rāsikhūna
fī al-*) 186, 189–190
indicators of 168
innate/intuitive 262, 273
fīṭrī 18, 152
necessary 18, 152, 255, 264, 266, 268,
270–271, 273, 276
objective 128, 135, 289
rational 150, 170, 297–298
and reason 149, 160, 253
religious 123, 266
sensory 267
See also sensation/sense perception
sources of 152, 227–228, 231, 236, 237,
255, 267, 275, 279, 289–291
theoretical (*'ilm*) 218
transmitted (*samā'*) 126
true 128, 135, 298
- Kullābis 170
- language/linguistic 58, 60, 158, 198, 206,
289
of Arabs 213, 222 n.132, 265
conventions (*'urf*) 18, 182–183, 186, 190,
192, 194–195, 198, 201, 206, 208, 214–215,
217, 225, 265
of first community 112

- of Salaf 192, 201
 - of speech community 212, 225
- Ibn Taymiyya on 8, 13, 17–19, 182–183, 193–195, 215, 289
- necessity/linguistically necessary knowledge 264–265
- philosophy of 58, 182
- of revealed texts/Qurʾān 180, 208, 221
- sciences 215 n.111
- as tool of communication 219
- last day, events of 238
 - See also resurrection
- law/legal 16, 31–32, 37, 39, 41, 95–96, 171
 - abstract 258
 - analogy (*qiyās*) 66
 - fiqh* 28–29, 240
 - and government, sacred vs. secular 19
 - of Ibn Ḥanbal 88
 - scholars 114, 175
 - schools 80, 95–97
 - theory and theorists 29–30, 197
- law of excluded middle 133, 139–140, 157, 255–256, 258, 270–271, 285
- law of identity 255
- law of non-contradiction 133, 139 n.22, 156–157, 255, 258, 283
- lexicographers 197
- lexicon 158
- life 286–287
 - in the grave 231, 238
- like(ness). See also similar (*mutashābih*)/similarity
 - mīthl*, *mumāthala* 210, 220, 287
 - shabīh* 220
 - similarity, likening (*tamthīl/tashbīh*) 180–181, 221
- literal. See also interpretation(s)
 - ḥaqīqa* [usage/sense] (as literal meaning) 8, 18, 99, 179, 184–185, 194–195, 205
 - vs. figurative (*majāz*) meanings 225
- literalism 18, 183, 201
 - anthropomorphic 181
- literalist(s) 30 n.33
 - vs. textualist(s) 201–202
- logic 58, 61, 68
 - Greek 101
 - and *kalām* 65
 - and philosophical terminology 58
 - rules/laws of 140, 259, 283, 285
 - universal 255
 - science of 169
 - of *tawātur* 266
 - as tool for theology 64
- logical. See also universal
 - constructs (in the mind) 223
 - vs. ontological reality 243
 - principles 77, 259, 279, 284–285
- logos 35
- lubb*, as locus of rational reflection 24
- madhhab* (pl. *madhāhib*). See school(s)
- maḥsūs* (perceptible/empirical) 229
 - See also empirical; perceptible
- majāz* 193–197
 - See also interpretation(s)
- makhṣūṣ* (specified or characterized by) 214
- malāḥida* (sing. *mulḥid*; heretics; atheists) 140 n.23
 - philosophers as 289 n.13
- maʿlūl* (effect) 213–214
- Mamluks 72, 79
- man. See also humanity
 - as absolute or unconditioned (*al-insān al-muṭlaq*) 241
 - and God, relationship between 36
 - as sign of God 23
 - universal (*al-insān al-kullī*) 241–242
- maʿnā* (lexical signification) 191–192
 - See also meaning(s); notion(s)
- maʿnawī* (qualitative) 65
- Manichaeans 56
- Manichaeism 32
- maʿqūl*. See intelligible
- maraboutism 83
- maṣlaḥa* (utility, public interest) 89 n.34, 90 n.42
- masses 40, 124, 180
 - See also common folk/people; humanity; man
 - communicating with 59–60
 - vs. elite 121
- jumhūr*, pl. *jamāhīr* 120, 122–123
- materialism (*dahriyya*) 32
- materialist(s) 56, 233 n.23
 - dahriyya* 104 n.99, 289 n.13
 - (pseudo-)philosophers (*al-mutafalsifa al-dahriyya*) 113

- matter 229n.9
 vs. form 251
 Māturīdis, creed of 100
mawjūd (existent, existing). *See* existent(s)
 Mazdaism 32
 meaning(s). *See also* interpretation(s)
 alteration of (*tabdīl*) 135–136
 assigning a definite, particular (*tafwīd*)
 133, 209
 common 284, 285
 dalāla 164n.80
 everyday 220–221
 as explicit (*ṣarīh*) 200, 204
 intended (*al-murād*) 196, 198
 ma'nā, pl. *ma'ānī* 185, 224
 al-ḥaqīqa (proper) 196
 Ibn Taymiyya's theory of 188, 197,
 199, 252, 279–280, 290
 mushtarak (shared) 247, 280–281,
 284, 287
 ṣarf al- (deflection of) 196
 proper (*al-ḥaqīqa*) 196
 transposition of (*naql*) 158
 –use distinction 201
 medicine 171
 mental
 constructs, abstract 272
 existence 229, 231
 vs. extra-mental existence 241
