

al-tījān wa-ghurar tawārīkh al-zamān, which has been published by Graf.

In addition to being considered important for his source materials, Ibn al-Dawādārī is seen as a trendsetter in history writing. In this respect, the *Kanz* has been examined extensively as a textbook case of the development of, and divergences in, Mamlūk historiography. The *Kanz*, especially volume 1, forms the basis for Radtke's study of Islamic universal history and cosmology. Its language and style have been said, by Roemer and Haarmann, to represent a new trend of "popular" (or "literalised," "adabised") history that emphasises the entertainment value of storytelling and champions a narrative mode that blends history and literature—tales, marvels, and poetry. It employs a less formal language register, with more liberal use of the vernacular.

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LI GUO

Ibn Gabirol

Salomon **Ibn Gabirol** (Abū Ayyūb Sulaymān b. Jabīrul al-Qurṭubī in Arabic) was one of the most important figures within the Jewish cultural milieu that flourished in al-Andalus from the fifth/

eleventh century until at least the mid-sixth/twelfth. Born in Malaga around 412/1021, he spent most of his life in Zaragoza, where, from the age of sixteen, he distinguished himself through his poems, both sacred and profane. He was forced to leave the city after declaring his interest in philosophical enquiry, for which he was accused of heresy. After living for a period of time in Granada under the protection of the *wazīr* Samuel ha-Nagid Ibn Nagrela (d. 448/1056) he moved to Valencia, where he died at a comparatively young age in 450/1058, leaving a variety of writings in two languages. As was typical of many of the bilingual Jewish thinkers of his day, Ibn Gabirol employed Hebrew for poetical compositions, which made him highly popular among the Jewish community (indeed, one of these, the *Royal Crown*—the Hebrew *Keter Malkut*—is, even now, recited on Yom Kippur), and Arabic for prose. The latter group consists of an ethical treatise entitled *Kitāb iṣlāḥ al-akhlāq* ("The improvement of moral qualities"), a collection of ancient maxims entitled *Mukhtār al-jawāhir* ("The choice of gems"), and a philosophical work with which his name is particularly associated, *Kitāb yanbū' al-ḥayāt* ("The fountain of life").

While its original Arabic version is not extant, *The fountain of life* has survived in two translated versions. The first, which takes the form of a dialogue between a master and his disciple, is the Latin version that Dominic Gundisalvi (d. 1190) and John of Spain (d. 1180) translated around 1150 in Toledo, under the title *Fons vitae*, and ascribed to a certain "Avicbron." Given that the text provides no biographical references, the Latin masters generally considered Avicbron (Avencebrol, Avicembron or Avicebrol, depending on the rendering of the name into

Latin) to be a Muslim who had converted to Christianity. This misunderstanding persisted until 1846, when the French scholar Salomon Munk identified the poet Ibn Gabirol and the philosopher Avicbron—who had, until that time, enjoyed parallel yet independent fame within the Hebrew and Latin traditions—as a single historical figure.

A Hebrew version of the work also exists, which bears the name *Liqquṭim mi-sefer meqor ḥayyīm*, (“*Extracts from the fountain of life*”). This was produced around 669/1270 by the philosopher Shem Tov Ibn Falaquera (d. 694/1295), whose main aim was to reduce the overall length of the work.

The five books which form *The fountain of life* in both the Latin and Hebrew versions focus on the doctrine of universal hylomorphism: the idea that all beings, with the exception of God, are composed of matter and form (hylomorphism derives from the Greek terms *hyle* “matter” and *morphe* “form”). This is true even of spiritual substances (intelligences and angels), whose matter is not corporeal, or sensible, but purely intelligible.

