

## Scholars' efforts in opposing normalizing relations with occupiers, Reading in Ibn Taymiyyah's stands against of invaders of his time

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ملخص البحث:

### جهود العلماء في رفض التطبيع مع المحتل قراءة في مواقف ابن تيمية من غزاه عصره د. محمد مصطفى الجدي، د. عدنان أحمد البرديني

تسعى هذه الدراسة لترسيخ مفهوم الممانعة، ورفض التطبيع، وعدم التساوق مع المحتل الغازي، مهما كانت الرغائب والشدائد التي تواجه أفراد المجتمع، وفي أمثال هذه المواقف يلزم انتصاب القدوات من أهل العلم الثقاة، ليكونوا منارات لغيرهم، يهتدوا بأقوالهم وأفعالهم في صد المحتل، وعدم القبول به. وفي هذه المقالة تم عرض مواقف ابن تيمية من المحتل الغازي في زمانه من الصليبيين والتتار، مع بيان تنوع الطرق التي اتبعتها في المواجهة، سواء العملية منها، أو العلمية؛ للمحافظة على حقوق المسلمين وعدم التفريط فيها بأي حال. الكلمات المفتاحية: التطبيع، الممانعة، الاحتلال، التتار، الصليبيون، ابن تيمية.

#### Abstract

This study seeks to consolidate the concept of reluctance, opposing normalization, and not to deal with invading occupiers, whatever the difficulties faced by members of the community, in such situations, it is necessary to choose the trustworthy leaders of the scholars, in order to be beacons for other people, guided by their words and actions in repelling the occupier, And not to accept it.

In this research, the Ibn Taymiyyah's stands against Crusader and Tatar occupation in his time were presented, with an indication of the diversity of the methods used by him in the confrontation, whether practical or scientific, in order to preserve the rights of Muslims And not to lose it in any way.

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**Keywords:** normalization, reluctance, opposing, occupation, Tatars, Crusaders, Ibn Taymiyyah.

**Introduction:**

The situation of scum which the Prophet (peace and blessings of Allaah be upon him) reported has been occurred at this time in some Muslim communities, which are the most obvious meanings: confliction, disunion and fragmentation in Arab and Islamic societies, which have a negative impact on the intellectual, social and political trends within these societies, which produced an irregular trend calling for loyalty to the Zionist entity invading Palestine, accepting them, and even normalizing with them, regardless of the evil consequences resulted from that.

It has become normal for some to strive to establish political, economic, social and cultural relations between some of the Arab or Islamic regimes that are in power with the Zionist political regime of the Israeli entity.

In contrast, for a case of normalization with the occupier, we find a lot of adversarial from them, for those who refuse to normalize with the occupier.

Because of this scum, we need to evoke the bright images of the trustworthy Islamic and political leaders in the era of Islamic history, which showed dignity in dealing with the occupier.

The significance of this study lies in the fact that it will take one of these time periods, in the time of *Sheikh al-Islam Ibn Taymiyyah*, and to clarify his stands from the occupiers of the Moslem countries, *Tartar* and the crusader, and then show its positive impact on the consciousness and the future of the Muslim *Ummah* in the resistance and rejection of the occupier.

**Statement of the problem:**

There is a state of clash and overlap between the real stands of the scholars, and the others fake for whom false, in determining a form of relationship with the occupier, this led to a case of confusion in the true positions of the Islamic *Ummah*.

So, There is a clear imbalance in the attitudes required of scientists, and the right behavior of individuals.

Therefore, this study comes to reveal the required role of both scholars and individuals alike, to avoid a set of creedal and behavioral corruption by examining the stands of Ibn Taymiyyah from the occupier in his time.

**Limitations of study:**

The aggressors and invaders have been spread over the Muslims *Ummah* throughout its long history, and this study is to determine the time from the sixth half-century to the first quarter of the eighth century Hijri, the attacks on Muslim countries by the Crusaders and Tatars, and the stand of Ibn Taymiyyah from them.

**Purpose of the study:**

This study aims to:

١. Clarification of the concept of the term "normalization".
٢. To know a proper behavior of scholars when new incidents occur in the Islamic nation.
٣. To identify scientific and practical ways of preventing normalization with

the occupier and to spread it among individuals to become as a culture.  
٤. To clarify the impact of the positive stands of scholars on members of Muslim society.

**Procedures of the study:**

There are multiple methods to research; each method has a distinct characteristic, in this study, the descriptive method will be used, which is linked to the historical survey, for its close relation with this study, while using the deductive method to the stands included in the subject of the study.

**Review previous studies:**

A many contemporary scholars have written in clarifying the concept of normalization, the ways of oppose it, and revealing its evils, but without linking it to the authentic stands of the scholars, as Ibn Taymiyyah, in an independent specialist study.

This study shows the required role of scholars of the *Ummah* in our time to resist the normalizing relations with the occupier, following the example of scholars as the Ibn Taymiyyah, may Allah have mercy on him.

**Table of Contents:**

The search plan included an introduction, three chapters, and a conclusion, as follows:

- **Introduction:** It contains statement of the problem, limitation of the study, purpose of the study, procedure of the study, and previous studies.
- **Chapter I:** Definition of the meaning and historical context of the term normalization.
- **Chapter II:** The impact of rejection of normalization on the future and consciousness of the nation.
- **Chapter III:** Clarifying the *Ibn Taymiyyah* efforts in the resistance of the invaders of his time.
- **Conclusion:** Contains the most important findings and recommendations, and then the index of references and sources.

**Chapter I**

**Definition of the meaning and historical context of the term normalization**

**١,١. Definition of normalization**

The term normalization is derived from the word "normal", whose drafters - from westerners - aim to entrench an idea that accepts an abnormal reality between two parties, or two political entities, by establishing or resuming normal relations between them .

So, there are many definitions of normalization related to this research, some of which are stated in general, and others in particular as follows:

- A state of silence about or acceptance of any thought, speech, or act of choice that leads to the removal of the hostility with the occupier, directly or indirectly, acceptance or acquiescence in the de facto policy .
- Or is: to make a change on the Arab side, starting with the need to accept Israel's ideological basis, and extends to the Arab military capabilities, and then ends up dealing with them economically, and acceptance as an integral part of the region .

