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The *Tawḥīd*s of Ibn Taymiyya

Ibn Taymiyya (d. 1328) is well known in the scholarly literature for his emphasis on two *tawḥīd*s: *tawḥīd al-ulūhiyya* is demonstrating God's exclusive divinity (*ulūhiyya*)—God's right to be worshipped as a god—by worshipping God alone, and *tawḥīd al-rubūbiyya* is confessing the exclusivity of God's lordship *(rubūbiyya)* by acknowledging God as the sole creator of all things and the only real source of help. Ibn Taymiyya criticizes the Ashʿarī Kalām theologians for overemphasizing *tawḥīd al-rubūbiyya*—something that even the Arab pagans affirmed—at the expense of *tawḥīd al-ulūhiyya* and thereby opening the door to the associationism (*shirk*) of worshipping creatures alongside God, a danger that Ibn Taymiyya detects in the Sufi shrine religion of his day. Ibn Taymiyya responds by prioritizing *tawḥīd al-ulūhiyya* and explaining that demonstrating God's unique divinity by worshipping Him alone includes confessing God's sole lordship (*tawḥīd al-rubūbiyya)*.

As the proposed paper will show, Ibn Taymiyya also links *tawḥīd* to God's names and attributes by invoking a post-classical division of Arabic sentences into two types: *khabar* and *inshāʾ*. The term *khabar* refers to informational statements or assertions that, as Ibn Taymiyya himself notes, may be affirmed as true or denied as false. *Inshāʾ* covers all other types of sentences, including imperatives, requests, wishes, exclamations, and promises. Ibn Taymiyya typically equates *inshāʾ* with command (*amr*), prohibition (*nahy*), and permission (*ibāḥa*), that is, whatever relates to acts and deeds. The *khabar – inshāʾ* division appears to have emerged in the study of Arabic rhetoric only in the 7th/13th century, and today scholars of the Arabic language observe that it largely maps onto the distinction between constative and performative utterances in Austin's speech act theory.

Ibn Taymiyya provides his fullest discussion of *tawḥīd* framed by the khabar – *inshāʾ* distinction in his treatise *Tadmuriyya*. The paper will examine how Ibn Taymiyya fleshes out the two *tawḥīd*s expressed in this work. Following the structure of *Tadmuriyya,* the first part on *al-tawḥīd fīl-ṣifāt* will examine how Ibn Taymiyya interprets God's names and attributes in dialogue with Ashʿarī theologians and other opponents, and the second part will show that his discussion of *al-tawḥīd fil-ʿibāda* expresses the same views found in his treatments of *tawḥīd al-ulūhiyya* and *tawḥīd al-rubūbiyya* in other works.

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