 hypotheses (*muqaddarāt dhihniyya*)
 248
 metaphors 7, 51, 121, 135–136, 183, 277
 metaphysics 60–61, 67–68, 76, 143, 169,
 293
mihna (“inquisition”) 39–40, 46, 115, 117
 mind(s) 274, 282
 See also mental
 and cognitive faculties (*ʿuqūl*) 271
 fi al-adhhān (intramental, logical,
 conceptual) 18, 229–230, 241,
 252
 theoretical constructs/order of 197, 218,
 291
 miracles 56, 150–152
 modality, or “how” (*kayf* / *kayfiyya*) 185, 188,
 190–192, 279–281
 bi-lā kayf doctrine 65
 moderate path (*ḥadd al-iqtisād*) 126
 modernity (Islamic) 19
 Mongol(s) 9, 20, 79
 and invasion of Damascus 81–82
 threats 84, 86
 monotheism 262
 Christianity as rival 32
 Islamic 35n.57
 moral
 interest (*maṣlaḥa*) 135
 license/wrongdoing 159
 responsibility 37
 scrupulousness (*waraʿ*) 89
muhkam
 determinate, vs. *mutashābih* (indetermi-
 nate) 185–186
 as literal 183
 verses 99, 186
mujtahid 84, 90
murakkab. *See* composite
 Murjīʿa 105
mushābaha. *See* similar (*mutashābih*)/simi-
 larity; *tashbih*
 Muslims 20, 24n.9, 143
 as *ahl al-qibla* 105
 early 28, 31–32, 70, 223, 240
 first three generations (*qurūn*) of 91, 103,
 142n.26, 208
mutaʾakhhirūn (later school, Ashʿarī) 53,
 62, 65, 66, 69, 183, 187, 209n.91
mutakallimūn 46, 145, 167, 173, 209n.91, 267
 and “equivalence of proofs” (*takāfuʿ al-*
 adilla) 147
 and Ibn Sinā 55, 61, 74, 120–121
 Ibn Taymiyya on 105–107, 122, 147, 228,
 259
 mutakallimat ahl al-ḥadīth (*ḥadīth* folk
 specialized in *kalām*) 107
 rationalistic, on meaning of revelation
 179
 and *tawhīd* 219–220
 and *taʿwīl* 122, 136, 184
 and technical terms 212–215
 use of term 38
mutaqaddimūn (early authorities, Ashʿarī)
 53, 62, 65, 109, 135n.11
mutashābih. *See also* indeterminate
 as ambiguous 211
 as figurative 183
 as similar 248
 verses 186–187, 189–190, 193

- mutawātir* (highly recurrent or mass transmitted report) 105, 134 n.7, 210, 271
 See also reports
- Mu'tazila (sing. Mu'tazili) 6–7, 109, 146, 170, 243
 and/vs. affirmationists 113, 176, 295
 and al-Ash'ari/Ash'aris 71, 92, 111, 132
 deposing of 40, 47
 on divine attributes 50 n.120, 105, 108, 111, 113, 117, 217
 doctrines 39, 49, 65, 108, 111, 180
 five principles (*al-uṣūl al-khamsa*) of 41
 Ibn Taymiyya on 109, 209 n.91, 288, 295
 internal discord of 142–143
 and *kalām* 43, 63, 106
 methods/views of 41–42, 49–50
 and one/oneness (*tawḥīd*) 41, 217–219
 as people of (divine) justice and unity (*ahl al-'adl wa-l-tawḥīd*) 57
 on Qur'ān as created 46
 rise of 39, 53
 theses of 42, 55–56, 117
- mutually exclusive 229, 241, 269–270
 and contradictory 216, 269
 opposites 191
- mystical monism/system (of Ibn 'Arabī) 82, 86, 88
- names 281
 asmā' 19, 100, 189, 216, 280
 ishtirāk al- 183
 of God 19, 100, 114, 169, 170
naql ṣaḥīḥ (authentic revelation) 292, 298
 See also revelation
- naẓar* (discursive reasoning/rational inquiry) 63–64, 64 n.191
 ḥasan/ḥusn al- (sound rational investigation/inference/reasoning) 265, 274, 296, 298
 naẓar sayyi' or *sū' al-naẓar* (lit. “bad reasoning”) 274
- necessary/necessity 139
 vs. contingent/contingency 233 n.24, 257, 286, 290
 ḍarūrī 256, 258–259
 knowledge 254, 270, 275
 wājib 61, 138–139
- negationism 296
 and condemnation by Salaf 116–117
- extreme 113, 117–118, 138–139
 Ibn Taymiyya on 114–115, 128 n.198, 138–139, 141, 176, 209 n.91, 289
 of Mu'tazilis 110
nafy 103–104, 116, 173, 180
 vs. affirmation (*ithbāt*) 269
tajahhum 104 n.99, 110
- negationist(s) 170
 Ibn Taymiyya on 170, 209, 263, 290
jahmī, jahmiyya 104, 107
nufāh 138, 209–210, 263
 theology of attributes 243
- Neoplatonism 32, 54, 56, 61–62, 277
- Night Journey (*isrā'*), to Jerusalem 261
- nominalism 243
- nominalist, Ibn Taymiyya as 92, 256 n.103
- nominatum/a (*musammā, pl. musammayāt*) 138, 189, 220
- non-apparent (*mu'awwal*) 191
- non-eternality, of the world 39
- non-existent (*ma'dūm*) 113, 121, 243
- non-literal/figurative (*majāz*) meaning 191, 193–194
 See also interpretation(s)
- non-particularized (*ghayr mu'ayyan*) 245
- non-preponderant (*marjūh*) 184, 191, 195
- normativity (of *fiṭra*) 260–261