The three basic arguments developed by Ibn Gabirol to sustain the hylomorphist doctrine are principally expounded in the fourth book of *The fountain of life*. The first of these deals with the need to establish as clearly as possible the distance between the First Cause and each of its effects (both intelligible and sensible): universal hylomorphism succeeds in doing this, postulating the absolute simplicity of God and the composite nature of everything else. The second argument is based on a comparison between the inferior or sensible world, and the superior or intelligible one: the inferior world is made in the image of the superior, and flows from it. Therefore, as the inferior world

displays a hylomorphic composition, the superior one must inevitably have the same composition. The third and perhaps most important argument makes the highly innovative claim that matter, as the founding dimension of all reality except God, is not a principle of individualisation or differentiation, as maintained by Aristotle, because if even spiritual substances differ from each other in their form (that is in their degree of perfection and wisdom), they evidently share in something else (that is pure potential matter). The conclusion is unequivocal: every level of reality is the progressive determination, or limitation, of primary matter by the different forms (whether spiritual or corporeal) that imprint themselves on this substratum, in each case establishing its spiritual or corporeal nature.

Nevertheless, what is at stake here is also something else, i.e., that a path of progressive ascent from the sensible world to the “flowering garden” of the intelligible world is the only means human beings have of finally attaining happiness. As such, the expression “escape from death and devotion to the fountain of life,” with which the fifth book concludes, conveys in the most evocative way possible the notion that only those who have undertaken such a route may actually reach the Fountain of Life.

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Ibn Ḥāmid

Al-Ḥasan **Ibn Ḥāmid** b. 'Alī b. Marwān, Abū 'Abdallāh al-Warrāq, was a jurist, a theologian, and one of the most prominent Ḥanbalī scholars of Baghdad during the first half of the Būyid period. He was also an ascetic who earned money by copying books. He was born sometime before 328/939, and died in 403/1012 from injuries sustained in a Bedouin attack while he was making his way back from the *ḥajj*. He was a student of the prominent Ḥanbalī scholar Ghulām al-Khallāl (Abū Bakr 'Abd al-'Azīz, d. 363/974), the Ḥanbalī traditionist Abū Bakr al-Najjād (d. 348/960), the Ḥanbalī theologian and jurist Ibn Baṭṭa (d. 387/997), and the Shāfi'ī traditionist Abū Bakr al-Muqri' (d. 381/991–2), from whom he transmitted *Mukhtaṣar al-Khiraqī*, the first handbook of Ḥanbalī law, written by Abū l-Qāsim al-Khiraqī (d. 334/945–6?). Ibn Ḥāmid's pupil Abū Ya'lā Ibn al-Farrā' (d. 458/1066) succeeded him as the leader of the Ḥanbalī circle in Baghdad.

Ibn Ḥāmid engaged with other schools of law. Some of his teachers were Shāfi'īs, and he debated with their leader, Abū Ḥāmid al-Isfarāyīnī (d. 406/1016), at the caliph's court. These exchanges influenced his thinking and made a crucial contribution to the transformation of the Ḥanbalīs into a fully-fledged legal school, and his death therefore signalled the end of the earliest period of Ḥanbalī jurists (*al-mutaqaddimūn*). Ibn Ḥāmid's biographers attribute to him books on law and theology, the most notable being his *al-Jāmi' fī khtilāf al-fuqahā'* ("Comprehensive collection of disagreements among the jurists"), which examines disagreements on legal issues amongst scholars, and which is described as comprising 400 parts (*juz'*). He also wrote a commentary on *Mukhtaṣar al-Khiraqī*. Both of these works, however, appear to have been lost.

Ibn Ḥāmid also wrote a book on legal theory entitled *Kitāb al-uṣūl* ("Book of roots"). Although this book, too, has been lost, it is mentioned in his important work *Tahdhīb al-ajwiba* ("Refinement of answers"). In this latter text, he attempted to fully explicate Aḥmad b. Ḥanbal's (d. 241/855) *madhhab* (legal ideas) from his responses (*masā'il*) to various questions that were posed to him; his aim in so doing was to outline the principles underlying Ibn Ḥanbal's answers, and thus draw out and explain their legal meaning.

Due to his theological ideas Ibn Ḥāmid was described as anti-Ash'arī, and is said to have been active against the famous Ash'arī theologian al-Bāqillānī (403/1013), though no details are available. He was also accused of anthropomorphism, an allegation that was even made against him by other Ḥanbalīs, such as the famous scholar Ibn al-Jawzī (d. 597/1201). He described his theological opinions in a book entitled *Sharḥ uṣūl al-dīn*