- Or accept the Zionist entity (Israel) in the region as an independent entity, recognized, and ensure the right to live in peace and security, with the elimination of hostility to them, and this is only by making a psychological and mental change for Muslims, by eliminating the loyalty and the spirit of *jihad*, or weakening their impact on them<sup>4</sup>.

Thus we can deduce the idea of normalization through the previous definitions as follows:

1. Manipulation of values and constants through the restructuring of consciousness of individuals and groups, so that they do not become any value for the duty of *jihad*, or the doctrine of loyalty (**WALA' and BARA**), and replacing Jihad with terrorism, and a doctrine of loyalty to Intellectual isolation.
2. In order to consolidate the meanings of normalization, means must be adapted and diversified, so that people of normalization do not stop at bare mental ideas, but rather move to the practical reality by focusing on active participation with the other in the various activities and activations with the aim of removing barriers and mental obstacles that prevent the realization of the purposes of normalization.
3. There are many ways of promoting normalization with the invading occupier, either by accepting or approving or by silence for all that leads to the dissolution of the state of opposition with him by deeds, words, or ideas.
4. That radical changes must be made in the occupied peoples by weakening them militarily, and control their economic resources, so do not think about the future confrontation to recover stolen rights.

#### 1, 2. The historical context of the term normalization.

It is clear from the above the novelty of the term normalization, and to root this issue, it is necessary to identify the stages of its development, by studying the linguistic and political dimensions that passed through, and this will be explained as follows:

##### 1, 2, 1. The historical and linguistic dimension of the term:

The study of the historical dimension of the term normalization requires serving the state of origin and development of the language, it is clear to us that the authentic Arabic language dictionaries did not know the word normalization in the specific sense - political – which was placed for him, based on the meaning of conciliation and absolute eternal peace with the invader occupier of the Muslim countries, especially in occupied Palestine<sup>5</sup>, only after the agreements of normalization with the Zionist occupier, especially the Camp David<sup>6</sup> agreement, which will be referred to these meanings in the next point.

##### 1, 2, 2. The political historical dimension of the term normalization:

Some pointed out that the term normalization came to light after the Camp David Accords, which created the political, cultural and social atmosphere to accept the strange comer on the land and thought of the Islamic nation, represented by the Zionist entity.

After these agreements the term normalization began to appear and spread

in the political and cultural field between the defender and the opponent; indeed, this term has been known more than before, after the agreements of reconciliation and compromise between the Zionist entity and the political regimes of the Middle East countries, led by the Palestine Liberation Organization led by the *Fath* movement, and with the blessing of many Arab and Islamic countries. Dr. Al-Masiri believes that the first appearance of the term normalization was in the Zionist lexicon when referring to the Jews of exile, who are truly preparing abnormal parasitic characters immersed in the consolidation of racist ideas. In this atmosphere of hatred of the Jews over decades, the racist Zionist movement emerged in its intellectual and ethnic composition, it presented itself as the savior of the Jews against the injustice of others and would normalize the Jews by reshaping their political existence within a political entity like other peoples. And with the establishment of the Zionist state, the term almost disappeared from the Zionist lexicon because of the urgent need of the Zionist state to support the Jews of the world. But the term reappeared strongly in the late ١٩٧٠'s after the signing of the Camp David Accords<sup>٧</sup>. There is no doubt that Dr. (Al-Masiri), in its historical roots, has succeeded in establishing the term normalization.

## Chapter II

### The concept of reluctance and its impact on the future and awareness of the Islamic nation

#### ٢,١. Definition of reluctance

The word came from the Arabic root prevented, and it means a force that acts to stop the progress of something or make it slower. Or a situation in which people or organizations fight against something or refuse to accept or be changed by something<sup>٨</sup>.

So, we can define the term reluctance as: the absolute rejection of the drift behind biased political proposals by all forms of rejection, whether political, economic, social or cultural, aimed at preserving rights from loss or extinction, to avoid pleasing a party over another, based on mutual interests among the powerful parties at the consideration of the weak.

#### ٢,٢. The impact of reluctance on the future and awareness of the Islamic nation

Immunization of the wall of reluctance has a positive effect in maintaining the rights of the Islamic nation from loss, and its memory of deviation, which can be summarized as the most important advantages as follows:

**First:** the reluctance of the aggressor occupier to approve the legitimacy of the defense and repel the aggression of the aggressors, and stop their evil, or at least form: abstain from agreement with them in their claims, nor accompany them in their lives, and this understands from verse: **(Allah will defend those who believe. Verily, Allah does not love the ungrateful cheat, Permission is given to those who fight because they were wronged. Allah has power to grant them victory)** (٢٢:٣٨-٣٩) and Allah almighty says: **(Fight against them until there is no dissension, and the religion is for Allah. But if they desist, there shall be no aggression**

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**except against the harmdoers**) (الذميمة)، which is a strong evidence that the aggressors must be fought until they end their aggression, which include: Refrain from normalization with the occupier.

**Second:** the reluctance of the occupier and not to compromise with him shows the intentions of the people and the truth of their faith, otherwise, everyone is able to claim faith, but faith as recognized by the Sunnis: the work and belief, and the Holy Quran mentioned these meanings in the verse: **(Allah has forgiven you! Why did you give them leave (to stay behind) until it was clear to you which of them was truthful and knew those who lied?, Those who believe in Allah and the Last Day will not ask your permission so that they may struggle with their wealth and their selves. Allah knows best the righteous. Only those who ask your permission do not believe in Allah and the Last Day and whose hearts are filled with doubt. And in their doubt, they waiver).** [٩, ٤٣-٤٥]. There is no greater sin than that of those who seek permission to leave jihad, Allah Almighty showed that faith has conditions, and has nullifiers, necessitating the confirmation of his conditions and the absence of his nullifiers, Requires the establishment of conditions, and the absence of nullifiers, so love those who fight Allah and His Messenger is one of the nullifiers of faith, and permission to leave jihad, Then he said that permission is only from those who do not believe in God and the Last day, This is why the scholars have stated that whoever left the jihad by his choice he he broke the law.