- notional (*i'tibārī*) 259, 275
- notion(s)
 abstract 215 n.111, 288
ma'nā, pl. ma'ānī 231, 244, 282, 284
 See also meaning(s)
 universally shared 217 n.112
- nullification/denial, of divine attributes (*ta'ṭīl*) 103, 180, 289 n.13
- obligatory (*wājib*) 111
 See also necessary
- observation 236 n.34
 empirical 166–167
- obvious or overt (*zāḥir*) 199–200
 See also apparent
 sense of revealed texts 135, 158, 179–181
 See also revelation
- one
aḥad, wāḥid 219–220
 See also *wāḥid*
 in Arabic 218–219
 as lack of plurality 217–218

- oneness. *See also tawhīd*
 of divine essence, attributes, and acts
 219–220
 of God 112, 216–217, 219–220
 notion/concept of 56–57
 ontological
 concomitance (*istilzām, talāzum*) 222
 constitution 248
 necessity (*wujūb*) 64
 reality(ies) (*ḥaqīqa*, pl. *ḥaqā'iq*) 246–
 247, 250, 252
 ontology 235, 283, 289, 293
 confusion in 277
 of Ibn Taymiyya 17, 19, 227–228, 254, 277,
 286, 289
 opinion, reasoned (*ra'y*) 29, 44, 175
 ahl al-ra'y 29, 39, 89
 opposites 176, 258, 269, 283, 287, 293
 See also contradictions
 mutually exclusive 191
 optimism, epistemological (of Ibn Taymiyya)
 76 n.259
 origination. *See* temporal origination
 orthodox(y) 45, 66, 86, 115, 142 n.26, 143
 belief 171
 vs. heterodox(y) 91
 Sunnī 39–40, 117
 outer/outward (*zāhir*) 227, 230
 See also obvious

 parables (*amthāl*) 165
 paradise 277, 282
 See also heaven(s)
 parochialism, intellectual/epistemic 297
 part (*juz'*) 120, 139, 219
 particularization (*takhṣīṣ*) 158, 203
 particulars 236 n.33, 242–244, 246–247, 254,
 255, 258–259
 'ayn, a'yān, mu'ayyan 230, 232, 245, 251
 perceptible (*maḥsūs*) 229, 230–231, 233,
 238, 241, 245, 251, 277
 See also empirical
 bodies (*aṣām*) 229 n.9, 251
 perception, external (*ḥiss zāhir*) 234
 See also sensation/sense perception
 perfect, vs. imperfect 290
 perfection, vs. deficiency 286
 Peripatetic(s) 126, 233 n.23, 248, 249 n.78
 tradition (Muslim) 54

 perplexed/perplexity 144, 147, 169
 See also confusion
 ḥayra 112 n.142, 211 n.103
 pessimism, epistemological (of al-Rāzī)
 76 n.259
 agnostic (of later *mutakallimūn*) 147
 philosophers 6, 55–56, 123, 126–127, 143, 173,
 285
 arguments against 250–251, 259, 289,
 294
 as atheists (*malāhida*) 288–289
 categories/methods of 292
 confusion of 228, 243
 differences among 143
 esotericist (*bāṭiniyyat al-falāsifa*) 124
 vs. masses 124
 on meaning of revelation 179–180
 and negationism 113, 138
 and one/oneness 217–219
 tawhīd of 101, 122
 ta'wīl of 122, 184, 288
 technical/specialized words used by
 213, 220–223
 on universals 241, 244
 philosophical
 elite (*khāṣṣa*) 120
 nomenclature, formal 35–36
 See also terms
 tradition, independent 72
 philosophy 16, 63, 66, 68, 80
 See also kalām
 Arabic 12
 of Ibn Taymiyya 13, 15, 17
 and Islamic discourse 73–74
 and religion 55, 58
 terms and categories of 75
 and theology 73
 piety (*ta'alluh*) 125
 Platonic
 forms 243, 245
 view, of the relationship of universals to
 particulars 242
 Platonists 233 n.23
 poetics (*shī'r*) 59
 populace. *See* common folk/people
 prayer(s) 171, 173, 207
 precedence/priority
 of conclusive indicants, over inconclusive
 ones 157–159, 162–163

- of opinion, over revelation/Qur'an and Sunna 170, 174–175
- of reason, over revelation (or of revelation over reason) 133, 141, 149, 152–153, 155, 156, 159, 163, 175–176, 289
- of scriptural, over rational proof 161–162
- predestination 36, 39, 42
- preferability (*tafḍīl*) 88 n.33
- preference. *See* precedence/priority
- premises 93, 262, 273, 276, 295 n.21
- soundness of 294–295
- true 265
- preponderant (*rājiḥ*) [meaning] 191, 194–195, 201
- See also* probative value
- present (*shāhid*) 230
- See also* empirical; seen; visible
- primary/preponderant, vs. secondary/non-preponderant (meaning) 193
- principles (*uṣūl*) 93, 152
- probability 157
- ẓann* 17
- See also* conjecture; inconclusive
- probative value, possessing (*rājiḥ*) 157–158, 162
- See also* preponderant
- proof(s) 292
- adilla* 114, 170
- burhān* 123, 269
- equivalence of (*takāfu' al-adilla*) 147, 211 n.103
