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## CONGRESS

Middle East and Muslim Worlds  
Studies

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## Panel 54

## References to the thought of Ibn Taymiyya (d. 1328/728) in contemporary Wahhabi religious discourse

Taqī al-Dīn Aḥmad Ibn Taymiyya (1263-1328) is an eminent thinker ḥanbalite who had a significant impact on his time. His thought inspired Muḥammad Ibn ʿAbd al-Wahhāb (d. 1792), as well as his descendants and disciples.

Much work has been done on the reference to Ibn Taymiyya in Wahhabism, focusing on certain salient aspects of the religious practice of this current, but this subject is far from being exhausted.

The present workshop focuses on the most recent uses of Taymiyya's work, both by the official ulema of the Saudi Kingdom and by Wahhabi scholars in dissent.

From the 1980s onwards, a new wave of publishing of Ibn Taymiyya's fundamental texts made the most important of his theological works available to the public. This was followed by the expansion of the Net, which allowed immediate access to the whole of Ibn Taymiyya's work. The digital generation that benefited from the massive dissemination of this work is the same one that saw the development of political Islam and globalized Jihadism.

This workshop will approach this theme from different angles.

**Person in charge : Nadjat Zouggar (AMU-IREMAM)**

### Program

#### **Mehdi Berriah (Vrije Universiteit Amsterdam)**

*Obedience to political authorities (ṭāʿat al-ḥukkām) in Ibn Taymiyya's texts and in contemporary Salafite-Wahhabi discourse: continuity and rupture.*

Obedience (ṭāʿat al-ḥukkām) to political authorities is one of the leitmotifs in contemporary Salafiyya propaganda, in particular the one which is now called Madkhalism. It is clear that on this very sensitive subject, the actors of this movement quote Ibn Taymiyya less frequently than for other questions. In this paper, firstly, we will shed light on the reasons for this «sidelining» of Ibn Taymiyya. Secondly, we will try to highlight the hiatus that sometimes exists between, on the one hand, the position of Ibn Taymiyya in his writings on this thorny question and the other hand, that of contemporary scholars who quote Ibn Taymiyya in their discourses.

#### **Ahmed Oulldali (IREMAM)**

*Wahhabi commentaries on the works of Ibn Taymiyya*

Wahhabi literature includes several types of works, among which there are many commentaries of books written by Ibn Taymiyya. These commentaries fulfill multiple functions that should be highlighted. In addition to explaining the original works to make them more understandable, they contribute to the

dissemination of Ibn Taymiyya's texts and to making them known to a wider public. They are also part of an intellectual effort that consists of reaffirming the relationship between Wahhabi doctrine and Taymiyya's thought. Another main objective of commentaries is to update this thought by adapting it to new contexts.

### **Daoud Riffi (EHESS)**

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*Ibn Taymiyya in the French-speaking revolutionary Salafism: the example of NAWA Editions*

Salafism, in all its forms, has been an important doctrine within the French-speaking Islamic space since the 1990s. One of the major reasons for its success is the preponderant place it holds within the French-language Islamic edition. However, we note that this edition has evolved profoundly over time, reflecting the evolutions of the French-speaking Muslim community itself. A new book stakeholder emerges in the 2010s: Nawa Editions. This publishing house, unique in more than one way, draws on and appropriates varied literature ranging from French far-right authors of the early 20th century to Sayyid Qutb. If the latter appears as the founder of the Nawa "spirit", Ibn Taymiyya is also a seminal figure for this young publishing house which sees Islam as a total system, of which politics is a central element. What place do Nawa Editions reserve for Ibn Taymiyya? What Ibn Taymiyya does this house offer its readers? Finally: what role is the thought of the Damascene jurist supposed to play in French-speaking revolutionary Salafism?

### **Nadjet Zougar (AMU-IREMAM)**

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*Nāṣir bin Ḥamad al-Fahd: A Wahhabi theologian, a jihād theorist and a great reader of Ibn Taymiyya (d. 1328/728).*

Our presentation will focus on Nāṣir bin Ḥamad al-Fahd (1968 -), an important figure of the seditious religious circles that have marked the recent intellectual history of Saudi Arabia. Author of a large number of religious works but also of political pamphlets, Nāṣir al-Fahd is distinguished by the interest he took in the thought of Ibn Taymiyya (d. 1328).

In his work Ḥaqīqat al-ḥaḍāra l-islāmiyya (The Reality of Muslim Civilization), published in 2011, al-Fahd refutes the commonly held idea that Muslims formed a civilization (ḥaḍāra) thanks to the great philosophers and men of sciences of the Islamicate world. Relying mainly on the work of Ibn Taymiyya (d. 1328 /) and his main disciples, Ibn Qayyim al-Jawziyya (d. 1349/751) and al-Dhahabī (d. 1348/748), this small heresiological pamphlet tells us a lot about the representations that its author has of history, science and progress.

We will analyze this work, which has been widely distributed via the Internet, highlighting the ideas that Nāṣir al-Fahd borrows from Ibn Taymiyya.