**Third:** the reluctance is to keep the duty of jihad, this is based on the Fatwas of the scholars on the necessity of jihad, resisting the occupier, rejecting normalization with it, and other meanings that keep jihad as the top priority of the people.

**Fourth:** Satisfaction with normalization led to leaving jihad for the sake of Allah Almighty, and this is required to bring the wrath of Allah, and the humiliation of Muslims, Allah almighty says: **(Believers, why is it that when it is said to you: 'March in the Way of Allah, ' you linger with heaviness in the land? Are you content with this life rather than the Everlasting Life? Yet the enjoyment of this life in (comparison to) the Everlasting Life is little).** [٩, ٣٧]. In the hadeeth of Ibn Umar (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: **(If you deal with usury, and you took the cow hunters, and you were pleased with planting, and left the jihad, God put you humiliation, do not remove until you return to your religion).**

**Fifth:** reluctance achieves the meanings of loyalty to the Islamic nation, and preserving rights from loss in the time of weakness and fragmentation of the Ummah.

**Sixth:** Finding legitimate alternatives to resist the invading occupier, those who work with it, and dissatisfaction with the bad reality, or accept the unjust justification for cooperation with the occupier in its aggression on the Muslim countries.

**Seventh:** Reluctant is the way to unite the efforts of the loyalists of the nation to resist the fragmentation of the nation, Which is a reason for the occupier to conquer our homelands.

**Eighth:** Reluctance leading to refuse reformulation of the mind and the Arab and Islamic consciousness in a negative way, but to preserve it from: stripping it of its creed and history, erasing its national memory and wiping out the crimes of the occupier from the mind, in the end accepting the occupier as an inevitable reality, between the occupier and the people from a state of struggle and reluctance, to a state of truce, but cooperation and agreement .

I do not think that after this statement, there was a blindness on the eyes in understanding the reality of malignant normalization, which in its entirety is in the interests of the usurping enemy. Simply put, normalization is a thought that supports the domination of a Muslim by a non-Muslim, and if you look at the reality of Muslims in this times, whether they are states or groups in societies, you feel that these meanings have been applied on them, and become their goal instead of the collection of rights, seeking to absolve the self of the accusations, and no doubt that this is what our enemies want, let us warn of their machinations, and invoke God Almighty to help us.

**٧,٣. Ibn Taymiyyah's efforts in resisting the invaders of his time.**

The Islamic *Ummah* has been subjected throughout its history, such as the greed of the aggressor invaders and their aggression, as the Crusaders and the Tatars did with the Muslim lands: they shed blood, committed adultery, stole the money and broke the security, there had to be real positions from the Muslims leaders and scholars. So, Allah the most high has prepared for this matter men as *Ibn Taymiyyah*, he had good deeds in fighting the occupiers, this will be presented in the following lines:

**٧,٣,١. About the Tatars and the Crusaders:**

One of the most intractable crimes that the Islamic nation has suffered through its long history was by the Tatars, and by the Crusaders before them. In this brief statement, the facts of these invaders will be shown as follows:

**٧,٣,١,١. a brief overview of the Tatars:**

The word Tatar originates in Turkish, meaning "mountain dweller", a group of yellow-colored tribes. Their first appearance was from Mongolia in northern China, under the leader (*Genghis Khan*). They were marked with nomadic life where they lived in the outskirts of the country of China, and became famous for the intensity and severity, they have taken food and drink of all kinds, affected by the environment in which they grew.

Some historical sources call them the Mongols, and the Tatars are a branch of the Mongols, but the Mongols, led by their leader Genghis Khan, defeated the Tatars and merged into one political entity.

The Tartars had the war to earn their livelihood, with their strong love for power, in addition to that, the Crusaders failed to control the countries of the Muslims containing the good deeds, which led the Tatars to attack the Levant in ٦١٧ AH, and continued their painful blows to all those who face them, and they destroyed an entire countries and nations. This disaster spread to the birthplace of *Ibn Taymiyyah* in *Harran*, so his family migrated to Damascus.

And with the passage of time, that disaster reached to Damascus,

But the young child, *Ibn Taymiyyah*, grew up and he became known as a scholar, and he faced Tatar attacks, he had a remarkable stands showing his hardness and rejection of this usurper occupier.

**٢,٣,١,٢. a brief overview of the crusaders:**

The crusaders had attacks on Muslim lands known as the Crusades, or a colonial movement, directed by the West to Muslim countries in the middle Ages.

It took the religion to hide the ambitions of the priests and princes who started it from the end of the eleventh century AD, and continued until the last third of the thirteenth century AD, almost two centuries ago until they were expelled by the king *Khalil Ibn al-Mansur Qalawun* (٦٩٠ AH)<sup>١٢</sup>.

**٢,٣,٢. The nature of the opposition of Ibn Taymiyyah against the invaders of his time:**

In this matter, we seek to the nature of the dissension against the invader enemy of Muslim countries by the Muslim scholars represented by *Ibn Taymiyyah*, and he resisted normalization with him and considered it a strange organism that was rejected; no matter how long he lived among the Muslims, his efforts can be summarized as follows:

**٢,٣,٢,١. The non-practical ways to oppose the occupier:**

*Ibn Taymiyyah* followed the path of knowledge and education, instilling awareness in the minds of people in the confrontation of the occupier, and not surrender to the reality of psychological and material defeat that controlled the souls and minds of Muslims. The following *Ibn Taymiyyah* scientific methods will be presented in dealing with this reality:

١. Confront the occupier by exposing his crimes directly, and to refuse to react with him regard to his aggression and injustice against others, to deter and prevent him from remaining<sup>١٤</sup>. This is what *Ibn Taymiyyah* said when the danger of the Tatars invaded the Levant and Damascus, and he attended the council of (Gazan / Kazan) the arrogant Tartar king, to renounce his injustice and his aggression on the Allah limits, not to fawn him, and gain some of the temporal benefits, *Ibn Taymiyyah* reminded him that he was a Muslim, and that his words were contrary to his actions, he used the comparison method, as he dropped these scandalous acts of this Tatar king on the acts of his predecessors who were infidel like his father, and his grandfather *Hulaku*, which refrained from invading the lands of Islam where they fulfilled their covenant with the Muslims, to inform him that what he did is contrary to the laws of kings even if they are pagans, he reminded his grandparents to urge him to leave and finish<sup>١٥</sup>. *Ibn Katheer* mentioned in his history: when the Tartar brought the food to *Ibn Taymiyyah* and those who attended it with Muslim scholars, so they stood and ate all except *Ibn Taymiyyah*, then some of them said to him: do not you eat? this food is what you stole from people, so I will not eat it<sup>١٦</sup>, and this boldness to say the truth that characterized *Ibn Taymiyyah* in the face of the unjust king Tatar (Kazan) had a good effect on himself, as he felt the truth of *Ibn Taymiyyah* in his words and deeds, and his devotion to God in this majestic stand, then Kazan asked *Ibn Taymiyyah* to pray for him, *Ibn Taymiyyah* said in his Dua'a: "O God, if this is your servant Mahmoud, but fights to be your word is the Supreme, and to be the religion for you, O

God, support him and make him the king of the country and the people, although he was a hypocrisy and reputation and request for the world, let him down, unsettle him, destroyed him, and cut him down<sup>٧٧</sup>, Kazan responded to his Dua'a, and raised his hands. And this Dua'a was against the king not for him, so, those who were present with Ibn Taymiyyah understood these meanings, and they began to gather their clothes for fear that they would be contaminated with the blood of Ibn Taymiyyah, because they thought that the king would kill him, after they left the Council of Kazan, they said to Ibn Taymiyyah: "You almost destroy us and destroy yourself, we will not accompany you from here, and he said to them: me too, will not join you again<sup>٧٨</sup>. It is a good thing that happened after this dialogue between Ibn Taymiyyah and those who accompanied him in this council, that God wanted to honor Ibn Taymiyyah, where he was late and with his companions, the princes and guardians of Kazan's friends, as well as people who heard the news of what happened between Ibn Taymiyyah and the king of Tatar came to him and met him, and turned around him. So he came back to Damascus with around three hundred knights. As for the judges who were troubled, a group of thieves came out against them, and stripped them of their clothes<sup>٧٩</sup>. Ibn Taymiyyah also sent them a letter filled with "stick-and-carrot approach", he began to show sincere advice and was ready to visit them in Cyprus to achieve religious and secular interests, reminding them of his successful efforts to release prisoners Muslims, and with them the Zimmis (dhimm) from the Christians and Jews who were captured by the Tatars.

As well as he mentioned them of what happened between Muslims and their opponents throughout history, the most recent what happened with the Tatars, with clarification of submission of Tatars to Islamic religion, which was the defeat by the people of faith that filled the plains and mountains, in abundance, strength and number in faith and honesty, and that there are Muslims who assassinate the kings on their thrones and horses, so take lessons from history, and the righteous ones who have an accept requests from God, but God, and many other meanings of truth, and the reasons of the truth that bind them to break the prisoners of Muslims and charity to them<sup>٨٠</sup>.

With this great boldness, Ibn Taymiyyah was not afraid except God Almighty, and the swords of Glauzah did not frighten him, nor their luster, nor the gloss of gold and silver, just for God and the day of judgment he was working, and nothing else.

٧. Educate people, spread the correct religious awareness, doing *Fatwas*, remove suspicions from the minds of people regarding the reality of Muslims, and the nature of their relationship with the usurper enemy, because in the clarity of concepts and principles the effective impact in steadfastness on the right, but the rush behind him to collect and protect him from loss and disappearance between the rubble of suspicions when the spread of strife and the fall. Thus Ibn Taymiyyah's understanding of the cosmic laws, on which Allah established the basics of truth and goodness, began by establishing them in the minds and establishing them in the hearts, through the dissemination of useful knowledge, and pushing the falsehoods

of words and deeds.

Ibn Taymiyyah pointed out that one of the reasons for the weakness of the Muslims and control them by the Tatar in their country is the great fragmentation and sedition among them in the religious schools and others, Which encouraged the Minister of Tatars *Nasir al-Din al-Tusi* to spread sedition between the doctrines of the Sunnis, and called them to get out of the Sunnis, and follow the doctrines of the Shiites and the people of atheism<sup>١١</sup>, and not only the above, but when the confusion among people in the extent of legality and the permissible fight Tatar, especially after they showed Islam?! , and then deepen the people in the dialectical issues arising from the fundamental question mentioned above: is it permissible to fight them when they are not fighting against the imam? they were not obeyed at a time and then disobeyed?, and other questions; Ibn Taymiyyah responded to this by saying that these Tartars are like *Kharijites* in the time of Ali and *Maawiyah* (may Allah be pleased with them) and they saw that they are more deserving of them, and they are people of ignorance and misguidance, the Tatars claim that they have a right to judge more than moslems, and blame Muslims for their sins and injustices, thus Ibn Taymiyyah said that he must fight the Tatars, who are those who fight Allah and His Messenger, and he directs the people that if they saw him on the side of the Tatar camp and on his head a Koran to kill him. Here people are encouraged to fight and confront the Tatars, and strengthen their hearts, intentions and wills<sup>١٢</sup>.

Also, when the Muslim armies got fight with the Tatars in the month of Ramadan, Ibn Taymiyyah was saying: it is permissible for the army to break the fast on that day, and it was revolving around them and eating something with him from his hand<sup>١٣</sup>.