- in and of itself (*fi naḥs al-amr*) 161
- valid vs. invalid 165
- prophecy, reality of 150
- prophethood 154, 172
- prophets 55, 232
- method of calling to religion 147
- providence, divine 61
- Pythagoreans 233 n.23, 243, 245
- qadar* (divine decree) 27
- Qadarīs (Qadariyya; proponents of free will) 34, 36, 43 n.77
- qalb*, as locus of rational reflection 24
- See also* heart(s)
- al-qānūn al-kullī* (the universal rule). *See* universal rule
- qarā'in* (context) 18, 182, 198
- Qarāmiṭa 7 n.5, 172
- qidam* (eternity) 214
- See also* eternal
- denial of 41
- qiyās* (analogy; analogical reasoning) 19, 29 n.31, 30, 278–279
- See also* analogy
- qiyās al-ghā'ib 'alā al-shāhid* (or *al-qiyās bi-l-shāhid 'alā al-ghā'ib*) 50, 278–280
- qualification (*wasf*) 189
- quality(ies) (*ṣifa*, pl. *ṣifāt*) 216, 265
- See also* attributes
- quiddity(ies) 76, 243, 250
- māhiyya* 246, 248–250
- Qur'an 88–89, 116, 123
- See also* revelation; scripture; *ta'wīl*
- addressed to/recipients of 28, 187, 206, 294
- ambiguous (*mutashābih*) verses of 184, 185–186, 193, 199
- and argumentation 25, 32 n.43
- on attributes 35, 65, 145, 210, 288
- authenticity of 160, 267
- as Book of God 115–116
- as clear and manifest (*mubīn*) 18, 182–183, 185, 206
- as clear/clarity of 25, 166, 174, 184, 226
- and contradictions 42, 170, 172
- and disputation 175
- exegesis (*tafsīr*) of 28, 37, 39, 41, 69
- figurative/metaphorical expressions of 121
- See also* interpretation(s)
- hermeneutics of 90, 182–183
- Ibn Taymiyya on 91, 93, 128 n.199, 158, 165–166, 207, 217–218, 223 n.133, 247 n.74
- and logic 68
- meanings of 171–172, 185
- as *mutawātir* 239–240
- nature of, as created or uncreated 35, 37, 39, 41, 44 n.81, 46, 105, 117, 147
- and parables in 165
- and plain sense of 6, 42
- and rational
- methods 49, 70
- objections 158
- proofs 25 n.18, 45, 166
- and reason/reflection 24–26, 27 n.24, 64 n.191, 77, 154

- as report 238–240, 266, 276, 284
 revealed to Muḥammad, in Arabic 225,
 232
 and seen/unseen realms 232
 on state of humans 262
 and *taʿwīl* 184–185, 187, 189–190,
 223 n.133
 as word of God/God's speech 34, 37, 46
- rājiḥ*. See preponderant
- rational
- ʿaqlī* 28, 97, 164, 292 n.18
 argumentation 25 n.17, 27, 49, 103–104,
 116, 130, 173
 arguments 110–111, 113–115, 117, 140–141,
 142, 149, 151–152, 154
 assent (*taṣḍīq*) 253, 275
 attributes (*ṣifāt ʿaqlīyya*) 112
 axioms 298
 certainty 63, 127, 160
 coherence 216
 conclusions 160
ʿaqlīyyāt/maʿqūlāt 151, 181, 225, 297
 demonstration (*burhān*) 70, 126, 165
 discourse 33, 70, 212
 faculty(ies) 27, 148, 155, 254, 275
 indicants/proofs 156, 161–162, 164,
 211 n.103
 inquiry/inference 26–27, 64, 120, 277
naẓar 70 n.227, 112 n.142, 152, 265
qiyāsayn (of Aḥmad b. Ḥanbal) 115
 intuition 272
 methods 39, 93
 necessity (*darūra*) 142
 objections 6, 8, 110, 141
muʿarīḍ ʿaqlī 103, 158, 180–181, 186
 principles 77
 proofs/arguments 70, 159, 166
ḍalīl ʿaqlī/adilla ʿaqlīyya 157–158,
 170–171, 211 n.103
 reflection 27 n.24, 64 n.191
 sciences 28, 63, 97
 soul (*al-nafs al-nātiqa*) 252
 speculation 180, 183, 215
- rationalism 30, 37, 97
 theological 44
- rationalist(s) 30, 35, 170, 179
nuzẓār 112 n.142, 144, 214–215
 /textualist cleavage 37
- rationality 58, 130, 294, 297
 Greek model of 127
 types of 60
- raʿy* (reasoned opinion). See opinion
- realism (of Ibn Taymiyya) 243–244,
 256 n.103
- reality(ies)
- abstract 231
 external 274
fi al-khārij 229, 250–251
 extra-mental 228
ḥaqīqa, pl. *ḥaqāʾiq* 19, 188–189, 248–250
 essential ontological 279–281, 284,
 286, 290
 ontological/ultimate 188–192
 witnessing (*mushāhada*) of 71
 nature of 228
 notional, in the mind 249
 sensory 122
 transcendent 127
- reason 8, 27, 36, 39, 76, 127, 128, 136,
 140 n.24, 148, 154–155, 200, 279, 297
 abstract 183, 258
ʿaql 24, 37, 227, 253, 262–263, 285
 and authenticity of texts 164 n.80
 category of 167–168
 conclusions reached through 216
 congruent with Qurʾān 49 n.116
 contradictions with 170–171, 216
 to determine meaning 193
 human 23–24, 30 n.35, 77, 126
 Ibn Taymiyya's deconstruction and recon-
