

There is a small cottage industry of criticism on al-Mas'adī in Tunisia and a number of studies in other languages.

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## al-Miklātī, Abū l-Ḥajjāj

**Abū l-Ḥajjāj** Yūsuf b. Muḥammad b. al-Mu'izz **al-Miklātī** (d. 626/1229) was a Maghribī Ash'arī theologian, most likely born in Fez (hence his *nisba* "al-Fāsī"), where he studied theology (*kalām*) and law (*fiqh*). He is the author of *al-Kāmil fi uṣūl al-fiqh* ("Comprehensive treatise on legal theory"), which is no longer extant, and of an extant treatise on *kalām* titled *Lubāb al-uqūl fi l-radd 'alā l-falāsifa fi 'ilm al-uṣūl* ("The quintessence of intellects in refutation of the philosophers on the science of principles"). A well-respected scholar and a talented polemicist, he accompanied the Almohad caliphs Abū Yūsuf Ya'qūb al-Manṣūr (r. 579-95/1184-99) and his son Muḥammad al-Nāṣir (r. 595-609/1199-1213) on their sojourns to al-Andalus. He was thus present in al-Andalus at the time of the condemnation of the Córdoba philosopher Ibn Rushd (Averroes, d. 595/1198) in 593/1197, although it is not known for certain whether he took part in the debates that led to this condemnation. However, judging from the extensive use he makes of Ibn Rushd's works, particularly the *Tahāfut al-Tahāfut* ("The incoherence of the Incoherence"), his response to al-Ghazālī's (d. 505/1111) *Tahāfut al-falāsifa* ("The incoherence of the philosophers"), al-Miklātī is an interesting witness to both the reception of Ibn Rushd's work by his co-religionists, about which little is known, and of the kind of opposition Ibn Rushd faced from *kalām* theologians. He wrote his refutation of the philosophers at the request of an unidentified patron whom al-Miklātī describes as a "unique scholar" concerned by the increasing popularity and propagation of philosophical doctrines in al-Andalus. He was asked, as