#### ٢,٢,٢,٢. Practical ways to confront the occupier:

Ibn Taymiyyah's confrontation with the occupier did not stop at educating and instructing the people, but rather preparing them for the practical aspect of the confrontation and the actual participation in the conflicting of the occupier and his assistants, the features of this confrontation include the following:

١. Incitement to fight the occupiers invaders, and not to rely on them, or satisfaction with the defeatist reality of weak souls, both at the level of the presidents or the people, and diligence in the collection of ways to victory over the enemies: by reform the souls, return to God, and escape from sin. As well as, achieving the physical meanings of the word (prepare), in the verse: **(And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged)** (٨:٦٠). Ibn Taymiyyah mentions these meanings above, when the news spread that the Tatars had come to the Levant and Egypt in order to invade them, they were affected and felt fear, which resulted in increasing the weakness of the people over their weakness, so that their minds and their hearts had been consumed as described by Ibn Katheer<sup>١٤</sup>, To make matters worse, what happened from some honor people and scholars, which they took their families out of the

country , then people began to flee , in this atmosphere of concern, fear and fear of the future, the role of trustworthy scholars comes, so Ibn Taymiyyah sits in his mosque and incites people to fight, and reminds them of the Koranic verses and the prophetic traditions mentioned in it, and reminds them of jihad and martyrdom in the name of Allah, and wish them patience, and stop them from rushing to escape, and appeasing the enemies, so he encouraged people to spend money to defend the Muslims and their country and their money, and used the method of persuasion to urge it. And it was stated in the country that no one will travel except by decree and paper from the country, and this guidance succeeded, people stopped rushing out, even their soul settled and calmed, Ibn Taymiyyah continued to move among the people and to incite them, and to follow up his sessions, which had a great impact on the souls and minds .

And also, when the country was ordered by the prince to save the walls, and to take the weapons, and not neglecting the walls and doors, and that people should dwell on the walls, he who dwells in his house shall hanged, so people gathered on the walls to save the country, Ibn Taymiyyah spent every night on the walls, inciting people to be patient in fighting, and he was reciting the verses of jihad and patience to keep them steadfast, and rejoicing in victory .

And also, when the Tartars and the thieves have havoc in Damascus and its surroundings by looting and vandalism, so that the people got tired, it was necessary to confront this despicable occupier and his followers in the field, Ibn Taymiyyah went out with a group of elders and people to confront them and stop them, when they knew about this, God sent terror into their hearts, and they fled on their heels .

Also, Ibn Taymiyyah told the people and the princes in ٧٠٢ AH that the defeat will be against the Tatars, and that the victory will be for the Muslims, and swear by it more than seventy times, somebody said to him: Say if Allah will , he said: God willing verification not just talk, Ibn al-Qayyim commented on this incident with what he heard from Shaykh Ibn Taymiyyah: When they said more to me, i said: do not argue, Allah has written in Al-Lahouh Al-Mahfouz: They are defeated this time, and victory for the armies of Islam, he said: Some princes and soldiers fed the sweetness of victory before they went out to meet the enemy . Ibn Taymiyyah remained with his companions, standing by his appearance, and associate of his army, he wears his war dress, recommends people to be steadfast, promises them victory, and promises them the booty in this position, it should to the good manners from Ibn Taymiyyah in how to raise the morale of leaders and soldiers to get victory.

٢. To promote resistance against the occupiers, not only to confront in the field, but also to exercise internal political action among the methods of governing – on the various names – that time, to preserve the internal unit against fragmentation or the separation of the nation's protector from foreign raids.

Ibn Taymiyyah complied with this situation of diplomatic work according to the custom of the politicians, when the presidents in Damascus asked him to ride on the post to Egypt, to urge the Sultan to be enlightened

and to participate in defending the nation; and here we must pay attention to the state of defeat that leaked to the hearts of people, especially after the first round in which the Sultan was broken and recruited in front of successive strikes of Tatar, and here the difficulty of the task entrusted to Ibn Taymiyyah appears, where psychological defeat and physical weakness, but it is necessary to try seriously, to preserve the nation and its prestige of disintegration and loss, and the necessary state of cooperation with the occupier through the exercise of normalization of all kinds, especially that the nation has become ready for this matter. Ibn Taymiyyah did not see the Sultan when he returned to defeat until he entered Cairo, he began to address the Sultan's weaknesses by warning him of what he hated, where he began to urge the Sultan and the leaders of his soldiers to equip the armies to the Levant if they have a need, he said to them: "If you don't protect the Sham, we have established a power to protect and exploit it in the time of security", there is no doubt that these words were less severe than the blows of the swords, and the sting of the spears in the bodies, because the power of kings and sultans, the love of control and ownership, and the refusal to participate and dispute in governance, and Ibn Taymiyyah still urges them to pay the soldiers to Syria.

Ibn Taymiyyah continues to mobilize and guide those exhausted and tired souls, using comparisons based on the jurisprudence of interests, which are the basis of authentic political work of different times and places; he reminded them that if they were not the rulers of the Levant and his kings, and that their people asked them to defense, they must help them, how about when they are their rulers and sultans, who are responsible for caring for people, with these types of strong political discourse, Ibn Taymiyyah achieved his goal, And the strength of their souls, And guaranteed them victory this time, God willing, so they went out to the Levant, and the people rejoiced greatly after they had despaired of themselves, their families and their money. so, if you want to imagine the meaning of joy, it is necessary to refer to the situation of people in the past, people were terrified when they hear strongly that the Tatars arrived, so that the ruler of the country (Ibn Alnnaahas) called the people to travel out of Damascus as possible as, The children and women were terrified, and the markets closed, the people then realized that the victory from God alone, so that there was only a few left in Damascus, the scholars and the guardians of Damascus fled, and their families preceded them to Egypt.

The news came that the Tatar arrived, Some of the rest of eminent scholars went to the deputy of the Sultanate to strengthen his resolve to meet the enemy, and they met all the leaders to incite them to fight the enemy, all leaders answered them with obedience, and prepare for the war and the fighting with honest intentions, then Ibn Taymiyyah returned from the Egypt and performed his good deeds - which was mentioned earlier - and then the news came, that the king of the Tartars had returned, because of the weakness of his army and the small number.