 struction of 130–131, 228, 289
 as instinct in man (*gharīza fi al-insān*)
 253
 and knowledge 17, 27 n.24, 135, 150
 and nature of/comprehension of God
 37, 47 n.102
 principles of 114, 285
 pure/sound (*ʿaql ṣaḥīḥ*) 18, 76 n.259, 93,
 104, 114, 147, 169, 209, 212, 226, 241, 259,
 292, 298
 and agreement/harmony with reve-
 lation 129–130, 141–142, 175–176,
 207
 and authentic revelation (*naql ṣaḥīḥ*)
 6
 Ibn Taymiyya on role of 180 n.3
 and innate/empirical knowledge 274

- to reach truth 95, 118
 as valid/true vs. invalid/false 167
- reason and revelation 16–17, 114, 125, 148,
 181, 216, 274
See also precedence/priority
- binary of 163, 168
 reason vs. revelation (*‘aql–naql*) 168
- conflict between 6–8, 16–17, 116–117,
 129–131, 132, 137, 179, 288
 causes of 211–212
- contradiction between 6, 84, 90, 118, 153,
 156, 161, 169, 171–172, 176, 179
- al-Fārābī on 58, 60
- Ibn Taymiyya’s resolution of 8, 17, 142,
 167–168, 173, 227–228
- as mutually concomitant (*mutalāzimān*)
 298
- paradigm 23, 25, 148
 and reconciliation between 30 n.35, 119
- relationship of 4–5, 15, 25, 58, 78, 102,
 119, 129
- al-Shāfi’ī on 30
- works relevant to 99
- reasoning. *See also* analogy; discursive
 abstract 207
 formal deductive 69
 Islamic theological 69
istidlāl 158, 211 n.103
 in law/legal 29–31
 methods of 69, 77
 orthodox vs. heterodox 91
 sound (*ḥusn al-naẓar*) 64 n.191
See also rational
- reflection 25
- relational
 judgement 231, 258–259
 phenomena 283
 principles 254, 280
- religion 135, 289
 falsification of 116
milla 120
 popular, and excesses of 100
 purpose of 119
 truth of 25
- religious teachings (*sharā’i’*) 121–122
- reports
 recurrently mass transmitted (*mutawātir*,
 pl. *mutawātirāt*) 171–172, 236 n.34, 239–240
 and statements (*aqwāl*) 204
- transmitted (*khabar*, pl. *akhbār*) 18, 231,
 236, 240, 266, 275, 276, 279–280, 284,
 298
 as part of unseen realm 237
 true (*ṣādiq*) 239, 254, 266, 289, 291
- resemblance. *See also* like(ness); similar
 (*mutashābih*)/similarity
 between God and created things (*tanzīh*),
 denial of 41
mīthl/mumāthala 285
 and similarity (*tashābuh wa-tamāthul*)
 246
- resurrection
 events of 231
 physical/bodily 56, 68, 101, 113, 117, 159
- revelation 24, 56, 70, 73 n.243, 93, 106, 148,
 200
See also reason and revelation; scripture
 and abrogation 172
 as ambiguous/indeterminate 123, 192
 and analogy 90
 and appeal to reflect/consider/reason/ponder 130
 in Arabic 198–199
 and attributes 103, 140
See also God
- authentic (*naql ṣaḥīḥ/ṣaḥīḥ al-manqūl*)
 6, 17, 130, 142, 147, 289, 298
- authenticity/validity of 93, 104, 133, 137,
 149–153, 155, 162, 167, 171, 212, 298–299
- based (*naqlī*) 97
- as a category 168
- and certain (*yaqīn*) knowledge 112
- clarity (*bayān*) of 192
- as clear, manifest (*mubīn*) 183, 199, 206,
 225
- as consistent with itself and reason 216
- content of 172
- context of 220
- contradictions with 171–172, 176, 211, 213
 on *ghayb* and *shahāda* 235–236
- as grounded in reason 150, 159
- as images and metaphors 135
- imperative (*inshā’ī*) and declarative
 (*ikhbārī*) statements of 175
- and language of/linguistic conventions
 59, 119–120, 127, 206–207, 212, 288
- for masses/people 124, 180, 218
- meaning of 137, 207, 226

- obvious sense/outward meaning of 124,
127, 176, 185
- opposition to 174
- or religion (*sharī'a*) 165
- over reason 289
- See also precedence/priority
- and philosophical tradition 77
- plain sense of 6, 103–104, 117, 121, 141, 155,
179–181, 220
- purpose of 120
- and rational arguments 152
- as source of (objective) knowledge 128,
130
- as straightforward 142
- text(s) of 25, 193, 196, 203–204, 228
- transmitted from Salaf (*ma'thūr 'an al-
salaf*) 205
- as transmitted report 238, 281, 284
- revelational/transmitted (*naqlī*) 29
- reversability principle 53, 64, 66
- reward, and punishment 169
- rhetoric (*khiṭāb*) 59
- ru'ya* ("beatific vision") 234 n.29
- Sabians, of Harran 31
- saints, cult of 83
- saj'* (rhymed prose), in Ibn Taymiyya's writ-
ing 98
- Salaf 88, 89, 91, 103–104, 141, 180, 182, 187–
