# Contents

*Acknowledgments* | page xii
---|---
*Notes on the Text* | xv
*List of Abbreviations* | xvi

**Introduction**

1 Ibn Barraja at the Forefront of the Mu’tabirūn Tradition | 5
2 Literature Review | 8
3 Overview of Chapters | 9
4 The Historical Context: The Rise and Demise of the al-Murābiṭūn Dynasty | 14

1 The Beginnings of a Mystical Discourse in al-Andalus

42

Ibn Masarra, Mālikism, and the Politics of an Epistemological Debate

22

1 Introduction | 22

2 Renunciation | 25
3 The Early Umayyad Period | 25
4 Retreaters from the Political Sphere | 27
5 The Late Emirate and Early Caliphate Period | 28
6 The Renunciant Tradition in Seville | 30

II Ibn Masarra: The First Andalusī Mu’tabir

33

III Politicized Epistemological Debates

39

1 Polemics Over the “Acquisition of Prophecy” and “Miracles of Saints” | 39
2 Was There an Uṣūl Controversy in al-Andalus? | 42
3 The Al-Murābiṭūn State-Jurist Entente | 46
4 The *Ihya*’ Controversy | 50
### Table of Contents

#### 2 The Rise of the Andalusī Muʿtabīrūn

*The Influence of Ghazālī, Markers of the Muʿtabīrūn Tradition, and the Onset of Institutional Sufism*

- Introduction
  - Ghazālī’s Intellectual Influence During the Formative Period of Andalusī Mysticism
    - Ibn Barrajān
    - Ibn al-ʿArīf
    - Ibn Qāṣī
  - Were Ibn Barrajān, Ibn al-ʿArīf, and Ibn Qāṣī “Sufis”?
  - Was Renunciation a Precursor of Sufism?
- The Onset of Institutional Sufism in the Maghrib and al-Andalus
  - Ibn Tūmār
  - Abū Mādīyān: “The Junayd of the West”
  - Tādīlī’s Sufi Hagiography: *al-Tashāwuf*

#### 3 The Life of a Contemplative

*Ibn Barrajān’s Educational Formation, Spiritual Practices, Political Views, and Decease*

- Introduction
- Early Years, Educational Training
  - His Nisba, Kunya, Ism, Laqab
  - His Brother and “Grandson”
  - Educational Formation
  - The religious sciences and the “sciences of the ancients” (*ʿulām al-awā il*)
  - His attitude toward jurisprudence (*fiqḥ*) and legal theory (*usūl al-fiṣḥ*)
- His Students and Disciples
- Eschewing the Sultan (*inṣībāḍ ḍan al-sulṭān*), Political Views, and Decease
  - Practice of *inṣībāḍ*
  - Methodical Practice of *tībār*
  - Practice of *dhikr*
  - Political Views
  - The Imāmāt
  - Jihād
  - End-times
  - Summoning of Ibn al-ʿArīf, Mayūrqi, and Ibn Barrajān to Marrakesh
  - Ibn al-ʿArīf’s Death
<table>
<thead>
<tr>
<th>Contents</th>
<th>ix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abū Bakr b. al-Mayūrqī’s Death</td>
<td>124</td>
</tr>
<tr>
<td>Ibn Barrajang’s Death</td>
<td>125</td>
</tr>
<tr>
<td>4 The Works of Ibn Barrajān</td>
<td>128</td>
</tr>
<tr>
<td>Chronological Sequence, Manuscript Tradition, Central Themes</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td>128</td>
</tr>
<tr>
<td>I Al-‘Irshād ilā subul al-rashād</td>
<td>129</td>
</tr>
<tr>
<td>Contextualizing the ‘Irshād</td>
<td>131</td>
</tr>
<tr>
<td>Excerpt of the ‘Irshād from Zarkashi</td>
<td>132</td>
</tr>
<tr>
<td>II Sharḥ asmāʾ Allāh al-ḥusnā</td>
<td>136</td>
</tr>
<tr>
<td>Ibn Barrajān’s Interpretive Approach to the Divine Names</td>
<td>141</td>
</tr>
<tr>
<td>Organizational Structure of the Sharḥ</td>
<td>144</td>
</tr>
<tr>
<td>1 Lexical analysis (takhrīj lughawi)</td>
<td>144</td>
</tr>
<tr>
<td>2 Contemplative crossing (i’tibār)</td>
<td>144</td>
</tr>
<tr>
<td>3 Devotional practice of servanthood (ta ‘abbud)</td>
<td>147</td>
</tr>
<tr>
<td>Letter Speculations in the Sharḥ</td>
<td>148</td>
</tr>
<tr>
<td>Ibn Barrajān’s Sharḥ versus Ghazālī’s Maqṣad</td>
<td>150</td>
</tr>
<tr>
<td>Unidentified Sources of the Sharḥ</td>
<td>154</td>
</tr>
<tr>
<td>Citations and References in the Sharḥ</td>
<td>155</td>
</tr>
<tr>
<td>III Tanbih al-afhām ilā tadabbūr al-kitāb al-ḥakīm</td>
<td>157</td>
</tr>
<tr>
<td>wa-ta ‘arrūf al-ayāt wa-l-nabaʾ al-ʾazīm</td>
<td></td>
</tr>
<tr>
<td>Stylistic and Organizational Features of the Tanbih</td>
<td>159</td>
</tr>
<tr>
<td>IV ʿIdāh al-hikma bi-’abkām al-ʾiбра</td>
<td>163</td>
</tr>
<tr>
<td>Introduction, Style, Structure, and Composition of the ʿIdāh</td>
<td>165</td>
</tr>
<tr>
<td>Central Themes of the ʿIdāh</td>
<td>166</td>
</tr>
<tr>
<td>Citations in the Tanbih and ʿIdāh</td>
<td>167</td>
</tr>
<tr>
<td>V ʿAyn al-yaqīn</td>
<td>170</td>
</tr>
<tr>
<td>5 The Divine Descent</td>
<td>171</td>
</tr>
<tr>
<td>Bridging the Chasm between God and Creation</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td>171</td>
</tr>
<tr>
<td>I The Doctrine of the Universal Servant (al-ʿabd al-kulli)</td>
<td>172</td>
</tr>
<tr>
<td>The Universal Servant Versus the Particular Servant (al-ʿabd al-juz ʿī)</td>
<td>176</td>
</tr>
<tr>
<td>The Principle of Correspondence Between the Human Being, Creation, and Revelation</td>
<td>177</td>
</tr>
<tr>
<td>II The Reality Upon Which Creation Is Created (HMBK)</td>
<td>181</td>
</tr>
<tr>
<td>HMBK Heralds the Clear Reality (al-Haqq al-Mubīn)</td>
<td>188</td>
</tr>
<tr>
<td>III Ontology: One Wujūd, Two Worlds, Multiple Levels</td>
<td>190</td>
</tr>
<tr>
<td>Between Tanzīb of the Ashʿarīs and Tanbih of the Anthropomorphists</td>
<td>190</td>
</tr>
<tr>
<td>Scriptural Proof-Texts for Ibn Barrajān’s Ontology</td>
<td>193</td>
</tr>
</tbody>
</table>
Contents