Ibn Taymiyyah also practiced professional diplomacy with the aggressor occupier to achieve the public interest, which is the origin and purpose of disciplined political action, on the same day, Ibn Taymiyyah

went to the Ta'ari camp (Bulay), which captured a number of Muslims to free them from captivity, the Tartars looted everything until they reached Jerusalem, then they crossed Gaza and killed some of its men treacherously in its mosque, and then returned to Damascus, and have captured many people, then Ibn Taymiyyah came out and still insists on them until they released the prisoners, And they left from Damascus to their country<sup>٧٥</sup>. And before it he had gone out to meet the king of Tartars (Gazan), to complain to him what happened from his soldiers in Damascus and its surroundings after he gave them safety, but it was not possible to meet him because he was very drunk, and he met with his ministers, and then went back<sup>٧٦</sup>.

He also wrote a letter to the king (Sarjuan), one of the kings of the Europeans in his time, who had captured a number of Muslims treacherously In one of their Crusader expeditions on some of the Levant coasts that began from the Cyprus after being expelled from Ankara and the rest of the coast of the Levant, asking him to break the prisoners of Muslims without begging, reminding him of many things, including: the power of Muslims and overcome their enemies throughout history, and the last defeat of the Tatars, and their consent to release the prisoners of Muslims and other Dhimmis, and this of charity to them, and show their contradiction with their actions with their religion because they betrayed Muslims, then remind them that Muslims have a lot of knights that witness them the battlefields of war, and with what is in the hands of the Muslims from the Christians and their dignitaries, the non-public more than captured, and other facts that show the prestige and greatness of Islam and its men<sup>٧٧</sup>.

In looking at this remarkable effort of Ibn Taymiyyah in the political field which aims to the public interest of the nation over the individual interest here or there, Was striving hard and sincerely to achieve these interests and higher goals away from any personal goals, especially on the instruments of governance because of his knowledge of the control of lust for power.

The practice of jihad against enemies with the sword, because this is the language that the enemy understands over time, and nothing else, why not?!, this is what Allah Almighty has said to the believers in many places: **[Believers, fight the unbelievers who are near you. Let them find firmness in you. Know that Allah is with those who are cautious]** [٩,١٢٣]. And he almighty said: **[Permission is given to those who fight because they were wronged. Allah has power to grant them victor]** [٢٢,٣٩]. And in this practice the saving of rights, from the illusion of peaceful coexistence with the enemy of the usurper of the country, and the exclusion of the concept of normalization of the minds of the nation. These meanings are fixed from the constants that have been established in the minds of trustworthy scholars, they worked diligently to broadcast among individuals and groups to protect the Muslim community from melting with the other invading occupier, so, jihad for the sake of Allah was a safety valve, and a fortress that prevents the nation from falling into the ropes of the occupier, Ibn Taymiyyah practiced jihad against the Tatars to prevent the status of consistency with the occupier, especially since there is fertile ground for some to deal with the occupier to achieve some personal skills,

in the year ٧٠٢ AH was the famous battle (Shekheh), the virtues of Ibn Taymiyyah emerged through the answering Dua'a', and the great jihad, and the strength of faith, and the intensity of advice to Islam, with excessive courage, and other qualities, after Ibn Taymiyyah urged the Sultan and his leaders in Egypt to fight the Tatars and respond to the advice of Sheikh, and met with the army Shami in (Marj Safar) Damascus, And Ibn Taymiyyah gathered with the Caliphs, the Sultans, and the princes, Ibn Taymiyyah remained in the camp of the army, recommending them to be steadfast, promising them victory and winning the paradise, until victory is achieved for believers, and the Tatars were defeated. Ibn Abd al-Hadi, who was present in this incident, says: "I was told by one of the princes of the Levant, he said: Sheikh told me on the battle day, when we were *Soffar* prairie, the two armies met: o so, when the battle get hot let me know, he said: I took him to the place of battle, they are descended like a torrent, their weapons barely appear under the dust that was held on them, Then I said to him, sir, this is the position of death, this enemy has come under this dust, he said: he raised his eyes to the sky, and moved his lips long, and then began to fight, but I imagined that he called upon them, and that his prayer responded at that hour, he said: Then I did not see him until we achieved victory from God, he said: then I saw the Sheikh and his brother shouting loudly, inciting to fight, scare people from escaping, i said, sir: God has defeated the enemy".

Also, Ibn Taymiyyah fought many of the enemies of Allah, such as the Crusaders, some of the people who attended the conquest (Acca) told that they saw the courage of Ibn Taymiyyah what the presenter could not describe, then King Al-Ashraf participated in the cleaning of the cities of the coast with the participation of scholars, God opened to them: Soor city, Sidon, Beirut, Bisan, Jubail, and all the coast; and this incident ended the presence of Christians in the Levant in ٦٩٠ AH, they were left with only the island of Arwad, which was opened by Muslims in ٧٠٢ AH, thus, in the time of Ibn Taymiyyah, the state was able to empty Muslim lands from the remnants of the Crusaders and to end the occupation of the Tartars indefinitely.

٣. Participation in the planning and guidance in the management of the battle against invading occupier, to ensure positive results that raise the motivation to continue to resist the occupier, and rejection of its presence in Muslim countries, in order to deprive the rights of others to satisfy the newcomer upon the right holder, such as the claim to accept the new reality, and not to stand on the ruins of the past, and demanding normalization of all kinds with the criminal invader. and here comes the role of scholars in stopping the series of concessions, and the loss of rights in a positive and effective role, as was the Ibn Taymiyyah, when he sent some of the country's dignitaries to the deputy of the castle (Arjwash) to give them to Tatars, the Muslim leader refused to give it because he was jealous of his religion and homeland, regardless of the harassment and accusations of those who are counted among the most important people, that by refusing to surrender to Tatar, he was planning a bloody end, and there was a dialogue between Arjwash and the defeated, they said to him: "the blood of the