188, 225–226, 227, 288
- affirmationism of 113, 208
- consensus (*ijmā'*) of 205, 210
- on createdness of the Qur'ān 117
- on divine attributes 116–117, 210
- and early authorities (*al-salaf wa-l-
a'imma*) 105, 210 n.94
- linguistic conventions of 192, 201
- normative understanding/status of 114–
115, 208–209
- positions/reported statements (*aqwāl*) of
96, 107, 185, 204–205, 240
- on *ta'wīl* 116, 190–191, 193
- ṣarīh* (clear, pure, unadulterated) 292
- Satan 155
- scholars 114, 174
- authoritative, of the early community
(*a'immat al-salaf*) 46, 105
- firmly grounded in knowledge 123,
186
- of *ḥadīth* 124
- later (*khalaf*) 208
- learned (*'ulamā'*) 204
- legal (*fuqahā'*, sing. *faqīh*), 114 (See also
jurists)
- school(s)
- method of early (*ṭarīq al-mutaqaddimīn*),
vs. later (*ṭarīq al-muta'akhhirīn*) 66
- of thought 16, 80, 102, 135, 142, 169, 272,
288
- madhhab* (pl. *madhāhib*) 44
- science(s)
- demonstrative 59 n.174
- Islamic religious 28, 240
- linguistic 215 n.111
- of logic 169
- rational 28, 63, 97
- and revelation 19
- scriptural/scripturally validated 292 n.18
- indicant/proof 134, 156–159, 161–162,
164–165, 167–168, 196
- vs. innovated 164–165, 167
- scripture. See also Qur'ān; revelation
- authentic 163
- or religion (*shir'a*) 164
- and outward meanings of 121
- plain-sense understanding of 175, 223,
227
- and rational arguments 150–151
- seen. See also visible
- realm of 232–233, 280, 283–284
- shahāda* 230, 275, 284
- self-evident
- axioms (*badhiyyāt*) 259, 271, 291
- badā'ih al-'uqūl* 273
- badīhi* 18, 254, 258–259, 264, 270
- knowledge (*'ilm*) 269–270
- principles of demonstration 59 n.174
- semi-rationalists 48
- sensation/sense perception 237, 258, 280,
288, 298
- ḥiss* 18, 227, 233, 236, 237, 257, 273, 275,
279, 291
- external (*zāhir*) 230, 240, 275
- internal (*bāṭin*) 231, 241, 275
- shahāda* (visible realm) 230, 235, 240
- See also seen
- and *ghayb* 232
- realm of 280–281

- shāhid* 284
 vs. *ghā'ib* 233 n.24
 realm 50, 237, 277–278
- Shaqḥab, battle of 82, 86
- shar'* (revelation) 165
- shar'ī*
 -*aqī* (scripturally validated rational) 17,
 165–166
 -*bid'ī* (scripturally validated vs. inno-
 vated) 17, 164
 -*sam'ī* (scripturally validated revelational)
 165–166
- Sharī'a 91
- sharing (*ishtirāk*), ontological vs. logi-
 cal/notional 242–243, 247
- sh-h-d* [root] 230 n.11
- Shī'a 105, 124, 142–143, 243
 of Kasrawān 81–82, 86
- Shī'ism 100
- shir'a* (revealed religion) 164
- shirk* (idolatry) 83
- shubha* (pl. *shubuhāt*, *shubah*; doubt or con-
 fusion) 148 n.43, 263–264
- ṣifa* (pl. *ṣifāt*; attribute) 213
 See also attributes
- khbariyya* (revealed) 69
- sight/seeing 237, 280–281
- signification
 analogical (*ishtirāk ma'nawī*) 280
dalāla 157, 160, 170
 (See also proof(s))
- signs 152
- similar (*mutashābih*)/similarity 246–247,
 248
 See also assimilationism; *tashbīh*
mushābaha, *tashābuh* 281, 285,
 287
 or likeness (*mumāthala*) between
 attributes of God and those of created
 beings 211
tashbīh, between God and created entities
 243
- similitude (*tashbīh*). See assimilationism;
tashbīh
- simple (*basīṭ*) 139, 216
- simplicity (of God, without positive
 attributes) 217
- sin 34
- sinner, status of grave 41
- sīra* [biography], of the Prophet Muḥammad
 26
- ṣiyāq* (context) 18, 182, 198
- skepticism 127, 268
 See also doubt
 of Islamicists, regarding authenticity of
ḥadīth 26 n.19
- sophistry (*saḥṣaṭa*) 7, 59 n.174
fi al-'aqliyyāt 7 fig. 1, 143 fig. 2
- soul(s) 231–233, 236, 241
 indwelling in body 252
rūḥ 232, 251, 282
- space (*hayyiz*) 269
 occupying (*taḥayyuz*) 213
- spatial
 dimension 234
 location (*jīha*) [re. God] 205 n.80
- specialists [of particular discipline] (*al-
 khāṣṣa*) 218
- species 242–245, 258
- speculation(s) 172, 201, 293
 See also conjecture
 abstract 226, 292
- speech 136
 See also language/linguistic
 of Arabs 192, 206 n.82
 community 206–207
 of God 41
 types of, imperative 175, 191
- spiritual
 experience 127
 insights 295
 unveiling (*kashf*) 71, 125, 146, 232 n.20
- state (*ḥāl*) 104
 See also *aḥwāl*
