

al-Hindī al-Naqshbandī—but the anti-Sirhindī polemics did not die with him. Controversy resurfaced when Sirhindī's son and successor Muḥammad Ma'sūm visited Medina beginning in 1068/1657–8 (although he took a more inclusive approach to proselytising that gained him supporters within al-Qushāshī's circle). Polemics erupted again in 1093/1682, following a request for a legal opinion (*fatwā*) from opponents of Sirhindī in India.

Banūrī wrote several works expounding Naqshbandī and Mujaddidī teachings, notably *Kalimat al-ma'arīf* ("An exposition on mystical knowledge") and *Khulāṣat al-ma'arīf fī asrār al-'aqa'id* ("The essence of knowledge of credal secrets"), both written in Banūr, and *Nikāt al-asrār* ("Subtleties of secret things"), a collection of his discourses (*malfūzāt*) compiled in the Ḥijāz.

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al-Barrādī, Abū l-Faḍl Abū l-Qāsim b. Ibrāhīm

Abū l-Faḍl Abū l-Qāsim b. Ibrāhīm al-Barrādī was a North African Ibādī scholar of the late eighth/fourteenth century. According to the biographical dictionary of Abū l-'Abbās al-Shammākhī (d. 928/1521) he was born in Jabal Dammar in what is today southern Tunisia, and travelled to Jerba Island (present-day Tunisia) to study under Abū l-Baqā' Ya'īsh al-Jarbī (d. 787/1385). He then moved to Yafran (in the Jabal Nafūsa region of present-day Libya), where he continued his studies with Abū l-Sākin 'Āmir b. 'Alī l-Shammākhī (d. 782/1390) (al-Shammākhī, 2:806–8). He returned to Jabal Dammar a recognised *ʿālim* (religious scholar) and *faqīh* (legist). Later he settled in Jerba, where he taught for several years, assuming the leadership of Abū l-Baqā's *'azzāba* (teacher's circle) in the Wilhī mosque in Wādī l-Zabīb after his teacher's death (Custers, 2:369). He died in Jerba in the early ninth/fifteenth century, leaving several sons, one of whom also became a well-respected religious scholar.

Al-Barrādī's unpublished works include a commentary on the famous North African Ibādī scholar Abū Ya'qūb al-Warjlānī's (d. 570/1174–5) *al-ʿAdl wa-l-inṣāf* ("Justice and equity," a treatise on Ibādī legal theory); a *ḥāshiya* (marginal gloss) on the scholar Abū 'Ammār al-Warjlānī's (d. sixth/twelfth-century)

Kitāb al-mūjaz (a manual of Ibādī polemics and theology); a short treatise (the *Risāla fī l-ḥaqāʾiq*) giving Ibādī definitions of technical terms; a short treatise (the *Risāla fī kayfiyyat infāq awqāf al-masājīd*) on how to properly spend monies generated from *awqāf* (pious endowments); a letter (the *Ḥawāb li-ahl al-khilāf*) addressed to the Jerban Ibādī scholar Abū ʿAbdillāh Muḥammad b. Aḥmad al-Ṣidghiyānī (d. eighth/fourteenth-century) on *īmān* (faith) and *tawḥīd* (the unity of God); a collection of *fatāwā* (legal opinions) and *ajwāba* (responses to theological questions); and a *sharḥ* (commentary, unfinished) on the *Kitāb al-daʿāʾim* (a work in poetic form treating legal subjects), written by the Omani scholar Aḥmad b. al-Nazar (d. fifth/eleventh-century) (Custers, 2:72–7).

His best known work is the *Kitāb al-jawāhir al-muntaqāt fī imām mā akhalla bihi Kitāb al-ṭabaqāt*, an important historical and biographical supplement to the seventh/thirteenth-century North African Ibādī scholar al-Darjīnī's biographical dictionary, the *Kitāb ṭabaqāt al-mashāyikh bi-l-Maghrib*. The work offers an historical account of the early period of Islam from an Ibādī perspective, discussing the life of the Prophet and first caliphs, the first *fitna* (civil war), and the period from the first Khārijites (the Muḥakkima) to establishment of the Rustamid state in North Africa in 144/761. It simultaneously presents a critical review of some of al-Darjīnī's biographical entries and provides biographies of first-generation Muslims that al-Darjīnī neglected. Appended to the 1885 Cairo lithograph of the *Kitāb al-jawāhir* is an abridged catalogue of Ibādī works (known as the *Risāla fihā taqyīd kutub aṣḥābinā*), which was translated into French by Motylinski (16–30). An unabridged Arabic version from a separate manuscript is given in al-Ṭālibī

(2:281–94). *Kitāb al-Jawāhir* remains an invaluable source for early Islamic and Ibādī history.

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Baybarsiyya

The **Baybarsiyya**, the *khānqāh* (lit., Ṣūfī convent) of Baybars, was built on Bāb al-Naṣr Street in Cairo, at the location of the Fāṭimid Dār al-Wizāra (palace of the *waẓīr*) and is one of the earliest and best preserved Ṣūfī foundations of the Mamlūk period (648–923/1250–1517). Its founder, Baybars al-Jāshankīr, ordered its construction in 705/1306, when he was still an *amīr*. Three years later, when he became sultan, Baybars (r. 708–9/1309–10) added to it his mausoleum, a minaret, and a *ribāt* (residential quarters of the Ṣūfīs) for his retired freedmen. The foundation inscription on the facade bears the date 709/1309.

The layout of the *khānqāh* includes a cruciform interior with an open courtyard in its middle. On either side of the north-south axis is a *ḥawān* (vaulted entrance room), while the centre of each of its sides