Muslims in your neck if not surrender it; he answered them: The blood of the Muslims in your necks; because you came out of Damascus and went to Ghazzan and improved him to come to Damascus and others, then he rebuked them and did not surrender the fortress of Damascus, and prepared for fighting and siege"<sup>٤٧</sup>, the prince was adhering to the truth, determined not to hand over to them as long as he was alive, and his position was challenged and emboldened, he increased his position with a challenge and insistence when Ibn Taymiyyah sent him don't surrender the castle even if there was only one stone left in it if he could<sup>٤٨</sup>, this encouragement from Ibn Taymiyyah, in addition to the strength of the prince's personality and his adherence to the truth were a reasons to save the country, and protected from loss. Also, Ibn Taymiyyah was credited with opening Acca and redeeming it from the hands of the invading Crusaders. He also participated in good advice<sup>٤٩</sup>

٤. Enforcement of sanctions by the Sultan up on anyone do normalizing relations with invading enemy, as a deterrent to all those who thought of giving up rights and constants, or was the cause of the boldness of the enemy on the Muslims nation, or has normalized with the enemies to achieve special goals. When we look at these meanings, we find them in the time of Ibn Taymiyyah, when the Tatars took over Damascus in the first time, ٦٩٨ AH, they committed one of Damascus' s leaders and known as (Ibn Alssergi) with their ministry, and forced him to collect funds, and he went into it in forced way, and he was harmless to the people. When the Tatars came out and the rule returned to the Muslims, Ibn Alssergi got sick, Then he died shortly thereafter, so prince Arjwash prevent people from walking in his funeral, only his son (sharafualdin) was allowed to follow him<sup>٥٠</sup>. Ibn Tigri commented on this and said: "This indicates that when (Ibn Alserji) served Tatar as minister, he walked in their usefulness, and did harm to Muslims, otherwise why did people refrain from praying for him, and walking in his funeral, God forgive him<sup>٥١</sup>

This shows the seriousness of Ibn Taymiyyah in defending the invaders with courage, strength, wisdom, knowledge and awareness, which resulted in a state of harmony between him and the members of society, and he was a good example to follow, and has a great impact in defending the occupier, and refused normalization with him, these meanings at this time require the leaders to be at the forefront of the ranks to fight the people of falsehood.

#### **Conclusion:**

After we have finished showing the contents of the research, we can conclude the following points:

١. The term normalization is a contemporary term that was not known to the Arabs in the contemporary political sense. This explains the reason for the absence of linguistic lexicons, and the old terminology from it.
٢. The idea of normalization is based on many meanings, such as: manipulation of values and constants, through the re-formation of awareness among individuals and groups, in order to achieve this, it is necessary to adapt and diversify the means in order to bring about radical changes in the occupied peoples by weakening them militarily and

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controlling their economic resources.

٣. The term normalization came to light after the Camp David Accords, to change the values and constants in the Arab mind to accept the invading occupier of Muslim countries.

٤. One of the positive aspects of the objection to the occupier is that his objection to it is consent and obedience to the true law, and keep the obligation of jihad ongoing, and keep it from extinguishing, and achieve the meanings of loyalty to the homeland ... Etc.

٥. Ibn Taymiyyah made many ways in resisting the invaders of his time: confront the invader occupier by exposing his crimes directly, he refused to respond to him about his injustice to others, and incitement to fight the occupiers, and not to rely on them, or satisfaction with the defeatist reality of weak souls, and educate people, and spread the right religious awareness, by issuing Fatwa, and remove suspicions from the minds of people regarding the reality of Muslims, and the nature of their relationship with the occupying enemy.

#### Footnotes:

١ to bring (someone or something) back to a usual or expected state or condition. See: Macmillan English Dictionary, <http://www.macmillandictionary.com/us/dictionary/american/normalize>. The Collins English Dictionary, <http://www.collinsdictionary.com/dictionary/english/normalization>. Merriam English Dictionary, <http://www.merriam-webster.com/dictionary/normalize>. Longman Dictionary of contemporary English, <http://www.ldoceonline.com/dictionary/normalize>, and <http://www.dictionary.com/browse/normalization> ... etc. Retrieved on: ٠٣ January ٢٠١٨ AD.

٢ See: Albostani, Hisham. (Together against normalization with the Zionist enemy) [٢٦/٢/٢٠٠٢](http://arabmail.de/٢٦/٢/٢٠٠٢), citing (the Jordanian Committee Against Normalization), the site of the Arab Post. <http://arabmail.de/٢٦/٢/Bustani.html>, retrieved on: ٠٣ January ٢٠١٨ AD.

٣ See: Hilmi Shaarawi et al., The Middle East, American Zionist Plan (Cairo: The Egyptian Committee to Combat Normalization and Countering Zionism, and Madbouli Library, ed. I, ١٩٩٨ AD), p. ١٣٣.

٤ See: Nasser al-Fahd, Identification of risks of normalization, p. ٢٨.

٥ This reality rejects the claim that normalization is a temporary truce resorted to Muslims because of their weakness in a certain time, and it is not clear to everyone that there is a clear difference between the normalization agreements and truce mentioned by scientists, and we say about these agreements: it is a permanent peace with the enemy occupied land Muslims, and this is forbidden by the agreement of the trustworthy scholars. See: Al Rajhi, Adel. (Normalization: Is the enemy becomes a close friend!), ١٤٢٧ AH, citing the site: Muslim <http://almoslim.net/node/٨٣٢٦٤>. Retrieval date: ٠٤ January ٢٠١٨. ..