- Stoic elements (in Near Eastern intellectual
 environment) 32
- subjectivity 297
- Successors (*tābī'ūn*; ca. 100–170/718–786)
 43 n.77, 116, 136, 142 n.26, 204, 208
 interpretations transmitted from
 (*ma'thūra 'an*) 210
- Successors of the Successors (*tābī'ū al-tābī'in*;
 ca. 170–220/786–835) 116, 142 n.26, 208
- Sufi(s) 114, 117, 285
 monists, and quiddities 243
 orders, Qādirī 88 n.31
- Sufism 72, 88 n.32
 tradition of 87

- Sumaniyya 32, 104 n.99, 289 n.13
- Sunna 27, 93, 116, 166, 171–172, 173, 198
ahl al-sunna 43, 46, 106–107, 204
 al-Ash'arī/Ash'arīs on 107–110
 conformity to 191
 contradictions with 170
 distance from 142–143, 170
 early works of 210
 and al-Ghazālī 70, 112
 and Ḥanbalīs 88–89, 91, 106
 Ibn Taymiyya's use of the term 142 n.26
 as *mutawātir* 171, 240
 and opinion given priority over 175
 al-Shāfi'ī on 29–30
- supplication (for divine aid) (*istighātha*) 83
- ṣūra* (image, form) 213
- suspension of meaning (*tafwīd*) 130, 135–136
See also tafwīd
- sylogism(s)/sylogistic 92, 165
 arts 59
 categorical (*qiyās al-shumūl*), as compared to analogy (*qiyās al-tamthīl*) 278
 demonstration 126
 direct or standard, vs. indirect 64
 figures 69 n.219
- symbolic
 exegesis (*tafsīr*), of Qur'ān 69
 or allegorical language, vs. literal 120
- symbolism, theory of (i.e., allegory, *tamthīl*) 69
- syntax 158
- Syriac (language) 31
- tabādūr* 196–197
- taḍlīl*, *tajhīl* and 135–137, 176
- tafsīr* (Qur'ānic exegesis/explication) 76–77, 80, 188
 of early scholars/Companions 187, 189–190
 early works of 209–210
al-ma'nā (simple explication of meaning) 225, 287
- tafwīd* (entrusting meaning to God) 103, 111, 116, 141, 183, 185, 186, 209
- tahrīf* 193 n.49
 and *ta'wīl* 135–136
- tajhīl*, and *taḍlīl* 135–137, 176
See also ignorance
- takhyīl* (“imaginalization,” or imaginative evocation) 60, 292
See also imagination
wahm and 135–136
- tanzīh* (denial of resemblance between God and created things) 41
 of God's essence and attributes 287
- tarjīh* (preponderant, predominance) 158
- tarkīb*. *See* composition
- taṣawwuf* 125
See also Sufism
- tashbīh* (assimilationism) 6, 19, 50 n.120, 111, 113, 117, 137, 285
 ontological vs. notional 287, 290
 similitude 121
- ta'tīl* (denial/nullification, of God's attributes). *See* nullification
- tawassul* (supplication for divine aid) 83, 85
- tawātur* (recurrent mass transmission) 18, 134 n.7, 228, 239–240, 267–268, 270, 276, 291–292
lafẓī (verbatim) 239
ma'nawī (thematic) 239, 266
 pan-human 272
 as source of knowledge 266–267
- tawhīd* (oneness of God) 18, 70, 184, 215, 220–221
 and common people 120, 122
 doctrine/notion of 41, 120–121
 of philosophers 101
- ta'wīl* 6, 8, 19, 40, 65, 69, 111, 183, 202, 223 n.133
 from Companions and Successors 204
 contextual 202, 225
 definition of 186 n.16, 187–190
 figurative interpretation 6, 122, 126, 285
 meanings of 184, 189, 193
 metaphorical interpretation 141, 288
 negationist 122
 by philosophers and *mutakallimūn* 122, 184
qānūn al- (“[universal] rule of”) 69 n.224, 77 n.269
 rationalistic 209
 as *tafsīr al-ma'nā* (simple explication of meaning) 281, 287
tahrīf and [by *mutakallimūn*] 135–136

- Taymiyyan pyramid 7, 89, 104, 130, 142–143, 148
- technical (*iṣṭilāḥī*) meaning/usage 184, 216, 224
- temporal origination
of accidents
ḥudūth al-a'rāḍ 106
ṭarīq al-a'rāḍ 110 n.128
of bodies (*ḥudūth al-ajsām*) 64
of events 117
ḥudūth/ḥawādith 104, 105–106, 214, 275 n.161
muḥdath 138–139
of the universe 8, 258 n.110
of the world (*ḥudūth al-ālam*) 65, 112–113
- terms (*alfāz*)
common philosophical 221–223
conventional meanings of 213
generic (*āmma*) 247
of particular group convention (*'urfīyya* *'urfan khāṣṣan*) 212–213
particularization of (*takhṣīs*) 158
technical 18, 212–214
as used by rationalists 214–215
vague and ambiguous (*muḥmala mutashā-biha*) 183, 211–214
- textual criticism (of *ḥadīth*) 239
- textualism 30, 202
theological 92
- textualist(s) 35
as opposed to literalist 30, 201
- theologians 25 n.18, 45, 119, 124
See also mutakallimūn
defined 43
on *muḥkam* and *mutashābih* 186–187
- theology 16, 30 n.35, 63, 77, 80, 97, 217