The Hidden Object (al-khabʾ) 193
The Two Breaths (nafasayn/fayh˙ayn) 195
A Philosophical Explanation: Imaginal Existence (al-wujud al-mithaːl) 195
The Parable of the Mustard Seed 197

IV Reading the Signs of God 199
The Exclusive Signs of God (āyāt khāʃṣa): Sun and Moon 202
Water: The Active Principle of Existence 203
Secondary Signs of God 204

6 The Hermeneutics of Certainty 206

Harmony, Hierarchy, and Hegemony of the Qurʾān 206

I Harmony: The Qurʾān as a Perfect and Unequivocal Text 209
Harmoniousness and Coherence of the Qurʾān (naẓm) 209
Thematic harmony 212
Themes of the Sūras 215
Explicative harmony 216
Symmetrical harmony 217
The Theory of Abrogation (naskh) 217

II Hierarchy: From the Celestial Tablet to the Written Page 221
Hierarchical Levels of the Qurʾān 221
The “Supreme Qurʾān” Versus the “Exalted Qurʾān” 223
“Compact” (muhkamāt) Versus “Consimilar” (mutashābihāt) Verses 226
The “Disconnected Letters” (al-ḥurūf al-muqatṭaː’ā) 230
The Primacy of Sūras 1 (al-Fāṭiha) & 2 (al-Baqara) 234
Protological and Escatological Modes of Interpretation (taʾwīl) 236

III Hegemony: The Epistemological Primacy of the Qurʾān 238
The Qurʾān Is Its Own Interpreter 238
Variant Readings (qirāʾ āt) and the Seven Lectiones (abruʃ) 240
The Use of Weak Hadiths to Explain the Qurʾān 241

7 A Muslim Scholar of the Bible 245

Biblical Proof-Texts for Qurʾānic Teachings in the Exegetical Works of Ibn Barrajān 245
Introduction 245
Ibn Barrajān and the Arabic Bible 248
Ibn Barrajān’s Access to the Books of the Bible 250
The Epistemological Hegemony of the Qurʾān 255
The Supersession of Pre-Islamic Religions (naskh) 257
# Table of Contents

**Interpretive Solutions to Interscriptural Incongruities** 259

1 Historical Contextualization 259

2 Allegorical Interpretation (taʾwil) 260

Does the Bible Challenge the Qurʾān? 261

Two Extremes: Ibn Ḥazm’s Versus Ibn Barrajān’s Biblical Engagement 262

8 The Human Ascent 266

* Iʿtibār, Cycles of Time, and Future Predictions 266

Introduction 266

I *Iʿtibār*: Acquiring Empirical Knowledge of the Self 269

Negotiating the Boundaries of the Unseen 275

His Assessment of Ibn Masarra’s *iʿtibār* 277

His View of the *Falāsifa* 278

An Egalitarian Spirituality? 278

II The Descent of the Divine Command 280

The Structure of the Cosmos 280

The Descent of the Divine Command 282

The Cycles of Determination 283

The Cyclical Concept of Time (dawāʿir al-zamān) 286

The Symbolic Significance of Number 6 288

The Cycle of 1,000 Lunar Months 293

III Future Predictions 294

The Jerusalem Prediction 299

Translation of the Jerusalem Prediction 302

Conclusion 307

Why Did Ibn Barrajān Choose the Divine Names Tradition and Qurʾānic Exegesis to Express His Teachings? 308

Rethinking Exegesis Versus Eisegesis 308

His Main Sources 310

A Final Thought on the “Ghazālī of al-Andalus” 313

**Bibliography** 315

**Index of Names** 346

**Index of Terms** 349