

himself an *imām* and preacher. Ibn 'Abbād retained his post in al-Qarawiyyīn mosque until his death in Fez in 792/1390. During his lifetime, he witnessed the decline of the Marīnid dynasty. The recapture of the Moroccan port cities by a Spanish force created stagnation and fear amongst the elites and the populace of Fez, and an economic crisis affected all aspects of commerce.

## 2. WORKS

The works of Ibn 'Abbās consist essentially of his commentaries on the *Hikam* by Ibn 'Aṭā'allāh. Dating back to his stay in Salé, his ideas and commentaries were transcribed and edited in Fez between 773/1372 and 776/1375, just before he became *imām* and preacher at al-Qarawiyyīn mosque.

To his disciple Yaḥyā al-Sarrāj (d. 805/1403) we owe the collection of his correspondence in *al-Rasā'il al-kubrā* and *al-Rasā'il al-ṣuḡhrā* ("Greater and lesser treatises/epistles"). These letters help us penetrate deeper into his life and doctrine and record his peregrinations between the cities of Salé and Fez.

Throughout his life and after his death, Ibn 'Abbād remained an important saint in the Maghrib and al-Andalus. His legacy of moderate and orthodox Ṣūfism has retained some of its former importance to the present day. His two *Rasā'īl* describe the stations of the Ṣūfī path and the concepts and means to perfect the journey of his Ṣūfī disciples, including Ibn al-Sarrāj (d. 316/929) and Ibn al-Sakkāk al-Miknāsī. In addition to the themes of the journey along the Ṣūfī path, Ibn 'Abbād's epistles contain arguments in defence of Ṣūfism, of which Ṣūfīs of later generations eagerly availed themselves in

order to defend it against the attacks of its critics.

## BIBLIOGRAPHY

Paul Nwyia, Ibn 'Abbād de Ronda, *Annales de l'École Pratique des Hautes Études* 64 (1955), 89–92; Paul Nwyia, Ibn 'Abbād, *EI2*; Ruggero Vimercati Sanseverino, *Le soufisme et la Qarawiyyīn. Entre Ibn 'Abbād et Zarrūq (VIII–IX/XII–XV siècles)*, Rabat 2014.

JILLALI EL ADNANI

## Ibn 'Āshir al-Anṣārī

'Abd al-Wāḥid b. Aḥmad **Ibn 'Āshir al-Anṣārī** (990–1040/1582–1631) was a scholar and jurist of Andalusī ancestry and Moroccan by birth and adoption. He was born in Fez and died there of natural causes, according to some, or by poisoning, according to others. He witnessed the great political and religious changes that defined Morocco following the troubles of the Sa'dī dynasty (r. 916–1069/1510–1659) and that led to the advent of the 'Alawī dynasty (founded 1040/1631), which still rules Morocco.

His life and career coincided with the political, spiritual, and economic influence of the Dilā'ī brotherhood that ruled much of Moroccan territory. He settled in Fez upon returning from his pilgrimage in about 1008/1599, and it was in the school of the al-Qarawiyyīn mosque in Fez that he dedicated his life to the study of *Ihyā' ulūm al-dīn* ("The revival of the religious sciences") by the great Sunnī theologian and mystic Abū Ḥāmid al-Ghazālī (d. 505/1111). He soon left Fez for Meknes, where he spent some years. He was summoned by the duties of *jihād* (holy war) and in aid of the movement led by the