Ash'arī 5, 72
dialectical 144
discursive 25 n.18, 146–147, 171–172
foundations of (*uṣūl al-dīn, al-masā'il al-uṣūlīyya*) 114, 158, 240
rational vs. scriptural 166
kalām 33, 67, 72, 125
negative 57
non-speculative 42–43, 97
and philosophy 54 n.142, 73
Qur'anic rational 92
speculative 28, 37, 74, 225
traditionalist 97
- throne [of God] 145, 169, 180, 191–192, 203, 204
- thubūt* 162
See also authentic
authenticity (of Qur'anic text) 157, 160, 162, 164 n.80
factual existence 19
(*See also* existence)
factual truth 270
- traditionalism 12, 46 n.94
Ḥanbalī(s) 53
philosophical 93
theological 97
- transcendence/transcendent 127–128
See also unseen
divine/of God 103, 205
theosophy (*ḥikma muta'āliya*) (of Mullā Ṣadrā) 72
- translation movement, Greco-Arabic 38–39, 53–54
- transmission (*naql*) 237
See also revelation
- trials (of Ibn Taymiyya) 80, 96
- truth/true 25, 125, 141–142, 152–153, 268 n.143
about God, man, world 127
factual (*thubūt*) 270
vs. false(hood) 130, 147, 212, 263
indicators of 163, 168
in one [opinion] (*al-ḥaqq fi wāḥid*) 90
questions of ultimate 28
of revelation 149–150
through reason 128, 136
unitary, normative 89
- 'ulamā' (religious scholars) 46, 186, 204
umma 114, 262, 297
See also community
- unconditioned/absolute. *See* absolute
uncreated, vs. created 233 n.24
uncreatedness [of Qur'an] 35, 37, 39, 41, 46, 105, 117, 147
- unicity 7
See also *tawḥīd*
of truth 89, 90 n.40, 142–143
- unity of being (*waḥdat al-wujūd*), of Ibn 'Arabī 113

- universal rule (of interpretation) (*al-qānūn al-kullī/qānūn al-ta'wīl*) 6, 77 n.269, 110, 132–135, 137, 141, 153, 173, 298
and compatibility with Islamic revelation 173
Ibn Taymiyya's refutation of 6, 14, 16, 77, 148–149, 150–152, 155, 156, 163, 168–169, 172
Ibn Taymiyya's understanding of 130, 298
al-Rāzī on 40, 77, 104, 119, 159
universal(s) 101, 243–244, 247–248, 249, 277–278, 282, 290
common 242–243, 246, 278, 285
concepts
 God's knowledge of (as opposed to particulars) 68
 “horseness” as example of 242, 244
 or notions 229, 246–248, 251–252, 254, 257, 269
 existence (*al-wujūd al-kullī*) 242
 known through reason 254
kullī, pl. *kullīyyāt* 18, 255, 290
 mujarrada (abstract) 245
 ṭabī'īyya (natural) 244, 254, 255, 258
linguistic principles 198
logical notions/rules 255–258
meanings (*ma'ānī*) 19, 284, 287
middle term 278
and particulars 251–252, 253
 Aristotelian model/view 242, 245
unseen 169, 290
 ghayb (n.)/*ghā'ib* (adj.) 27 n.24, 233, 277, 297
 realities 141, 236, 277
 realm 19, 230–232, 234, 237–238, 275, 284
 ghayr mashhūd 277
 metaphysical, vs. empirical (“seen”) 19
 modality of 190
 realities 50, 185, 188
‘*uqalā'* (sing. ‘*āqil*) (rational persons) 157, 171
‘*uqūl* (minds, intellects) 262
uṣūl al-dīn 43 n.78, 99
 See also principles; theology
uṣūl al-fiqh 67, 194 n.51, 197
uṣūlī taxonomy (of *zāhir* and *mu'awwal* meanings) 198
utterances (*alfāz*) 287
 See also language; speech; terms; words
valid, correct (*ṣaḥīḥ*) 292 n.18
veracity 154
 See also authentic
verbal form (*lafẓ*) 200–201, 209
visible. *See also* *shahāda*; *shāhid*
 external reality (*mashhūd*) 230
 or seen (*shahāda*) 27 n.24
 realm 50, 234, 236, 237
 world of sense perception/empirical vs. world of unseen 50, 234
vocabulary 73, 226
 See also terms; words
volition, assertion of human 34
 See also free will
wāḥid (one) 18, 184, 213 n.108, 215, 223
 linguistic meaning of 217
wahm (pl. *wahmīyyāt*; estimative propositions) 273 n.159
 and *takhyīl* 135–137
walī (pl. *awlīyā'*; person of high spiritual rank) 83
 visiting graves of 85
waṣīyya (testament) (of al-Rāzī) 145 n.34
weakness (attribute of) 287
whim (*hawā*, pl. *ahwā'*) 175
wisdom (*ḥikma*) 55, 154
 Qur'ān as consummate (*bāliḡha*) 25
witnessed (*mashhūd*) 234
women 79, 85
words 201
 See also literalism; terms
 lafẓ (pl. *alfāz*) 198, 201
 as technical terms 212, 224
world 238
 destruction of 56
 external (*fī al-khārīj*) 228
 present/current (*dunyā*) 128, 233
worship, acts of 159
wujūb (necessity) 214
Zāhirīs 106, 201–202
zāhir (apparent) meaning 191
 See also apparent; obvious