

against an alleged Jew who challenged him on the question of predestination, and against Rashīd al-Dīn as representing the disbelievers of the Ilkhans and their false conversion to Islam.⁷²

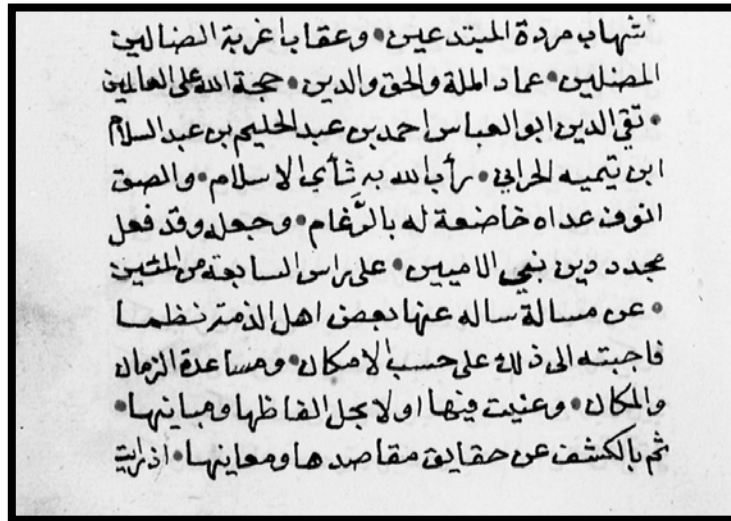


Figure 1: Introduction to an anonymous tract, *Sharḥ jawāb Ibn Taymiyya ‘an mas‘ala sa‘alahu ‘anhā ba‘d al-dhimma* (Commentary to Ibn Taymiyya’s Reply to a Question Asked by a *Dhimmi*), Ms. Garrett 1299Y, f. 2r (detail), Princeton University Library, Islamic Manuscripts Collection, with a colophon dated Ramadān 1177/September 1715



Figure 2: The title page of an endowment deed for a complex of charitable institutions east of Tabriz, the *Rab‘-i Rashīdī* (Rashīdī quarter), with the handwriting of Rashīd al-Dīn, c. 709/1309 (I. Afshar, “Autograph Copy of Rashīd-al-Dīn’s *Vaqfnāmeḥ*,” *Central Asiatic Journal*, 14, 1-3 [1970]: 5-13; discussed in S.T. Kamola, “Rashīd al-Dīn and the Making of History in Mongol Iran” [Ph.D. dissertation, University of Washington, 2013], 222)

⁷² [Postscript: Ibn Ḥajar al-‘Asqalānī, *al-Durar al-kāmina*, 4:483, reports of another Jewish convert to Islam, Yūsuf ibn Abī al-Bayān al-Isrā’īlī. Yūsuf was an official in Safed and Damascus, and associated, like Asad, with Ibn Taymiyya and Ibn al-Wakīl. He died in 741/1340.]