٦ Ibid., P. ١.

٧ See: Al-Masary, Encyclopedia of the Jews and Judaism, C. ٧, p. ١.

- <sup>٨</sup> See: Al-Jawhari, Al-Sahah, C. ٣, p. ١٢٨٧, and Al-Razi, Mukhtar Al-Sahah, p. ٢٩٩, Zubaidi, Taj Al-Aroos, C. ٢٢, p. ٢١٨, and Ibrahim Mustafa et al., The Al-Wasit dictionary, C. ٢, p. ٨٨٨, Ahmed Mokhtar, Dictionary of Contemporary Arabic Language, C. ٣, PP. ٢١٢٨-٢١٢٩.
- <sup>٩</sup> Ibn Taymiyah, Al-Eman, p. ١٣٠.
- <sup>١٠</sup> See: Shatby, Al-Etisam, C. ١, p. ٤١٤.
- <sup>١١</sup> Al-Sijistani, Sunan Abu Dawood, chapter: forbidding usury. C. ٣, p. ٢٩١, H. ٣٤٦٤, Al Albani commented on the hadeeth: It is sound Hadith.
- <sup>١٢</sup> . See: (A paper for Hussein Obeidat presented at the tenth general conference of Arab journalists in ٢٠٠٤), quoting: normalization, Al Rajhi, p.١.
- <sup>١٣</sup> See: Ibn Kathir, The Beginning and the End, C. ١٧, p. ٦٣١, Ibn Tangeri, Al-Nojoom Al-Zahira, C. ٨, pp. ٤-١١, Arnst Parker, The Crusades, p. ٥, Wagdy, ٢٠th Century Knowledge Department, C. ٥, pp. ٥٣١-٥٣٥.
- <sup>١٤</sup> Al-thahabi, History of Islam, recension: Omar Tadmari, c. ٥٢, p. ٩٠.
- <sup>١٥</sup> See: Ibn Katheer, beginning and end, c. ١٤, p. ١٠٢.
- <sup>١٦</sup> Ibid., C. ١٤, p. ١٠٢.
- <sup>١٧</sup> Ibid.
- <sup>١٨</sup> Ibid.
- <sup>١٩</sup> See Ibn Katheer, The Beginning and the End, c ١٤, p. ١٠٢, and the Althahabi, history of Islam, c. ٥٢, p. ٩٣.
- <sup>٢٠</sup> Ibn Taymiyah, Majmo Al Fatwa, C. ٢٨, pp. ٣٣٥-٣٤٢.
- <sup>٢١</sup> See: Ibn Taymiyyah, Fatwa al-Kubra, C. ١, p. ١٠٩, C. ٣, p. ٢٠١٠.
- <sup>٢٢</sup> See Ibn Taymiyyah, Safadiyya, C. ١, p. ٢٣٦, and Fatwa No. ١١, p. ٦٠٨, Ibn Kathir, beginning and end, C. ١٤, p. ٢٨.
- <sup>٢٣</sup> See: Ibn Katheer, beginning and end, C. ١٤, p. ٣٠.
- <sup>٢٤</sup> See: ibid., P. ١٤, p. ١٧.
- <sup>٢٥</sup> Ibn Katheer mentioned the names of some of those who brought their people out of Damascus: Ibn sisri, Ibn Fadlullah, Ibn Menga, Ibn Suwayd, Ibn al-Zamlakani and Ibn Juma'a. See: Ibn Katheer, beginning and end, C. ١٤, p. ١٧.
- <sup>٢٦</sup> Here, it is worth mentioning the merchants of war - they are at all times - who take advantage of the tragedies of the people, and their pain, to gain from them and from them, where the prices of transport and the prices of animals used in transportation, and in return, the goods were sold at the cheapest prices. See: Ibid.
- <sup>٢٧</sup> See: Ibn Katheer, beginning and end, C. ١٤, p. ١٧.
- <sup>٢٨</sup> Ibid.
- <sup>٢٩</sup> See: Al-Aini, Aqd Al-Jomman, C. ٤, p. ٢٩.
- <sup>٣٠</sup> See: Ibn Al-Qayyim, Madarig Al-ssalikin, C. ٢, p. ٤٨٩, Ibn Al-Wardi, The History of Ibn Al-Wardi, C. ٢, p. ٢٧٩.
- <sup>٣١</sup> Ibn Qudaamah Al-Maqdisi, Al-oqood Al-Dorriyya, p. ١٩٣.
- <sup>٣٢</sup> Ibn Katheer, beginning and end, C. ١٤, p. ٢٨.
- <sup>٣٣</sup> See: ibid., C. ١٤, p. ١٨.
- <sup>٣٤</sup> See: ibid., P. ١٤, p. ١٩.

- <sup>٣٥</sup> Al-Thahabi, History of Islam, C. ٥٢, p. ٩٣, Ibn Khaldun, Diwan Al-mobtada'a walkhabar, C٥, p. ٤٧٤, and Al-Maqrizi Al-sulook, C.٢, p. ٣٢٦.
- <sup>٣٦</sup> Al-Maqrizi Al-sulook, C. ٢, p. ٣٢٣.
- <sup>٣٧</sup> See: Ibn Taymiyyah, Majmo'o Al- Fatwa, C. ٢٨, pp. ٣٣٥-٣٤٢.
- <sup>٣٨</sup> Ibn Abd al-Hadi, Al-Okood Al-Dariyya, pp. ١٩٣-١٩٤, and Al-Karmi, Al-kawakib Al-Dariyat, pp. ٩٦-٩٧
- <sup>٣٩</sup> See: Al-Bazzar, Al-Aalam, p. ٦٨, Al-Karmi, Al-kawakib Al-Dariyat, p. ٩٢.
- <sup>٤٠</sup> See: Al-thahabi, History of Islam, C. ١٥, pp. ٤٢٣-٤٣٨, recension: Bashir Awad, Ibn Katheer, Beginning and End, C. ١٤, p. ٢٥.
- <sup>٤١</sup> Ibn Tagzi, Al-Nojoom Al-Zahira, C. ٢, p. ٤١٥.
- <sup>٤٢</sup> See: Ibn Katheer, beginning and end, C. ١٤, p. ١٠.
- <sup>٤٣</sup> See: Al-Karmi, Al-Kawakib Al-Dariyah, p. ٩٢.
- <sup>٤٤</sup> See: Safadi, Al-Wafi Bilwafiiat, C. ١٥, p. ٢٥٩, and Al-Safadi has been referred to him with: (Sahib Fakhr al-Din Ibn al-Shirji), and Al-Thahabi, the history of Islam, C. ٥٢, p. ٤٣٤.
- <sup>٤٥</sup> Ibn Taghri, Al-Manhal al-Safi, C. ١, p. ٤٩٦.

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